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TRANSLATION OF PROCLAMATION
*Issued by Ts'en, Governor of Shan-si, on the 29th day of the 8th
moon, 27th year of Kuang-hsu (11th October, 1901).*

The Governor hereby notifies by proclamation that, in the second paragraph of the agreement made by Mr. Hoste with the Foreign Office at T'ai-yuen Fu, it is stated that the China Inland Mission wishes no indemnity for the chapels and dwelling houses that had been erected or bought in the following fifteen cities, viz., P'ing-iao, Kiai-hsia, Hsiao-i, Sih-cheo, Ta-ning, Kih-cheo, Ho-tein, K'uh-u, Liu-fen (P'ing-iaog Fu), Hong-tong, Ioh-iaog, Ch'ang-chi (Lu-an Fu), T'un-liu (U-u), and Lu-ch'eng; also the city of Ta-t'ung, to the north of the province, all in Shan-si, whether they have been burned, destroyed, or partly destroyed, and the same applies to the articles of furniture, miscellaneous goods, books, etc.; it being already agreed by the said Mission that they will themselves effect repairs and replace lost property.

In the 6th article it is stated that the Mission requests the Governor to issue a proclamation to be hung up in each of the church buildings for the erection of which no indemnity has been asked, stating that the Mission in rebuilding these churches with its own funds aims in so doing to fulfil the command of the Saviour of the world that all men should love their neighbour as themselves, and is unwilling to lay any heavy pecuniary burden on the traders or on the poor. In this the object of the Mission is not in any way to seek the praise of men. The Mission asks that the proclamation stating these things may be pasted on a wooden board, varnished and hung up in each building for worship, in order that henceforth there may be perpetual peace in its vicinity. These statements are supported by the despatch of the Foreign Office enclosing the agreement.

I, the Governor, find then, having made myself acquainted with the facts, that the chief work of the Christian religion is in all places to exhort men to live virtuously. From the time of their entrance into China, Christian missionaries have given medicine gratuitously to the sick and distributed money in times of famine. They expend large sums in charity and diligently superintend its distribution. They regard other men as they do themselves, and make no difference between this country and that. Yet we Chinese, whether people or scholars, constantly look askance on them as professing a foreign religion, and have treated them not with generous kindness, but with injustice and contempt, for which we ought to feel ashamed. Last year the Boxer robbers practiced deception and wrought disturbance. Ignorant people followed them spreading everywhere riot and uproar. They did not distinguish country, or nation, or Mission, and they, at the will of these men, burned or killed by sword or spear with unreasoning and extreme cruelty as if our people were wild savages. Contrasting the way in which we have been treated by the missionaries with our treatment of them, how can anyone who has the least regard for right and reason not feel ashamed of this behaviour?

Mr. Hoste has arrived in Shan-si to arrange Mission affairs. He has come with no spirit of doubtful suspicion, hatred, or revenge; nor does he desire to exercise strong pressure to obtain anything from us. For the churches destroyed in fifteen sub-prefectures and districts he asks no indemnity. Jesus, in His instructions, inculcates forbearance and forgiveness, and all desire for revenge is discouraged. Mr. Hoste is able to carry out these principles to the full; this mode of action deserves the fullest approval. How strangely singular it is that we Chinese, followers of the Confucian religion, should not appreciate right actions, which recall the words and the Discourses of Confucius, where he says, "Men should respond with kindness to another's kind actions." By so doing we allow those who follow the Christian religion to stand alone in showing what is true goodness in our time. Is not this most dishonourable on our part?

On the whole it appears that while the Chinese and foreign religions have different names, they are at one in exhorting men to be virtuous. The Chinese and the foreigner are of different races, but they are the same as to moral aims and principles.

From this time forward I charge you all, gentry, scholars, army, and people, those of you who are fathers to exhort your sons, and those who are elder sons to exhort your younger brothers, to bear in mind the example of Pastor Hoste, who is able to forbear and to forgive as taught by Jesus to do, and, at the same time, to exemplify the words of Confucius to treat with kindness the kind acts of others. — 以德報德

Let us never again see the fierce contention of last year. Then not only will our country be tranquil and happy, but China and the foreigner will be united and enjoy together a prosperity which will, by this behaviour on the part of the people, be more abundantly displayed.

To enforce this on all persons, soldiers, or people, is the aim of this special proclamation, which let all take knowledge of and obey.

To be posted up in the preaching halls of the above mentioned places.

N.B.—The Governor is a native of Kuang-si and son of the former Viceroy of Yunnan and Kuei-cheo.



實貼大同縣教場

欽命頭品頂戴雲南尚書都察院右都御史巡撫雲南等處地方兼提督軍務

出示曉諭事照得

耶穌教內地會館故帥斯德現與洋務局司道訂立合同內第條稱內地會館在山西平遙介休孝義隰州大寧吉州河津曲沃臨汾洪洞岳陽長治沁留潞城十四州縣又北路大同一縣附著教會建立之教堂並住房或焚毀或折毀或全毀以及會中公置之器具什物書籍等項均不該賠現擬由本會自行修補購辦又第六條稱各處不該賠償之禮拜堂應請撫台出一告示聲明教

世主使人知之之意不意令推派商民鳩小民之脂膏並非欲求商民見好也將原委一敘明白示給本坡和玉桐油懸掛教堂以期此後永遠相安各等情並據洋務局詳請督奏本都院查

耶穌教會處是以勸人行善為宗旨自入中國以來如施藥設廠等事無不自捐銀竭力經營現人知已故教士等能惠除時疫普華人士藉時時以為異教獨不能一視同仁稱教已堪自愧去年

耶穌教以忍讓為宗旨本無報復之心何能實踐之言格據欲報復者事既習情在者何以不能體會以彼報德之言既使能實行耶教者遂獨擅美於時不又重可恥乎要知中西教名雖有不同而勸人行善之心則同中外種族雖有不同而此心此理則無不同爾後爾紳士軍民

耶穌忍讓之旨遂亦力踐以德報德之言萬勿再有齟齬則非但於教無損且外一家大商

光緒二十七年八月

光緒二十七年八月

之誠豈不於此蓋昭哉為此示仰軍民人等一體知悉此示特示



1. Funeral service, Martyr's cemetery, Tai-yuan-fu. 2. Funeral procession en route. 3. Assembly in Prefect's yamen prior to forming procession. 4. Arrival at cemetery gate. 5. Grave of Rev. Wm. Cooper, Pao-tung-fu.

For Descriptions, see *Missionary News*.

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Vegetarian Sects.

BY REV. GEO. MILES, HANKOW.

THE prevalence of vegetarian societies in China is known to all who have much intercourse with the Chinese. It is very difficult, however, to get information as to their extent, number of adherents, and most other particulars concerning them; first, because these societies, being illegal, are denounced by the government, so the work of these societies is carried on to a very large extent in secret; and secondly, because the members show great reserve, when questioned by outsiders regarding matters concerning these societies. Very few vegetarians are willing to admit that they belong to a *sect*. A short time since the writer was visiting a district where a number of ex-vegetarians have become Christians. One evening a guest was announced, and this guest proved to be a leading vegetarian of the place. He is accustomed to preach vegetarian doctrines in his own and surrounding neighbourhoods. We had a long talk about Christianity, and the only fault he found with it was that Christians were allowed to eat meat. He made no secret of the fact of his being a vegetarian, nor of his being a preacher of vegetarian principles, but when asked to what *sect* he belonged, he at once most emphatically denied belonging to any *sect*. He said he simply abstained from meat on account of his parents, from motives of filial piety. He wished me to believe that this was the truth, though I have it on the authority of many who know, that he is a leader of the Yao-tsi (瑶池) sect, which sect is very well known and has a large membership in that immediate neighbourhood. These things, and the difficulty of procuring books giving information regarding the sects, are the causes why the inner workings of these societies are so little known.

The information contained in this article has been gleaned from conversations held with several ex-vegetarians of the Yao-tsi (瑤池) sect, who are now Christians; yet even these men, although no longer belonging to the sect, exhibit a certain amount of reserve in supplying information. Others again have not themselves mastered the intricate principles of vegetarianism.

The following information applies more especially to the Yao-tsi (瑤池) sect, though it will, except in details, apply to most of the numerous vegetarian societies in China. Though fragmentary and incomplete it is hoped that it will not be without interest to the students of the "three religions of China" and their offshoots.

Chinese vegetarianism is Buddhistic in origin and intensely religious in character, and is said to have been introduced to the laity by an Indian priest called Ta-mo-ch'u-tso (達摩初祖), who is still regarded as the founder and first pope of the Yao-tsi (瑤池) sect. He flourished during the reign of the Emperor Liang Wu-ti (梁武帝), A.D. 502-550. This pope used strenuous efforts to persuade the Emperor to embrace vegetarian principles, though without success. The second, third, fourth, fifth, and sixth popes, or Tso-shih (祖師) were Chinese priests. The sixth pope, Hwei-len (惠倫) appointed two laymen, named Poh and Ma (白馬) to succeed him; and from that time all priests have been rigidly excluded both from office and membership in the Yao-tsi (瑤池) sect; the cause of this exclusion being the dissatisfaction among the laity at the power claimed by the priests, together with their lofty and arrogant pretensions. To the present day the priestly sects and the sects for the laity are quite separate and distinct.

From the formation of the Yao-tsi sect (瑤池門) to the present day the number of the popes is said to be sixteen. In a few instances the popedom has been held by two men at one and the same time, as, for instance, the seventh popedom by Poh and Ma (白馬).

The list of the popes is as follows, though it is evidently incomplete:—

- (1). 達摩初祖, An Indian priest.
- (2). 神光二祖, A Chinese priest.
- (3). 普安三祖, " " "
- (4). 曹童四祖, " " "
- (5). 黃梅五祖, " " "
- (6). 惠倫六祖, " " "
- (7). 白馬七祖, Chinese laymen.
- (8). 羅八祖, " "
- (9). 黃九祖, " "
- (10). 吳十祖, " "

- (11). 何弱十一祖, Chinese laymen.
- (12). 袁十二祖, " "
- (13). 楊十三祖, " "
- (14). 金水十四祖, " "
- (15). 謝十五祖, " "
- (16). 張十六祖, " "

The sixteenth and present Pope, Chang (張), has had a most unfortunate career. He resided at Wuchang (武昌), the provincial capital of Hupeh. He kept a large establishment and often had two or three hundred vegetarian officials from all parts of the empire as his guests. Soon after being raised to this position, a Wuchang scholar, a siu-ts'ai (秀才), called on Chang to solicit a favour, which was curtly refused. The irate scholar having seen, during his visit, a large number of vegetarians assembled in Chang's house, determined to make the pope suffer. He therefore wrote a petition to the governor of Hupeh, informing him that Chang was harbouring two or three hundred members of the Pah-lien-hwui (白蓮會) in his house, whose presence in Wuchang was dangerous, as they were only waiting for a favourable opportunity to rebel. The governor instructed the police to make a raid on Chang's house that night, and numerous arrests were made, including Chang. Chang was sent to the Hanyang prison, where he is still a prisoner, though he has hope of being released soon, having been in prison twenty-one years. During this time he has continued pope, and his disciples constantly visit him, giving him presents and obeying his commands. Chang is said to be very wealthy.

The organization of the Yao-tsi sect is as follows :—

1. The Tso-shih (祖師), or pope, who holds supreme power and exerts his power and authority over all members of the sect throughout the whole of China and its dependencies.

2. There are ten Shih-ti (實抵) or great ministers of State.

3. Next comes the office of Ting-kang (頂抗), of whom there are fifty-four. The chief duties of this office are to preach and expound the vegetarian doctrines, to examine the candidates for the position of Tien-en (天恩) and to take general oversight of the affairs of the sect within the district. The candidates for the position of Ting-kang are required to pass a searching examination, literary and moral, and the successful one obtains the coveted position on the payment of a fee of 1,000 strings of cash. This for a Chinaman seems a fabulous sum, but I am told it is considered to be a thoroughly good investment, as the position having once been gained, presents of money and other valuables are continually flowing in, so that the capital is very soon refunded.

Of these fifty-four Ting-kangs, some hold inferior positions, while the chief Ting-kangs control very large districts. One chief Ting-kang lived in Hupeh (he has now been dead eight years). His districts embraced Hupeh, Hunan, Honan, Szchuen, Shensi, Shansi, Kan-suh, and Kwei-chow; and his duties occasionally required his presence in these remote parts of the empire. On these occasions he always rode in a four-bearer chair, and was received in great state by the members of the sect living in the districts through which he passed. His travelling expenses were all paid by the local societies, and in every place he received offerings from the faithful. This man had sixteen subordinate Ting-kang under him, and his disciples numbered 100,000 persons, all members of this one sect.

4. After the Ting-kang comes the Pao-en (保恩). The number of Pao-en is, like that of Ting-kang, limited to fifty-four. The chief duty of the Pao-en is to guarantee the good faith and morality of the candidates for admission into the society and the fitness and capability of those aspiring to the lower official positions.

5. Next is the Yin-en (引恩), a leader of disciples, who presents them to the Pao-en.

6. The sixth is called Cheng-en (正恩). The chief duty of this office is to zealously spread, by preaching and other means, the teaching of the sect.

7. The seventh and lowest official is called T'ien-en (天恩), who introduces men into the society.

The number of officials below that of Pao-en is unlimited. Candidates for the position of T'ien-en are examined by the Ting-kang. All candidates for other offices are examined by the Tso-shih (祖師) or pope.

8. Now comes the general body of disciples. These are called Chung-shêng (衆生). Men and women are admitted, and women may hold the office of T'ien-en (天恩).

In districts where vegetarians are numerous, vegetarian halls are found, generally called Tsai-kung-t'ang (齋供堂), also called Hsüen-tao-t'ang (宣道堂). These are usually found in quiet villages, remote from cities, where a few vegetarians, both men and women, are in constant residence. I recently visited one of these halls. I found an old man of sixty, a Cheng-en (正恩), and a younger man of thirty, a T'ien-en (天恩) residing there, also two elderly women and a young girl about thirteen. The Cheng-en is spoken of by the people as being a thoroughly good man, who had given up his house and fields to his brothers and had for many years lived in the hall. He was quite blind and very deaf, so it was impossible to hold any conversation with him. The T'ien-en was polite, but showed the usual reserve of vegetarians. The hall is a

tumble-down building with mud-plastered walls. It consisted of a central hall, where worship is conducted, and two sleeping apartments, one on either side of the hall. To one side is a small out-house used as a kitchen.

Worship is conducted on the birthday of the gods. As the gods worshipped are numerous, worship is therefore performed several times a month.

I saw a picture of Kwan Yin hanging up in the hall. The Emperor's tablet was also there. On a table draped with red embroidered calico stood a lamp which was kept burning day and night. A ring of incense was hanging up, and is always kept burning. Worship always commences at 11 p.m. (子時呈表念禮本). The worship consists in repeating prayers and burning written prayers in offering to the god and presenting vegetarian dishes, wine made from the juice of the grape (the only wine allowed to vegetarians), and cups of tea. This is called offering 五盤五鍾茶水二杯. The worship is conducted by the highest official present, or by some one appointed by him.

Persons wishing to become members (衆生) of this sect must renounce worldly vanities (棄紅塵), by which they understand—abstinence from wine and meat, refraining from anger, and renouncing the desire to get rich. They must promise to give up keeping fowls and pigs. They are not even allowed to keep a cat, lest it should take a rat's life, nor must they wear silk, or shoes made from leather, as the silk-worm's life has been taken to procure the one and the life of the cow to procure the other. Should their ploughing ox, horse or dog die, they must not be sold or eaten as is usually the case, but be buried to prevent the possibility of their flesh being eaten. Onions, leeks, and garlic are among the forbidden articles, as these originally grew from the carcasses of a sheep and an ox buried in a man's garden!!

Men are required to pay an entrance fee of 3,300 cash and repeat thirty-three chapters of the King (經), each chapter containing about 25,000 sentences. Women, because they are greater sinners, are expected to pay 4,400 cash and repeat forty-four chapters of the King (經). They further make a profession of the Buddhist faith (三皈), using the following formula: 皈依佛 皈依法 皈依僧.

They promise to respect the five prohibitions (五戒): (1) Not kill any living thing, (2) not steal, (3) not commit fornication, (4) not drink wine (grape wine being excepted), (5) not speak reckless words (一不殺生, 二不偷盜, 三不邪淫, 四不酒肉, 五不妄語).

Having complied with these preliminary regulations, the candidates are admitted as members (衆生) of the sect and continue repeating prayers or 經. Besides this the first work of importance

is to shou-hsüan-kuan (守玄關, but this is only revealed to single men and women, widows and widowers, and those who, though married, occupy separate apartments. The hsüan-kuan is that part of the nose immediately between the eyes. It is supposed that the human being begins to grow from this part. It is therefore of supreme importance that this "root of being" should be brought into subjection and kept under control. By this means, the inner passages, or nine gates of intelligence (九竅耳目口鼻心意)—two ears, two eyes, two nostrils, mouth, heart, and mind—are opened and enabled to fulfil their proper functions. The mind (意) is situated immediately below the heart.

To shou-hsüan-kuan is a very laborious and difficult ordeal. It consists in sitting in contemplation and concentrating the thoughts on this particular part. In order to fix the thoughts it is necessary to fix the eyes on this spot. The novice does not find this easy work, and to assist him he sits in a dark room and holds a stick of lighted incense close to his nose, the burning end being immediately between the two eyes. This work must be done three times during the day and three times during the night for one hundred consecutive days, each time taking about two hours. It is then possible that the nine gates of intelligence may be opened.

They then continue to sit daily in contemplation and repeat secret king (經), which are unwritten and are received from the T'ien-en (天恩). The recipients are bound by a solemn promise not to reveal the contents of these king. This is called ling-ts'ai-chü (領彩取) and is divided into two parts. The first is called wu-tse-king (無字經) and contains about seventy sentences. The wu-tse-king half instructs them how to do their great work (功夫). The second part is called ho-hen (火候), which fully instructs them how to work. These collectively are called 小週天. It requires from two to four years, working daily three times and nightly three times and two hours each time to accomplish this work. They now receive the fan-wang-king (梵王經), containing thirty sentences, which they repeat thrice daily. After this the tei-tse-king (雷字經), which is repeated every morning and evening. They also repeat two other king called 願懺 and 默表 three times a day and three times a night.

The end and aim of all this work and labour is the salvation of the soul. It leads up to the work which is most immediately connected with this work of salvation, namely, the retention of the breath. The breath is spirit, and if retained within the body for a long period a holy germ is formed (懷聖胎) by the subtle combination of essence, breath, and spirit (精氣神). Vegetarians persist in asserting that it is possible to retain the breath for two

hours, and that men who have done so have, during this period, had the mouth and nostrils hermetically sealed!!

This work of opening the nine gates of intelligence and of retaining the breath is to ensure that the soul or this "holy germ" at death shall make its proper exit from the body and enter into the felicity of the Western Paradise.

There are seven possible means by which the soul may make its exit from the body: (1) If the soul escapes through the eyes, in the next existence the man becomes an animal of the oviparous order (卵生). (2) If by the ears he becomes an animal of the viviparous order (胎生). (3) If by the mouth he becomes an animal produced by moisture (濕生). (4) If by the nostrils he becomes an animal produced by transformation (化生). (5) and (6) consign the soul to almost endless punishments in hell. (7) By the ting-men (頂門). It is thought that emerging from the ting-men the soul or "holy germ" with the assistance of the god, is carried away to the yao-tsi-kin-muh (瑤池金母) in the Western Paradise.

As one of the ideas of vegetarians is to escape from the endless wheel of transmigration, the utmost endeavours must be used to prevent the soul from making its exit by any of those ways marked 1 to 6; and if possible to ensure its leaving the body by the ting-men in its transformed or recreated state (聖胎).

The holy germ being formed, it descends into the tan-tien (丹田), then in a mysterious manner gradually makes its way up the spine, and at death, escaping by the ting-men, it immediately makes its way to the Western Paradise, where dwell the Yao-tsi-kin-muh (瑤池金母) and the Goddess of Mercy (觀音菩薩), there to enjoy everlasting joy and felicity.

The self-denial, the earnestness, the long years of contemplation and repeating of prayers, and the intense desire to accumulate merit manifested by vegetarians, is based on this hope of escape from misery and endless transmigration by gaining an entrance into the Western Paradise. For this they suffer, toil, and labour day after day and night after night through a long number of years. Ridiculed by their neighbours, despised by Confucianists, and at times punished by their officials, yet in spite of all this, shrines are secretly erected in the privacy of the bedroom, the vegetarian lights his tiny candle, burns his stick of incense, and prostrates himself before his god, and by his prayers and works longs and hopes for a salvation, of which he feels the direst need and for which he is willing to give up so much; yet even in its brightest moment his hope must be dim and uncertain and his faith must continually waver, yet he clings to this hope, because ignorant of a brighter hope and of the true Saviour our Lord Jesus Christ. If only the

gospel of Christ could be brought near to and revealed to them in all its beauty and power how gladly would many of these earnest and devoted men and women accept and trust in Jesus Christ. The missionaries of China have here a glorious opportunity, and special efforts made to reach this numerous, difficult yet intensely interesting class of Chinese, would be amply repaid by the turning of many of these earnest seekers after salvation from a false to the true Saviour of mankind. We are often told that the Chinese are not religious. This statement does not apply to vegetarians who are intensely religious and at the same time a numerous class of the community. The chief Ting-kang (頂抗) above referred to who lived in Hupeh, on his death-bed exhorted his son to give up vegetarianism. His son asked, "Why cannot I follow it seeing you have been a vegetarian so long?" The dying man replied, "There are grave errors connected with it. It cuts off a man's posterity and brings financial ruin upon whole families, thus causing much distress and privation." The son is now a Christian and has been the means of leading several old disciples of his father to embrace Christianity.

Vegetarianism is by no means a cheap religion. The entrance fee is only the beginning of contributions. These entrance fees are paid to the T'ien-en (天恩) and are used for the following purposes: allowing animals to live, printing tracts, and help in the doctrine generally. Besides this the disciples are expected to make presents to the officials and accumulate merit by subscribing liberally to works of charity. They continually offer food to the gods in sacrifice; the offering of the Yao-tsi-men (瑤池門) consists of five plates and five basins of food (五盤五碗).

It is costly, too, in regard to health. A vegetarian recently told me that he has knelt so much that now he positively could not kneel, even for a short time, without suffering intense pain. The work of shou-hsüan-kuan (守玄關) has destroyed the sight of some and impaired the sight of many of these devotees, and other diseases are traced to the austerities of their religious life.

The labours of the vegetarian described on a previous page refer to the ordinary members; should any of them aspire to an official position, fresh labour is imposed and further tests are required. As may be easily imagined only persons of leisure and means are able to attempt to comply with the demand upon their time and energies. Their sleep even is broken and disturbed, only being able to snatch intervals of sleep between the time set for devotional purposes. As an ex-vegetarian said to me, "A true and devoted vegetarian has time for nothing else."

The candidate for the position of T'ien-en (天恩) repeats additional king (經), and on being inducted to his office is said to ling-t'ien-en (領天恩). If clever and after mastering the 庵字經 he may receive the position of Cheng-en (領正恩), should a vacancy occur, and so on in like manner to the top of the tree.

On the death of the Tso-shih (祖師), one of the Shih-ti (實抵) takes his place, having been appointed to his position by the Tso-shih (祖師), who always appoints his successor. Vegetarians speak of death as ko-kiu (過九), or passing through the barriers (過閭王關). On the day of death the soul is supposed to pass the first of the ten barriers. On this day and on every succeeding ninth day, until the ten barriers are passed, making eighty-one days (九九) in all, written petitions are burnt to the gods imploring their help and assistance. The prayers in these ten petitions are all different, though the introduction is the same in all and is as follows: 瑤池金母無極天尊天地老爺玉皇上帝靈山三世佛崑崙四天尊九天斗母元君.

Each petition enables the soul to pass one barrier. And the Yao-tsi-kin-muh (瑤池金母) enables it to pass through without pain or suffering. They burn cash paper for the demons, and hwang-piao (黃表) for the gods.

The gods worshipped by vegetarians are very numerous; among the most popular are: (1). Buddha as the principal diety. (2). The Goddess of Mercy (觀音菩薩). This goddess is very popular, and is thought to bring the case of a supplicant before the favourable notice of the Yao-tsi-kin-muh (瑤池金母), the guardian of the Yao-tsi-kung (瑤池宮), in the Western Paradise. (3). Tso-shih-pu-sah (祖師菩薩), of Wu-tang-shan (武當山), in Hupeh, whose help is sought to assist them to ascend to the Western Paradise. Vegetarians and others make long and weary pilgrimages to his shrine. (4). Yü-hwang (玉皇) as the supreme ruler of heaven. (5). The kitchen god (司命菩薩), who daily records their good and evil deeds. (6). The Yao-tsi-kin-muh (瑤池金母), to whose palace they hope to gain admittance after death.

Some vegetarian books exhort men and women who are unwilling to abstain entirely from meat to abstain on certain days of the month. This is called 六齋, and the days fixed are the 8th, 14th, 15th, 23rd, 29th, and 30th. For the four kings of heaven (四天王) on six days in every month come down to the earth to make an inspection of the good and bad deeds of men. There is therefore some degree of merit in abstaining for certain months of the year—the 1st, the 5th, and the 9th months—for during these three months Yü-huang (玉皇) examines and punishes men. This is called 月齋 and coupled with the repetition of Buddha's name 600

times a day, is considered to be a work of great merit and should be observed by all. But none of these can become members of the vegetarian societies.

I will conclude by relating the case of an ex-vegetarian, an old man over sixty, thirty years a vegetarian, who has just entered the church of Christ. He has been interested in Christianity for several years, but for a long time feared to give up the years of accumulated merits. At last, however, he resolved to do so and place his hope and trust for salvation in Christ. On the day of his baptism, he rode on a wheelbarrow to the service. Being troubled with asthma, brought on by all night worship and abstraction as a vegetarian, he was unable to engage in the whole service, but on being received into the church, his face shone with gladness and his heart seemed filled with joy on becoming a member of Christ's church. After the service on being congratulated, it was most pathetic to hear the old man bewail the years spent in walking the wrong road, though feeling very thankful that he had found out his error at last. He has an idea that he has not long to live and he got the missionary to promise to be with him when his time came, to help him to pass through the dark valley and reach that heavenly shore, where sin and sorrow, sickness and death are no more.

*Memorandum regarding Presbyterian Organisation of
Native Church in South China connected with the
Missions of the Presbyterian Church of England
and of the American Dutch Reformed Church.*

BY REV. J. C. GIBSON, D.D.

IN these Missions, planted at Amoy and Swatow, the Synod of the Presbyterian Church of England and its Foreign Mission Committee from the first gave the missionaries the fullest liberty to organise the native church on an independent basis. The missionaries were of opinion that the native church courts should not be subordinate to courts at home. The same view was taken by the missionaries of the American Dutch Reformed Church, who, in the Amoy district, were co-operating in the closest fellowship with those of the Presbyterian Church of England. At first the General Assembly of the American Dutch Reformed Church took a contrary view and instructed their missionaries to organise their native church by courts subordinate to the jurisdiction of that assembly in the U.S.A. This the missionaries declined to do on two grounds: (1) That by doing so they would sacrifice the in-

herent liberties of the native church; (2) That they would be compelled to introduce into the Chinese church the divisions of the Western churches.

After full discussion, and the tender of their resignations by the American missionaries in Amoy, the Assembly reconsidered their resolution, heard Dr. J. V. N. Talmage of Amoy in support of the view of the missionaries, and finally rescinded their previous resolution and granted the liberty asked for. The way was thus made clear, and the organisation of these Chinese churches has been carried out on the footing of entire independence, with cordial co-operation with the churches in England and America.

In the Swatow district the same course has been followed, and, with slight differences in details, the organisation of the native churches there is identical with that in the Amoy district. The two Chinese churches regard themselves as one body, and look forward to the formation in natural course of a Synod or Assembly for their government as one church. The question of a wider union with other Presbyterian churches in China is also being kept in view. No doctrinal difficulty need be apprehended, though difficulties of transit and differences of language have delayed for a time the realisation of this project.

As I have been familiar with the organisation of the church in the Swatow districts from the outset I can most conveniently describe the arrangements from the Swatow point of view.

For many years the native preachers carried on their work in the different congregations under the direction of the missionaries, and received their support, in the first instance, from the mission funds. The rate of payment, and the allocation of the men, were determined from year to year by the missionaries. From an early period contributions were made by the native congregations towards the payment of preachers, and the amount of these contributions was paid over by them to the mission in partial repayment of the salaries.

About the year 1880 some of our congregations had reached the stage of desiring to have a native minister ordained amongst them. From the first we made it a condition of the ordination of native ministers that they should be wholly supported by their own people, and this principle was accepted without question by the native church. To make it easier for congregations to reach the stage of self-support, we consented, in some cases, as a temporary measure, to the grouping together of two, three, or, at the most four, neighbouring congregations, no one of which was strong enough to support its own minister, and which were near enough to each other to make it possible for one man to superintend all.

In such cases the mission supplied preachers or teachers to work under the superintendence of the minister and to maintain, in rotation with him, the regular preaching and services on the Lord's day at all congregations of the group. We found, as we hoped, that in such cases there is a strong tendency for the group to subdivide as its membership and financial strength increase. One such group has branched into two, and another into three pastorates, each of which now supports its own minister.

Our first ordination took place at the instance of a group of four congregations in the north-east of the Swatow field in 1880.

The matter first took shape in native hands, and their action was greatly stimulated by the example of the Amoy churches and by a visit of two of their native ministers to the Swatow districts.

We then invited all the elders from the different congregations throughout our field to meet together with ourselves for the formation of a Presbytery. We met in Swatow on the 8th of June, 1881. There were present five ordained missionaries from the "Hok-lo" and "Hak-ka" branches of the Swatow mission, with one medical missionary who had been ordained at home as an elder, and thirteen native elders. The Rev. George Smith was called to the chair, and after united worship, the Rev. H. L. MacKenzie, the next in seniority of the missionaries, gave some account of the founding of the church in the Swatow field, saying that there were then churches in twenty-three places with over 700 members. He went on to say that the regulation of the churches must be based on Scripture teaching, and that in former times the apostles of the Lord, in planting churches in every place, forthwith appointed elders who should join in caring for the affairs of the church, for the good of its members, and for the spread of the truth; and he therefore proposed that the meeting of elders form itself into a Presbytery for the care and teaching of those Christians who had learned, or should learn, the truth from the mission in Swatow.

This was agreed to, and the following resolutions were adopted, as indicating the nature and constitution of the Presbytery:—

"1. The offices and government of the church are distinct from those of the empire, and each has its own function. In regard to worldly affairs, these belong of right to the province of civil government.

"2. According to the usual practice of Presbyteries, each congregation should have a minister and one representative elder to discuss the affairs of the church, but at present, inasmuch as the churches have not yet ministers it will be sufficient that each should depute one representative elder to form a Presbytery.

"3. For the present, those who have come from the West to preach the truth and guide the church, whether ordained ministers or elders, inasmuch as they all hold the office of the eldership and have borne the responsibility of planting the church, therefore ought to be united in the

discussion of the business of the Presbytery; but the native church ought to be self-governing, self-supporting, and self-propagating; therefore in the future, when the church becomes stronger and its members more numerous, all matters must revert to the native office-bearers as their own charge, that they may lead the people of our native country to turn to the way of salvation."

These resolutions were agreed to by all present, and immediately afterwards the various sessions met separately and appointed representative elders.

In this way the Presbytery was formed, which has continued till now to bear the primary responsibility of carrying on the work of the church throughout the region. Committees were appointed to consider matters of immediate urgency, and the desire of the congregations in the north-east for the ordination of their own minister was gratified not long afterwards. By a happy coincidence, the man whom they chose—undoubtedly the best man they could have chosen—was the first convert baptized by our mission many years before.

Two points are worthy of special note in the constitution of this Presbytery, which was entitled, "The Presbytery of Chao-chow and Hwei-chow."

1. The foreign missionaries were not, strictly speaking, members of Presbytery. They were recognised by those who formed the Presbytery as assessors or provisional members with a seat and a vote, but are not subject to its discipline. They remain, as before, subject to the discipline of the Synod of the Presbyterian Church of England. In case of misconduct, the Presbytery could, no doubt, protect itself by withdrawing from any of them the privilege of sitting and voting in it. But it could only touch their standing as missionaries by representations to the Synod in England as the Supreme Court of a Sister Church in close alliance with itself. On the other hand, native ministers and office-bearers, or church members, can only be dealt with by way of discipline by the Presbytery, and have no appeal from its decisions to the Synod in England. These principles seem to us to secure the rights of all parties and to safeguard the liberties of the native church in a natural and healthy way.

2. The native church did not constitute itself on the basis of any doctrinal creed or confessional document, either borrowed from Western churches or drawn up by itself. It rested simply on the true foundation of any church—the fellowship of its members in spiritual life in Christ. In Swatow, after seventeen years, it has not yet been found necessary to draw up any confession of faith. The only documents which at all bear this character are questions suggested, but not strictly imposed, to be put to converts

at their baptism, and questions to be put to licentiates when licensed, and to ministers and other office-bearers at the ordination. But none of these contains any doctrinal definitions. They require only the profession of personal faith in Christ, submission to the Word of God as the rule of faith, life, and public teaching ; and acceptance of the discipline and authority of the courts and office-bearers of the church, so far as these are exercised in harmony with the Word of God. Should any questions arise hereafter on any of these heads, doctrinal or administrative definitions may become necessary. But if so, these definitions will grow up gradually out of the actual requirements of experience, and will be moulded by the developing life and consciousness of the Chinese church. They will not be prematurely imposed on the native church by Western theology and church formularies. The Chinese church will thus be free to work out its own life and doctrine in its own way, and will not be committed to the reproduction in China of the ecclesiastical divisions which are to the Western churches the legacy of their local history.

I myself attach great importance to this view, and earnestly hope that the experiment will be fully and unhesitatingly carried out in future. I therefore rather regret that in the Amoy Presbytery there is a slight divergence from this practice. In it a simple confession of faith was adopted a good many years ago. (A translation of it is to be found, I believe, in one of the volumes of the proceedings of the Pan-Presbyterian Alliance.) I call it a "slight" divergence, because this confession has the merits of being extremely simple, importing a minimum of Western theological definition, and having no imitative relationship to any Western confessional document. Even so, it wears, to my mind, rather the aspect of forming an unnecessary excrescence upon the simplicity in all other respects of the constitution of the Amoy Presbytery, which, with this single exception, is substantially identical with that of the Swatow Presbytery.

It only remains to add that the growth of the Amoy churches led, a few years ago, to the division of the original Presbytery into two Presbyteries ; and the formation of a Syond, of which they form now subordinate courts, and that a similar step is now being taken in the Swatow district. The Swatow and Amoy Presbyteries have from the first maintained close intercourse by the regular exchange of letters and deputations, and the same course will be maintained by the Synods, and will probably give place ere long to a still closer confederation, to be effected, probably, by the formation of a General Assembly. There is now a similar Presbytery in Formosa (South) which holds the same close relationship to the others.

In our native church in South China the principle has been accepted from the first that the duties and privileges of self-government and self-support go naturally together. The Christians were early taught to contribute to all local expenses in connection with their worship, and also towards the salaries of their native preachers. It was also put before them that native ministers with full independence could only be ordained where there were native congregations prepared to undertake their entire support.

After the formation of the Presbytery all the contributions of the native Christians to church purposes were put under its directions, and are annually reported at its spring meeting under four heads, namely :—

1. Elementary School Fees.
2. Lord's Day Collections for Local Expenses, and for the Poor.
3. Contributions to the "Preaching Fund."
4. Contributions to the Native Mission Fund.

Of these the first is only reported for convenience. It consists of payments made by parents towards the education of their own children, and is paid in directly to the mission treasurer towards payment of teachers' salaries paid monthly by him.

2. Sums contributed under the second head are retained and expended locally by the elders and deacons. Rent, lighting, cleaning, etc., as well as relief of the poor, are met from these sums. At the end of the Chinese year the total of receipts and expenditures under this head is reported to the Presbytery and published in the Annual Statement of Account, besides being intimated and explained in more detail to the local congregations.

3. The third item is the backbone of our church finance. It is contributed in each congregation, chiefly by subscription or promise at the beginning of each year. Many of the contributors are poor cultivators, who only have money in hand at the time when their harvests come in. The money is therefore collected from time to time by the deacons. By instruction of the Presbytery the deacons transmit the sums collected, as nearly as may be, quarterly, to Swatow, to two Presbytery's treasurers of the fund, one foreign and one native, who are appointed by the Presbytery. The native treasurer weighs in the money as received, gives a receipt to the local deacon or treasurer, and keeps an account in which the sums received are credited to the congregations from which they come. He hands over the money to the foreign treasurer, who checks the amount, countersigns the receipt for the local treasurer, keeps a

duplicate account, and takes charge of the money, to await the meeting of Presbytery. Congregational accounts are closed at the end of the twelve months of the Chinese year, but these general treasurers keep their accounts open till the end of the first month of the new year, so as to allow all contributions to reach them from the more distant stations. If any sums come in after that date, they are held over for the next year's account. When the spring meeting of Presbytery is held (usually in May) the treasurers of this fund report the sums received, and the Presbytery then deals with them in the following manner: First, the amounts contributed by congregations or groups of congregations having ministers are set aside and ordered to be credited to the congregation or group, the Presbytery's general treasurers being instructed to pay out of these accounts the salaries of the respective ministers. This is done in quarterly payments. The only exception to this rule is that in the case of groups where the mission supplies additional preachers to assist the minister, or of the congregations to which the mission supplies a teacher for the local school, the congregation or its office-bearers may request the Presbytery to deduct from the sum placed to their credit, a sum to be paid to the mission in repayment, partially or wholly, of the salaries of these preachers, or teachers. Then, secondly, the whole balance of this fund is ordered by the Presbytery to be paid over to the mission treasurer as a contribution from the congregations not having an ordained minister towards the salaries of the preachers supplied by the mission.

The salaries paid to native ministers are fixed by the Presbytery in consultation with the congregation calling them. They usually begin at ten dollars a month, and are raised after a time to twelve. This enables them to live on a respectable native scale, though men of the education and ability of our native ministers could make much larger incomes in other employments. These salaries are larger than those paid to preachers by the mission. The Presbytery has made a rule that they will not ordain a minister till one year's salary has been paid in advance to the hands of the Presbytery's treasurers. The account kept by them for each congregation having a minister should therefore always show a clear balance of at least one year's salary.

4. The fourth item of account consists of sums contributed by all the congregations, partly by subscription or promise, partly by occasional voluntary offering dropped into boxes placed in the churches, towards a purely native mission fund. This is administered by a Standing Committee of Presbytery, consisting of a majority of native ministers and elders, with some of the mission-

aries. This committee has employed for a number of years two native evangelists, and has bought two houses used as places of worship for congregations which have been gathered in by the evangelists. There are also two rooms in these houses for the residence of the evangelists. They are situated on two islands off the coast, which were marked off by the missionaries at the desire of the Presbytery as the field of work of the native mission. The baptism of converts and supervision of congregations in this field is undertaken by native missionaries appointed to this duty from time to time by the Presbytery.

The Presbytery exercises a general supervision of the collection and administration of all these funds, with the assistance of a standing "Committee on Giving." Deputations are sent when necessary to visit congregations, either to inquire into and adjust special matters requiring attention or to instruct and stimulate the people generally in regard to the grace of liberality. The Presbytery has always appointed, with the best results, the observance of a "Giving Sunday" in each congregation once a year. On that day the local minister or preacher, with the elders and deacons, sometimes with help from a deputy of Presbytery, but usually without, preaches on the duty and privilege of giving. Special prayer is made with regard to the subject, and during the day each contributor to the "Preaching Fund" is asked to say what amount he proposes to give for the current year. When necessary they are asked to increase their subscriptions, and new subscriptions are invited. There has been marked progress in the rate of giving since the institution of this arrangement.

These arrangements as to finance have been found to work well in practice. They secure the full right of the native church to control all funds derived from native sources ; and at the same time secure and justify in a perfectly natural way the entire control of all mission funds derived from foreign sources by the missionaries alone. The question which in some mission fields has been found so difficult and fertile of discontent and dispute, namely that of the rate of payment for native ministers, can never become a question between foreigners and natives. These payments are met entirely by native funds and the accounts are determined by native authority alone. Preachers, whether licensed or not, who are not yet ordained, are allocated to particular stations and directed in their work by the missionaries alone, and their salaries are paid from mission funds, subject to the recoupment from the general native "Preaching Fund" already referred to.

A Plea for the Romanizing of Local Dialects.

BY W. A. P. MARTIN, D.D., LL.D.,

President of the Imperial University, Peking.

IN the few lines that I devote to this subject, I come to the support of the Rev. W. N. Brewster, whose papers in regard to it have appeared in recent numbers of the RECORDER.

The importance of local dialects as the medium for oral preaching, has never been contested. In addressing the eye, however, they certainly do not offer the best medium. For the Holy Scriptures as well as other books and tracts the Wên-li, or book language, stands ready as a way of access to the educated classes in all the provinces.

It was right and proper that the first efforts of missionary authors and publishers should be directed to this channel. In fact, it could hardly be said that any other was open to them. The mandarin being the language of the court and of North China, belongs to a different category. Its utility for reaching the people of the north is fully recognized by Chinese writers, and it contains a growing literature that dates back more than a thousand years. In the south attempts more or less successful have been made by native scholars to reduce local dialects to writing. A mode which they have found effective for reaching the uneducated classes is evidently not to be neglected by missionaries, yet it falls sadly short of reaching the whole people.

In point of illiteracy, there is no doubt that China stands at the top of the list, showing a larger proportion of non-readers than any country that is not wholly barbarous. The entire female sex, with here and there a sore exception, is massed on that side. Of the males a third or a fourth may have been sent to school, but owing partly to the difficulty of the written language, partly to vicious methods of teaching, not one in three of the boys becomes able to read intelligently, not to speak of composition.

All who have been to school profess to read, but their reading is in most cases like their study of the classics—a command of the sounds without the sense. For them, therefore, the substitution of colloquial sounds is not without advantage, but the hundreds or thousands of characters employed for the purpose make the introduction of our alphabet hopeful and attractive,

My experience has been similar to that of Mr. Brewster. In 1850 a young Chinese, while teaching me to speak, learned our

alphabet, and one day sent me a note of invitation written in the Ningpo dialect with Roman letters.

It was ridiculed, owing to its many errors, by some of the older members of the Presbyterian Mission, and I showed it to the members of the English Church Mission—Messrs. Cobbold, Gough, and Russell (afterwards Bishop). These gentlemen were delighted with what they called an evident success, notwithstanding a blundering use of alphabetic sounds. They joined me, and we were joined by many others in forming a committee for the preparation of books in the local dialect. Besides the New Testament and works on theology and religion, numerous books on geography, arithmetic, and history were prepared and printed in Roman type.

The collection was growing steadily when ten years later I left Ningpo. The new system had taken its place in mission schools and was recognized as a great boon, especially to women, requiring only a few days or at most a few weeks for its acquisition. An old lady of seventy-two learned to read her Bible in that way. All the missions made use of it, and it probably holds its ground to this day as a vehicle of instruction.

We made use of a simplified mode of spelling suggested by Bishop Russell, consisting of initials and finals, *i.e.*, of a vowel and a consonant for each syllable, *e.g.*, *l. ing ling* 'spirit;' *ing* stands as one letter. The whole spelling book, so formidable in the West, is thus reduced in China to the simplicity of *a, b, ab*.

When shall we see a similar system applied to the mandarin and other widely extended dialects? To all those whom the old language and faulty methods have compelled to sit in darkness this innovation will come as the rising sun of a new era. Well may Mr. Brewster call it the "way of escape from China's intellectual thralldom."

It is not unlikely that you will hear of an experiment in this direction being tried in the Imperial university.

P. S.—In the October RECORDER, Miss Lebens, of *Sing-in* district, Fuhkien says:—

"The Romanized Colloquial is the best agent to evangelize women and children. The average child learns to read intelligently in three months, and within a year becomes acquainted with the Gospels and Acts so as to read them to others. Women in the boarding-school learn to read in one or two months." When a book in classical characters was introduced, they said, "a Roman book tells us the meaning and we understand it, but (in this book) the meaning of the *characters* has to be explained by a teacher."

*"The Place of Prayer in Our Work."**

BY JOHN B. MOTT, M.A., GENERAL SECRETARY OF THE WORLD'S
STUDENT CHRISTIAN FEDERATION.

PRAYER and missions are as inseparable as faith and works ; in fact, prayer and missions are faith and works. Jesus Christ by precept, by command, by example, has taught us that the deepest need in the great missionary enterprise is the need of prayer. Before "Give" and before "Go" comes "Prayer." This is the divine order. Anything that reverses it or alters it, inevitably leads to loss or disaster. This is strikingly illustrated by the unexampled achievements of the early Christians, which were made possible by the constant use of the hidden and omnipotent force of prayer. They ushered in Pentecost by prayer. When they wanted workers, they prayed. When the time came to send forth workers, the church was called together to pray. Their great foreign missionary movement was inaugurated in prayer. One of the two great objects in establishing the order of deacons was that the apostles—that is, the leaders of the church—might give themselves unto prayer. When persecutions took place the Christians met to pray. Every undertaking was begun, continued, and ended in prayer. In this we find the deep secret of those marvelous achievements that still move the church.

The missions which have had the largest and most enduring results have been those in which prayer has had a prominent place. Show me the *missionaries*, the missions, and the nations for which the most real prayer has been offered, and I will show you the most striking missionary triumphs of the church. It is true beyond question. This explains why some missions progress more than others, though they may be less favorably situated and may be confronted with much greater difficulties.

Moreover, prayer is the principal means in promoting any spiritual undertaking. Our hope and confidence in this missionary movement must not be placed in the extent and perfection of our missionary organization ; not in the number and strength of the missionary force ; not in the fullness of the treasury and in well-appointed material equipment ; not in the achievements of the past,

* Address delivered by Mr. Mott during his recent tour in China. It is one of the six addresses by Mr. Mott which are being published in book form by the National Committee of the College Young Men's Christian Association of China, under the title "Christians of Reality." The price will not exceed fifty cents (Mexican) in paper and eighty cents (Mexican) in cloth. The book will be ready about February 15th. Orders may be sent to D. Willard Lyon, Editorial Secretary, 29 Kiangse Road, Shanghai.



MR. JOHN R. MOTT, M.A.

even in spiritual things; not in any experience acquired in a long century of missions, nor in the agencies and methods which have been devised; not in the brilliancy and popularity of the leadership of the work at home and abroad, nor yet in statesmanlike and farsighted policies, nor in enthusiastic forward movements and inspiring watchwords—"not by might nor by an army, but by My spirit." In the last analysis the source of power in things spiritual is God, and the energies of God are released in answer to prayer.

Everything vital to the missionary enterprise hinges upon prayer. The doors of China swung open to the keys of prayer. One of the most interesting hidden chapters of Japanese missions relates to the opening of the country to the preachers of the gospel in response to prayer. The most difficult portions of India yielded themselves to this pressure. Some of the most unlikely parts of the dark continent have been opened by prayer. The Turkish empire has been laid bare as a result of prayer. The Zenanas of India, which it was predicted could not be opened, had their doors also swung ajar in answer to prayer. Moreover, to batter down the walls of opposition, persecution, and peril, prayer is as essential as it is sufficient. To my mind there has been no more heartening circumstance in these days, when rationalists of Germany and of other countries are questioning the achieving power of prayer and maintaining that it is nothing more than reflex influence, than that splendid combination of providential facts in connection with the raising of the siege of Peking. It was an impressive demonstration before the eyes of the whole world of the reality and power of intercessory prayer.

Do we need hundreds of missionaries and tens of thousands of native workers? We certainly do. Prayer is the method, then, to obtain them. Christ has laid this down as the one and essential condition: that we pray the Lord of the harvest that He thrust forth laborers into His harvest. It never fails to move me to wonder that almighty God has ordained that the supplying of laborers is conditioned upon the faithfulness in prayer of His own people. When the "Church Missionary Society" came to recognise their need of workers, they adopted, in the year 1872, a day of intercession. During the five years preceding that year they sent out fifty-one new missionaries; during the five years after they began to observe their day of intercession they sent out one hundred and twelve missionaries. In 1884 they reached a point where they wanted a large number of workers, and could see none of them. They set apart a special day for intercession. The day before this was to be observed Secretary Wigram went to Cambridge univer-

sity in response to the call of the students. A deep spiritual movement had been going on among them. In answer to prayer a large number of university men had offered themselves for foreign service. He returned to the mission rooms on the day appointed for special intercession to remind the committee men gathered round the table that "Before they call, I will answer."

Dr. Schofield, after winning prizes in the British colleges to the amount of \$7,500 and proving himself one of the most brilliant men that ever passed through these institutions, went as a medical missionary to China in 1881. He died in 1884. The great burden on his heart, during the three years of his foreign service, had been that more university men might go as missionaries to China. He made it a matter of prayer day by day; and his wife, since his death, has said that time and time again she had overheard him praying in his study that God might thrust forth university men. The year after his death, the Cambridge Seven went out. One is now the bishop of West China, another is the Assistant General Director of the China Inland Mission, a third was a pioneer missionary to Tibet, and all others have been useful workers. The example of this band (I speak from personal knowledge, having spent years visiting the universities of the different countries) has influenced many of the strongest students in the different Protestant lands to give themselves to mission work.

In 1886 there were 200 missionaries in connection with the China Inland Mission. A number of them came together and spent eight days in prayer. They decided that they would call upon God to send out 100 more missionaries within a year. Before they separated they held a praise meeting to thank God for answering their prayer, because, as one of their number said: "We shall not be able, all of us, to assemble a year hence." Within the year some 600 candidates had applied, and of their number 100 were selected and sent out.

Yes, this is the deep secret of getting laborers. I read, not long ago, that the father and mother of John G. Paton, from the day he was born, prayed that if it were the will of God he might give himself to missionary service. What an answer to prayer was his volunteering for the mission field! And what a demonstration of the reality of the achieving power of prayer his whole missionary career has been!

Do we want larger funds of money with which to prosecute the missionary enterprise? In prayer, again, we find the deep secret. Take, as an example, those 100 new missionaries that were to be sent out by the China Inland Mission. That society had been receiving no large gifts for their work. Their office force was

handicapped and overworked. Hudson Taylor and his friends were led to unite in prayer that if it were the will of God the amount might come in large sums. Notice what took place. The \$50,000 required, and which, by the way, meant an increase in the budget of fifty per cent., came in in eleven gifts, ranging from twenty-five hundred to over twelve thousand dollars.

The Gossner Mission was literally prayed into existence and 144 missionaries were prayed out into the field by that wonderful man of prayer, Pastor Gossner.

Dr. A. J. Gordon, of Boston, told me a remarkable story about his own church. The congregation was made up of the middle and poorer classes. As the result of years of cultivation his church was giving about \$5,000 to foreign missions; but Dr. Gordon was not satisfied with this, in view of the awful need of the non-Christian world. After much prayer and reflection, he said to his congregation: "I am going to change my method." This year I am willing that we should use what machinery is necessary, but in addition I am going to call upon you, between now and the day the missionary offering is to be received, to give yourselves in the Sunday school, in the young people's society, at the family altars, to special prayer, that God may move us to devise more liberal things for His kingdom." When the day came for receiving the gifts to foreign missions there was placed upon the altar by his people over ten thousand dollars.

A young man, who was prevented from going to the foreign field, entered the pastorate in one of the poorer States west of the Missouri river. He was a man of not more than average ability, but the Spirit of God had hold of him. He said, "If I cannot go to the foreign field, then, with God's help, I will have my church send a substitute." He gave himself to prayer, and at last called together his officers and presented a plan. They objected, and he was so much grieved that he actually turned his face to the wall and wept. But he kept praying to God. Later the officers of the church relented and said: "We will let you try it." He preached a missionary sermon in the power of the Holy Ghost, and as a result, to the amazement of those officers, the church gave a sum more than sufficient to send out a missionary. To-day that church is supporting three foreign missionaries and thirty native workers, and, in the process of this enlargement of its influence, has paid a debt of over twenty thousand dollars. Indeed, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Dr. Gulick and his wife, missionaries in Japan several years ago, felt the need for a building for the Christian Association in Kyoto.

They wrote an appeal on the subject to the *Evangelist*, and day by day continued to pray that the \$2,000 needed might be forthcoming. One day a man in Buffalo read the article, and it angered him. He threw the paper down, but then, acting under some impulse, he picked it up. He hid the paper away, but could not banish that appeal from his mind. At last he had his clerk write to the office of the *Evangelist* to find out whether the \$2,000 had been received. On finding out that it had not been subscribed he wrote a letter promising to give \$500 a year for four years.

Would we have the missionary agencies that are now at work at home and abroad much more efficient? Then let there be more prayer. Each year there is poured out on the non-Christian world, through Bibles and tracts and through preaching and teaching, a sufficient amount of religious truth to surpass greatly what was proclaimed through many long years in the early history of Christianity. The reason why this truth is not achieving larger results to-day is not because of neglect of work on the part of the missionaries, but because of lack of prayer on the part of the Christians at home and abroad. If we were giving ourselves more faithfully to prayer we would have larger achievement, even than those that now inspire us in all the mission fields and which, I am obliged to say in fairness, when we consider the difficulties, are greater than those that attend the work on the home field. And speaking of the efficiency of the work on the mission fields leads me to enter a plea for special praying on behalf of other missionaries. The missionaries whom I met, as I went up and down the world, presented one unbroken appeal for more prayer. Louder than the call "Come over and help us," sounds the appeal, "Brethren, pray for me." If the missionaries in this meeting were to stand here and speak to-night they would say that the deepest need is not so much that of more reinforcements in men, or that of larger gifts of money (though certainly both of these are needed), but that of more of the mighty force of prayer on their behalf. We do not know what day the missionaries may need our prayers the most. "God forbid that I should sin against the Lord in ceasing to pray for you." Let that passage of the Scriptures come in upon us with crushing force, showing us that in not praying for other missionaries we are sinning not simply against them, not simply against ourselves, but against God Himself.

Let us not forget to pray for the native Christians. Remember that they have come up from superstitions, sin, and degradation, that they are fiercely tempted, and that they are weak. Remember also that far more depends upon them for the ultimate evangelization of the great non-Christian fields than upon the foreign workers.

Let us pray for them, therefore, that the power of God may come upon them. There has been at least one pastor in China who, in his life time, was instrumental in bringing many hundreds of people to Jesus Christ. I refer to Pastor Hsi. Why should there not be more like him? If the prayers of the home church as well as of earnest workers on the mission fields would converge upon the native church, what mighty triumphs might we not witness in every one of the great mission fields.

Let us pray also in order that there may be great spiritual awakening on the mission fields. Charles G. Finney, one of the three greatest evangelists of the last century, has said that a revival may be expected when there is a spirit of definite prayer for a revival.

The Lone Star Mission among the Telugus gathered in about 10,000 souls within six months as the result of long continued prayer on the part of missionaries, native Christians and Christians at home.

The great work under the leadership of the Methodists in Northern India, in connection with which literally tens of thousands have flocked into the kingdom of Jesus Christ, is traceable, as all its leaders persist in telling us, to intercessory prayer.

When I was in the Fukien province of China about five years ago I was told by the missionaries that in the year preceding my visit there had been in that province five thousand baptisms and twenty thousand inquirers, and that one hundred villages, of their own option, had asked for Christian teachers. They told me that these great results were due to the martyrdom of missionaries and native Christians and to the spirit of prayer thus called forth.

When I was in the island of Ceylon I was awakened one morning before daylight by singing. After I arose I was told that the Christian students in the college had been praying that there might be a revival in that college. I was not surprised to learn that before noon that day they led a number of their fellow-students to Christ.

Speaking of Ceylon brings to memory the name of Miss Agnew. She has been well called "the mother of a thousand daughters." In her long life at the head of that school fully 1,000 girls were influenced by her example and words to enter the Christian life. It is said that she was in the habit, in addition to all her administrative and teaching work, of setting apart certain hours every week to pray for the girls by name.

The principal of a missionary school in Japan said to a friend of mine one morning: "There is going to be a great revival in this school. Some of the students spent all night in prayer."

Sure enough the spirit of revival fell upon the institution that day.

Dr. Davis, in 1883, when the forces of scepticism were very strong in the Doshisha, wrote to a number of colleges and theological seminaries in the United States asking them to unite in special prayer for that institution on the Day of Prayer for Colleges. They did so in several colleges and seminaries. What took place? On the night of that day the scholars, of their own accord, fell into serious conversation on the subject of religion. A revival broke out and spread until it had reached nearly all of the students, and deputations were sent out to scores of neighboring villages to proclaim Christ to the people.

If you could know the hidden history of every great forward movement in the kingdom of God, you would be able to trace it to a secret place, where you would find some intercessor like Paul, or Zinzendorf, or William Cary, or Jonathan Edwards, or George Müller. The mill streams that move the great machinery of the world rise in solitary places.

The last message I would give in this connection is that the greatest force which we as Christians can wield is the force of prayer. It is, moreover, the greatest talent which God has placed in our hands, and He is going to hold every one of us to a strict account as to the way in which we use this talent. What blessings we have withheld from ourselves, from our own churches and from other fields as a result of our failure to pray. The greatest sin that we have ever committed is the sin of omitting to pray, the sin of omitting adequate intercessory prayer. What right have we to neglect or to leave unappropriated or unapplied this greatest force which God has ordained for the salvation and transformation of men and for calling into being and energizing great Christian movements? The greatest triumphs of the church are going to be witnessed when individual believers everywhere come to recognize their priesthood unto God and give themselves with constancy and faithfulness to wielding the irresistible forces of the prayer kingdom. Our deepest wish is that of Spurgeon, that there might be five hundred Elijahs, each one upon his Mount Carmel, making incessant mention of the mission cause in prayer. Then that cloud which after all is no larger than a man's hand, would spread and spread until it darkened the heavens and the showers would descend upon the thirsty earth. God grant that down deep in our lives may be formed an undiscourageable resolution to be faithful in the ministry of intercession.

When I traveled through Palestine I said: "If this hill back of Nazareth could give forth its secret, if the Lake of Galilee could tell what it witnessed, if these desert places around about Jerusalem could relate their story, if the Mount of Olives could speak

out and tell us what transpired there, they would all tell us, more than anything else, of the prayer life of our Lord. They would reveal its intensity, its unselfishness, its constancy, its Godly fear, that made it irresistible." And does there not take possession of our hearts to-night a stronger passion than ever to obey Christ's command to pray and to imitate Him as the man of prayer?

In Memoriam.

ADELAIDE MARY MOULE.

(BY HER PARENTS, BISHOP AND MRS. G. E. MOULE.)

THE very dear daughter and fellow-labourer, who was taken from us so suddenly and after so short an illness on the 4th November, was known to several readers of the RECORDER as a friend; and they will perhaps expect of us some slight record of a life which, private as it was and averse from display, was for the last twenty-four years, at least, wholly made up of love and duty. Our Mary was given to us in 1859 when we were living as missionary-novices in a native house, glazed and ceiled and otherwise improved, in a busy street within the walls of Ningpo. We had no garden and on two sides the thickness of a single brick was all that separated us from our Chinese neighbours. It was not the most healthy dwelling for a little child, and Mary suffered again and again from infantile maladies. Next year, however, at the instance of our senior missionary, afterwards the revered Bishop Russell, we moved into an airier house just vacated by our friends the Goughs who had left on furlough; Mrs. Gough only to die in England. This with its little garden, and opening on a military parade ground, was better in every way for the abode of a family. And it was roomy enough to accommodate not only us, but also our dear brother, Rev. A. E. Moule, who with his wife joined us in 1861 and shared the house with us when we were at home till we took our first furlough in 1867. Here we stood the T'ai-p'ing siege, and one of us for a time was at the mercy of the victorious besiegers, though without sustaining any harm. Mary and her mother had left a fortnight earlier to seek medical advice for the latter at Shanghai.

The tide of invasion, turned by British intervention at Ningpo in 1862, gradually receded till in the spring of 1864 Hangchow and practically the whole province were free of the invader. In the autumn of the latter year, reluctantly yielding to the persistent entreaties of two Chinese catechists, a tentative visitation was made

by me of Hangchow, Shao-hsing, and the smaller cities, with the result that we rented a native house in Ma-so Hsiang, Hangchow, which, improved and slightly enlarged from time to time, has been our family abode—out of England we call no earthly dwelling *home*—ever since; our two youngest sons having been born in it. Our first immigration as a family was in the autumn of 1865, when a brother and sister had been given to our Mary, both, like her, natives of Ningpo.

In 1867 we took our first furlough, having been in China—one of us since the spring of 1858, the other since 1857.

At the end of that furlough Mary, instead of returning with us to China, was sent to a ladies' school at Clapham where, besides receiving useful instruction in music, modern languages, a little Latin, and so forth, she formed friendships with school-fellows of the greatest value to her Christian character, and some of which she retained to the last. Her holidays were spent at her grandfather's vicarage in Dorsetshire, where my mother's holy influence, even more than my father's, made an impression on her which never faded. Here also three of my brothers, especially the youngest, now Bishop of Durham, finding her a ready pupil, gave her first lessons in Greek and also in general and, especially, Biblical reading, which she never ceased to follow up. When she left us the other day she was able and was accustomed to study her Bible with the illustrative help of the Greek original, and of French, German, and Latin translations, besides reading it freely in Chinese, both Classical and Mandarin. But the study of her life was the English Bible, and that in the Authorized Version, in the preference for which she was a convinced pupil of the late Dean Burgon's. Of this Bible her memory was a nearly perfect concordance. It was one of her many auxiliary branches of humble service to enlist members for the "Bible and Prayer Union" and to encourage them in persevering Bible study, when personal intercourse was impossible, by correspondence. She recruited for the Union with equal diligence among the Chinese school girls and other young Christians to whom she had access. Besides other work in our boarding-school, one daily duty, hardly ever intermitted, was Bible study with the young matron.

To return to earlier years. Our beloved child was never otherwise than dutiful and affectionate, helpful to her mother and devoted to her sister and brothers. But in 1877, about the time when our saintly mother was taken from us, a change was perceptible, which we could not but ascribe to a fresh impulse of the Holy Spirit. And during the twenty-four years since then, her Christian character has shone with a steady light which her friends recognized, and some of them, since her departure, have borne affectionate

witness to. Music and books, including poetry and fiction, history, biography, and scholarship, were always her delight. But neither music, her chief love, nor desultory reading, were ever allowed by her to interfere with her duty, or chill her interest in "the best things." Her duty, after her return with us to China in 1881, was for five or six years the instruction of her two youngest brothers. The three elder were left in England. Of these the second and third had been her pupils, both before and after their return to England in 1876. The four brothers so taught went from her teaching to school in England, and three of them to Cambridge, where two obtained first class honours in classics and one a second class. One of them, called home just nine years ago, also passed high for the Indian Civil Service. They all owed an untold debt to their sister.

Our child, there is no doubt, distinctly preferred other studies and pursuits to those of the missionary. If it had seemed right and possible, she would gladly have carried on those studies in which she had initiated her brothers, at a high school or ladies' college in England.

But she had truly learnt to look to her Lord, and, under Him, her parents to guide her in determining "what He would have her to do." And so when she found herself, on our return to Hangchow in 1887 without young brothers to teach, she lost no time in seeking other work—soon to excite her keen interest—in assisting her parents in missionary and pastoral duties. To do this she threw herself heartily into the study of Chinese, spoken and written; in which her proficiency was such that besides school teaching and visiting, she was able to give valuable help to more than one lady in her first studies of Chinese and to furnish both to the occasional paper of the "Bible and Prayer Union," and to the Chinese Missionary Gleaner, several translations of narratives, and other articles from the corresponding English papers. She was not, however, a recognized missionary of the C. M. S. till, in 1894, with her sister she was accepted as an agent "in local connection." We did not dream, and I doubt if any of her friends dreamt, of so early a close to her earthly course and entrance into rest. She had an apparently strong constitution, and always deprecated enquiries about her health. And our apprehensions were rather of the grief we should cause our child by leaving her than that we should be left behind to mourn the darkening of our house and the breaking of a staff of our old age. We knew indeed that her heart's action was not strong, though, we believed, without any organic disease. We knew that great griefs, such as the sudden loss of the beloved brother in 1892 whose death is mentioned above, the awful tragedies of last year,

especially the cruel death of her dear friend Miss Sherwood and her companions at Ch'ü-chow, and some special sorrows of the current year, had apparently weakened the elasticity of her nature. We pleaded with her from time to time, but in vain, that she should allow herself more relaxation. Our supply of labourers is never adequate. Her sister had been invited to fill an important post at Ningpo, which was likely to be given up without her help. Mary, glad that her sister was able to accept the transfer, worked harder than before to fill up in some measure the vacuum created at Hangchow.

Thus she was "fulfilling her course" as October drew to a close. That course included daily teaching in the boarding-school by way of assistance to the kind friend who took her sister's place, visits to two day-schools—her sister's and her own—each thrice a week, a women's weekly Bible class, persevered in in all weathers and notwithstanding discouragements, and, besides, the church music at two Sunday services and one on Wednesday evening. Noticing symptoms of a bad and obstinate cold, I more than once, in those last days, begged her to give herself more rest. But though, as we learnt too late, the state of the throat was already causing her sleepless nights, she kept every engagement down to Wednesday night, the 30th October, when she went cheerfully with her mother to church, and for the last time played "Nunc Dimittis," and the hymn "There is no Night in Heaven." Next morning she was obliged to confess herself ill, and welcome Dr. Main's visit. He at once pronounced her case serious, and with assiduous kindness did all in his power, during four days of weariness and painfulness for our child, to check the inflammation and save her life. His last visit was on Monday morning, the 4th November, when, after the five or six nearly sleepless nights, he found her worse rather than better, and saw no means of averting suffocation, but a precarious operation. The dear sister at Ningpo, and her married brother at Shao-hsing, were summoned by telegraph. But this was hardly done when her mother, watching at her pillow, on which at length she was quietly sleeping, noticed the breathing to cease and the head to fall forward on her mother's arm, and she was gone. Medical help was summoned at once, but could only confirm our conviction that the action of the heart had failed; in other words that "the Master had come and called for her." So while we tried to detain her, she passed painlessly "into the world of light." "By death she had escaped from death." Two hours earlier she had confessed her inability to say, "I will not be afraid"—dreading perhaps the pain of either surgical means of relief or of ultimate suffocation. She had found comfort in the thought of her Lord's long proved kindness to her. But now her

fears were gone for ever. "HE had given her her heart's desire," and left us nothing more to ask for our beloved child. What could we do but praise Him in our grief!

We have still to thank Him for His further kindness shown in the true sympathy of all our friends—English, American, and Chinese. The last kind care was given to her lifeless body by two dearly loved friends—Mrs. Stuart, "her oldest friend in China," and Miss Frewer. Dr. Main, who had done all in his power to save our child's life, now spared neither time nor pains in making necessary preparations, for which at Shanghai or at home we should have resorted to the undertaker. Himself with two English and three American missionaries carried the coffin from our house to the church, covered with a white silk pall made by the loving hands of missionary sisters with some help from our school children. It is three miles from our church to the cemetery, and Dr. Main engaged the services of six respectable members of our congregation to carry the coffin thither. From the entrance to the ground six native Christian agents bore it to the grave side, where six others took it from them to lower it to its resting place.

At the morning service our little church was nearly filled with a reverent congregation, consisting of all the resident missionaries, except two invalids, and of native Christians of our own and the other churches. Mr. Coultas and the native Pastor read the service in Chinese and English alternately; the Psalm (xxxix) and Hymns were said and sung in both languages, the verses and many of the phrases being identical. Mr. Coultas, who had kindly consented to give a short address, moved and comforted our hearts by his true appreciation of our child's Christian character. "She was a Christian! But there are Christians and Christians. Miss Mary was a saint." And he proceeded to explain that high title by reminding us of her dutifulness to God and man, her singleness of purpose, her love for, and her deep and wide knowledge of, Holy Scripture, her kindness and charity to all. He urged that we should not be content to suffer the "grain of wheat to fall into the ground, and dying,"—as she had long been dying to the world and its attractions—to remain "alone" and not "bring forth much fruit."

At the cemetery in the afternoon there was a far larger gathering than in church. Many of the country folk, attracted by the crowd of sedan chairs in which native Christians as well as missionaries had come out of the city, crowded round the Christian congregation, making impossible the reverent quiet of the earlier assembly. There was no unfriendliness, however, and the kindness of our friends was shown in their brotherly efforts to mitigate the bitterness of our loss. Missionaries, led by Dr. Main, with their own hands filled the

grave and raised the mound, having first covered the coffin with the white wreaths and crosses sent by English-speaking and Chinese friends in about equal proportions.

May our Lord, the God of all consolation, requite our comforters and enable them and us, in joy and sorrow, more and more to live in Him, looking thus not on things seen which are temporal, but on things not seen and eternal, and in our loss "rejoicing in hope of the glory of God."

"Then be it as our Father wills:
We will not weep for thee.
Thou livest, joy thy spirit fills,
Pure sunshine, thou dost see,
The sunshine of eternal rest;
Abide my child! where thou art blest.
We with our friends will onward fare,
And, when God wills, shall find thee there."

November, 1901.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

How can Educational Work in China be made More Effective.

BY REV. W. P. BENTLEY.

EFFECTIVE for what? For upon the answer to this question depends the nature of the suggestions which are to follow.

Perhaps the most compact statement would be, "effective to the making of men." But even then it depends upon the kind of men you would have. Is it merely learned men, enlightened men, or is it something better and grander than these?

I think as Christian ambassadors and light-bearers we dare not set a lower aim in our educational efforts than "the production of Christian character." Let us not forget, however, that this is the finished product. A great deal of the material under our manipulation will fall far short of this supreme standard. What we can and must do, is never for a moment to lower our standard or forget its vast importance.

Students come to us for a few years of English, in order to enter business; nevertheless, to them as to all, we say, the only gain worth striving for in the world is the pure gold of sterling manhood.

Confirmed Confucianists condescend to sit at our feet for a few short years for the acquaintance of Western lore. Tell them in strongest terms that all knowledge is mockery until transmuted into conviction, motive or action, and all these in the direction of purity and righteousness.

And then so many stop short of a thorough course of study. It is said that a little learning is a dangerous thing. This is true for some persons. Not so for the average man. For him the little he can get is just that much better than none. Let us minister to these less fortunate ones in as far as they are able to receive, in the hope that they may some time add to their store, or by force of circumstances perhaps make such a wise use of it as to shame others more opulent in learning.

We will suppose that we are agreed as to the general aim of our educational work, and convinced that we should pursue it through all difficulties. It still remains to discover the means whereby our labors may be made more effectual to this end.

In mentally reviewing the subject the following suggestions have occurred to me:—

First.—We should *spiritualize* our work. I do not mean that we should make educational endeavors simply religious propagandism. Indeed the true spiritualization of the whole process will bring two results. There will, no doubt, be an increase in the number who actually become church members. But another and quite as important result will be the effect upon those who do not, while in school, identify themselves with the visible church. To these will come revelations of truth in many realms. Our function is to demonstrate the higher meaning which underlies all phenomena and experience.

Astronomy, then, is not a dead science, but the inspiring demonstration of the matchless handiwork of God. Geometry is not simply a branch of mathematics, but points infallibly to a supreme architect of the universe, who laid the plans of suns and systems in wondrous wisdom and precision. History but reveals, in all the vicissitudes of races and peoples, the "hand of God" in human affairs. Philosophy, while it shows the beauty and strength of human wisdom, illustrates even more forcibly its limitations and its ultimate reliance upon an external and superior wisdom.

Can we get our Chinese students to see these things? This depends in large measure upon whether we see them ourselves. Every foreign teacher in China should have not only intellect but imagination. The Chinese are notoriously materialistic, utilitarian, and unspiritual. The last place for a "wooden" teacher is in China. The whole nation has to be "born again" intellectually, morally, and spiritually. A teacher who cannot see visions, nor dream dreams, nor live on hope, is not altogether the best of his class for this field. We need the "divine afflatus" in large measure, in order that we may in our turn infect our students with the same regenerating power. A teacher in China, to be a great success, should have a "call," high purpose, courage, and spiritual insight, as well as enthusiasm. Then students will see God everywhere and receive an indelible impress of His immanence. Many will believe that the unseen is the real and eternal. This is the desired result, to displace the prevailing gross materialistic views with conceptions more scientific and at the same time more consonant with the higher endowments of the mind, as well as with revelation. Spirituality is the sorest need of the Chinese nation to-day. And next to the church, education should be the channel through which the need will be supplied.

Second.—We should *vitalize* our work. What we need is to make the school work more "alive" to the students. A Chinese school-room seems a much more hum-drum place than a school-room at home. Why? Because the work has not the same vital hold upon the students. This at least is my impression and experience. I am speaking of the whole body of students. To them, how is education related to the life? To many it represents the will of parents only. To others it is the prospective means of securing a livelihood. A few work for prizes.

Speaking of higher institutions, can we not do something to make a young man's education mean more to him? It ought to mean almost everything. Cause him to feel that education is power, comfort, culture, life itself; that it recreates a man, transforms him, multiplies him, and guides him. His physiology ought to result in giving him a more vigorous body, his psychology in a trained mind, and his ethics in an elevated moral nature. History should make him a statesman, and politics a patriot. Literature and language should contribute to his culture and refinement.

But these desirable results will not follow unless his studies depart largely from the perfunctory, unless he can be made to see the vital connection between the school-room routine and his real and future life.

As to common, or day-schools, perhaps not so much can be urged in this behalf. But even here much may be done to shatter old notions as to long hours, false propriety, and severe discipline, which has made the Chinese school-room a combination of work-house and asylum during the reign of many kings. One can believe that our children would often prefer the kindergarten to the home; but by what stretch of the imagination could you imagine a Chinese boy or girl hungering and thirsting for the vaunted benefits of his literary purgatory?

No, teachers should be, and appear, human beings, and as interested in each individual student. Hard school benches are beautifully cushioned with a stratum of kindly consideration in the character of the teacher.

What we want is to pulverize the artificiality of the whole process and make it, and then make it seem, a natural and normal part of the life, vitally connected with what precedes, and even more vitally connected with all that follows.

Chinese thought has stagnated for centuries. The present is a slave to the past. Men are transfixed or stupefied by gazing into the faces of their deified ancestors. Education is the dynamite that will atomize the encasing adamant and set the prisoners free, if—the education is vital enough. Let us make no compromise with the inhospitable past. This is new wine. New bottles are a necessity. The schools are the factories.

There is to be a new China with a new literature, new schools, new government, new industries, new art, new society, and new ideals. The agents of this prodigious transformation are now in our hands—on the forms of our schools. Do we know the day of our visitation?

China needs a thousand trained men where we can turn out one. Every man who leaves the hands of a teacher in these days should feel strongly the impress of that hand laid upon him for whole-hearted service to his neighbor, his country, and his God.

Third.—There should be better *co-ordination*. In time there should be a completely co-ordinated system for the whole empire. The national system of examinations has familiarized the Chinese mind with the idea of a national educational system, and will be of untold service in consummating such a plan. There should be a graded series of schools from the elementary up to the university; one of the latter at least in each province.

The maturity of such a plan will require time, but some such plan may well be kept in mind by all who have the best interests

of Chinese education at heart, not to be wedded to details, but to lend every assistance to the carrying out of certain principles, such as, a national educational system; under this the provinces or vice-royalties as units, each to have a graded series of schools from elementary to university; and the principle of co-ordination. Upon these broad general lines may be erected a superstructure adequate to the fast-growing needs of the empire.

This principle of co-operation is important to the mission schools. That there will be before many years some sort of national school movement inaugurated seems likely. When established, it will be either helpful or hurtful to the mission schools: which, depends to considerable extent upon the relation which we make our schools hold to the national system.

If the mission schools have such a distinct work to do as to justify them in an entirely independent attitude, well and good. But if not, then the relation they sustain to the national system will be important. In that case they will need to be co-ordinated with the state system in order to maintain their standing. If, as at home, the independent or religious system is to exist alongside the state system, even then there ought to be a correlation in the matter of curriculum, and, if possible, to some extent, in methods—one of the chief reasons for this being to maintain, and if possible, to deepen the hold which foreign Christian education has on the public of China.

Let these principles be applied to our educational work. As to the first principle, that of spiritualizing the work, we surely have not reached the stage of perfection. We may have been zealous enough in getting church members. Results in this direction are gratifying. Let us go on and bring into the fold every one we can. But many are not, and show little inclination to become, members of the church. These too should be made to realize, if possible, and as far as possible, the spiritual meaning of their studies and the real meaning of life.

As to the second principle—that of vitalizing the educational work—it is important. Our students will be useful to society in proportion as they are imbued with the idea of the vital nature of their school training, and as they realize its inseparable connection with their intellectual, social, and moral well-being.

By applying the third principle—that of co-ordination—we shall conserve the present Christian influence upon the education of the country and pave the way toward the sublime privilege of being trusted guides and friends in the intellectual development of the empire.

Meeting of Executive Committee.

EDUCATIONAL ASSOCIATION OF CHINA.

THE Executive Committee met at McTyeire Home, Shanghai, December 20th, 1901, at 8 p.m., and was opened with prayer.

Present: Rev. A. P. Parker, D.D., Chairman; Rev. Timothy Richard, D.D.; Rev. W. N. Bitton, C. Lacy Sites, Ph.D., proxy for Rev. J. C. Ferguson; Miss H. L. Richardson and the Secretary.

The minutes of the previous meeting were read and approved.

A proposition from Rev. F. M. Chapin in behalf of Dr. Henry Porter, was read, offering his *Elementary Physiology* to the Association for republication. The offer was accepted, and 2,000 copies were ordered printed; the General Editor being authorized to proceed with the work as soon as the Publication Committee's approval is obtained. A royalty of ten per cent. is offered to the author.

Dr. Parker offered to the Committee Mrs. Parker's *Geography* (based upon that of Fry), and the offer was accepted, upon the same conditions and on the same terms as Dr. Porter's *Physiology*.

The General Editor reported that a revised edition of the Association's Catalogue had been prepared, and is in press.

The following names were presented for membership and cordially accepted: Messrs. G. B. Palmer, W. W. Yen, J. W. Crofoot, G. G. Warren, Chas. S. Leavenworth, M.A., C. Lacy Sites, Ph.D., Misses Ida Anderson, M. C. White, Orien Alexander, and Jane Nicholson.

The secretary reported that he had sent out circulars to the members of the Association asking for suggestions regarding the Triennial Meeting and had received a number of replies, which were then placed before the Committee for consideration.

After spending some time in the consideration of these suggestions, the secretary was requested to prepare a programme in conformity with general principles agreed upon by the Committee, and it was decided to meet on Friday, January 3rd, to consider the programme as thus arranged. Rev. Ernest Box and J. A. Silsby were asked to serve as a Committee to Arrange for an Educational Exhibit at the Triennial Meeting.

The committee adjourned.

J. A. SILSBY,
Secretary.

Scientific Terminology.

THE Educational Association Committee on Scientific Terminology earnestly request that all authors of Chinese scientific books will at once forward to the chairman of the committee, if they have not already done so, lists of the terms they have used. This will insure terms going into the list, and at the same time make the list more complete. Books in press, or in course of preparation, are also included. It is hoped that this notice and request will have immediate attention on the part of the parties concerned.

C. W. MATEER (*Chairman of Committee*).

TENG-CHOU-FU, SHANTUNG.

Notes.

WE have received Mr. Wang Hang-t'ong's First Primer (繪圖蒙學捷徑初編), and we are very much pleased with it. It is published in two sections. The first section (price 10 cents) contains sixty lessons, and the second section (price 15 cents) is to contain sixty-four lessons. Each lesson contains six new characters, beginning with the simpler forms and progressing to those more complex. The use of these characters is then illustrated in combinations of two, three, and four characters. A Second Primer, in two sections, is to follow, making a series of four small volumes. The Primer is nicely illustrated and beautifully printed by the American Presbyterian Mission Press. While we are not sure that it is always best to begin by teaching Wên-li to little folks where there is a character colloquial, yet this Primer is so simple it may well be used along with colloquial primers, and we would recommend it to all who have charge of day-schools as one of the best books yet published for teaching Chinese character. It is suggested that the foreigner who is beginning the study of Chinese would do well to read this book through and master its contents before going on to the study of the classics, and we think the suggestion is a good one.

The Executive Committee is preparing an attractive programme for the Triennial Meeting of the Educational Association. There is a good prospect for the largest and best meeting we have yet had. The committee desires that all sections be represented, and invites the assistance of all in arranging a programme that will meet the needs of the largest number. The secretary will be glad to receive suggestions from all, that they may be considered by the committee before the programme is completed. If the committee has not had

the benefit of your helpful suggestions, do not blame the committee if what you desired to have considered is not on the programme.

The new edition of Chapin's Geography which has recently been placed on sale, is a great improvement on the old. The maps, printed in Japan, are a delightful contrast to those in the old book. We are not at all surprized that the book is selling rapidly. The price is \$1.20, and well worth it. We congratulate the publishers on their success.

Correspondence.

AN OMISSION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I see that the programme of addresses at the Y. M. C. A. Convention at Nanking, as given last month, omitted one very touching and useful address given by Mr. D. E. Hoste, of the C. I. M., upon the Baptism of Blood endured by the Church in Shansi last year. This address and that of Mr. Lowrie upon the Price of the Evangelization of China, dealing as they did with the divine meaning of last year's terrible sufferings, were among the most important messages of the Convention. My only apology for this omission, and other mistakes which appeared in the account of the Conference, is that I was very hurried in preparing the report.

I am, etc.,

J. C. GARRITT.

DR. ASHMORE ON THE MISSIONARY QUESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am sure many like myself will find themselves in hearty accord with the venerable Dr. Ashmore in his article in your October issue of the RECORDER on "The Missionary Question." May I suggest that it would be well to reprint it in English for wide distribution in China and the East as well as in Britain and America? It is sound, sensible, and trenchant, and on the whole wonderfully fair, as well as characteristically frank and outspoken. Besides, it or something similar ought to be circulated by the million in Chinese. Such work would reap as much real fruit as much of the other kinds of evangelistic effort.

AMIENS.

Our Book Table.

Hwa Mei Pao, or Chinese Christian Advocate. Rev. M. C. Wilcox, editor. Published by the Anglo-Chinese Methodist Book Concern, Foochow.

A twenty-page pamphlet, issued monthly; price 25 cents a year for single copies. Postage extra. The last number, just to hand, has a very full and varied table of contents, contributed by both foreigners and Chinese.

Paraphrase of Romans, 羅馬書廣譯衍義. Forty-three leaves, Wên-li, wooden blocks, issued by the Baptist Publication Society, Canton.

This book, by Rev. R. H. Graves, D.D., of Canton, is what the name implies. It is a capital guide to a class of theological students through the mazes of Paul's logic. The connected form will be more helpful to the Chinese than the ordinary commentary.

A Directory of the Missionaries in China and Japan. *Daily Press* Office, Hongkong. For sale at the Mission Press, Shanghai. Price, paper covers, 60 cents; cloth, \$1.00.

Having had some experience in getting up Missionary Directories we know something of the difficulties connected therewith. It might seem a very simple matter at first blush to get the names and stations of all the missionaries and arrange them alphabetically and according to their several missions. But it is far otherwise, and for reasons which it is not necessary here to recount.

Suffice it to say that this Directory, while not absolutely perfect, is near enough so for all practical purposes, and we hope the Hongkong *Daily Press* office will continue the good work thus begun and give us each year as good a Directory as this and as much better as experience and added wisdom justify.

晦 楊明生世紀. Ninety-two leaves, Wên-li and Mandarin, S. D. K., Honan Road.

This is Dr. Farrar's scholarly historical tale, "Darkness and Dawn," translated and abridged by D. MacGillivray. The necessity of abridgment for Chinese readers will be apparent to any one familiar with the wealth of language and historical learning which Dr. Farrar always put into his books. The appearance of the Chinese version is very timely. In them the Christians may read of the terrible "trial by fire," through which the first followers of Christ passed, and the heathen may learn how unavailing even the fearful Neronian persecutions were to stamp out the infant church of Christ. The Kuanhua version is not, as so often, a name for mongrel Wên-li; it is simple and virile Mandarin. The books are enriched with nineteen clear illustrations, every one of which illustrates the text, which is not always the case with illustrations in Chinese books.

REVIEWS.

Typical New Testament Conversions. By Frederick A. Noble, D.D., Pastor Union Park Congregational Church, Chicago, author of "Divine Life in Man," "Discourses on Philippians," "Our Redemption." F. H. Revell Co. June, 1901. Pp. 326. \$1.00 net.

Dr. Noble has been before the public for a reasonably long life, and is known as a writer of ability and a man who has made a broad and a deep mark on the cosmopolitan city of Chicago. This latest volume contains thoughtful discourses on a variety of New Testament "conversions," beginning with Matthew and ending with Saul of Tarsus, and Pentecost. The treatment is fresh, practical, and free from technicalities. They are such sermons as would serve to keep an audience of thinkers alert, and would command the attention of those who had it to give. The proof reading leaves much to be desired. In the compass of a single discourse we find such morceaus as "saced (sacred) seclusion" (page 301); "on First Fruits" (for or First Fruits) page 309; "O folish (foolish) men" (page 318); "how marvelous seems the results" (page 319). This is a good book to reserve for Sunday evenings when the members of a mission circle may meet and listen occasionally to an outsider who has something to say worth hearing.

The All-Sufficient Savior. By the late Rev. G. H. C. MacGregor, M.A., author of "In His Likeness," "A Holy Life," etc. F. H. Revell Co. Pp. 145. \$0.50.

This little volume contains eight discourses in the well-known style of the lamented author, on various aspects of Jesus and Our Sins, Cares, Temptations, Doubts, Crosses, Bereavements, Perplexities, and, The All-Sufficient Saviour. They were delivered to the author's own congregation on successive Sunday evenings, and will be read with

interest by a wide circle to whom such brief and pointed expositions will always be welcome. The book is one of the "Christian Life Series." On page 33 "invisible" is printed instead of "visible," spoiling the sense.

Now. The Missionary Watchword for Each Generation, or the Principle of Immediacy in Mission Work. By Henry C. Mabie, D.D., Home Secretary American Baptist Missionary Union. Fleming H. Revell Co., Paper covers. Pp. 32. 1901.

The familiar "watchword" of the Student Volunteer Movement, for which Dr. Arthur T. Pierson is as much responsible as any one else, has been often discussed and frequently criticized. Its defenders, notably Mr. Mott, have been moved to a fervid defence of its appropriateness, and in the valiant effort to make it at the same time reasonable and cogent have seemed to many to have reduced its content to very little more than the affirmation that each generation (whatever that may connote) should do what it ought to do. The paper by Dr. Mabie is a temperate treatment of a topic not unvexed by much logomachy, and the statement of the case would seem to be fair to both sides. It ought to be useful among those who are indifferent to missions. It is only ten cents (gold) net.

Back to Bethel. Separation from Sin, and Fellowship with God. By F. B. Meyer, B.A., author of "Old Testament Heroes," "Meet for the Master's Use," etc. F. H. Revell Co. 1901. Pp. 127. \$0.30 net.

This book contains ten discourses similar to the previous volumes of sermons by the same author, full of pith and point, and adapted to the every-day needs of men in any clime and at any time. Like other books by Mr. Meyer this one is sure of a wide reading. There is a flagrant misprint in the table of

"Contents," which might have been avoided by subsidizing a small boy to read the proofs.

The Ten Commandments. By Rev. G. Campbell Morgan, author of "The Spirit of God," "God's Methods with Man," etc., etc. F. H. Revell Co. 1901. Pp. 126. \$0.50 net.

Mr. Morgan has entered upon a period of excessive activity in following the steps of the late Mr. Moody, to whom the book is dedicated and at whose request its substance was prepared. The treatment is thorough, and the exposure of present-day sins is uncompromising. There is no hesitation in calling a spade a spade when there is occasion to refer to it at all.

There is the same careless proof-reading to which we are obliged to refer so frequently, as when (page 9) we have the sentence: "The trouble is that so many lives (sic) as through (sic) the whole purpose of life were realized in the little day on earth." Mr. Morgan appears to have an inexhaustible fund of material drawn from the study of the Word of God, and there are no indications that his spring is likely to run dry. The above books to be had of Mr. Evans.

A. H. S.

Proceedings of the General Conference of Protestant Missionaries in Japan, held in Tokyo, October 28-31, 1900. Methodist Publishing House, Tokyo, 1901. Octavo. 1,050 pages. Cloth, \$1.50; half leather, \$2.00.

In our last issue we promised our readers an extended notice of the book before us. Its comprehensiveness, however, is such that with the limited room at our disposal we can do little more at this time than give a general idea of the contents. So varied and valuable are these, constituting the most complete and accurate presentation of the conditions, history, methods, and results of missionary effort in Japan that no student of

foreign missions should neglect the purchase or perusal of this book.

As to the conference itself, forty-two missionary Societies were represented; the total attendance being 450. We echo the wish of Bishop Wilson that the church at home could have looked in on this body in its deliberations. As to the spirit of this conference we learn that through the whole week of the busiest kind of work, there was not heard a cross word, not an unkind reference, not a suggestion calculated to mar the peace of the sessions. There was promoted an intimate acquaintance with each other and with each other's work, and consequent increase of love, sympathy, and prayer. We do not wonder that a great forward step was made in the direction of unity.

We are hardly surprised to hear of the remarkable spiritual uplift of the Conference, as space was allowed for discussion of the following topics: the relation of Bible study to the missionary's personal life, the place of prayer and intercession in the life of the missionary, the influence of the spiritual life of the missionary upon others, hindrances to the spiritual life of the missionary, separation and service, and, "be filled with the Spirit."

Much of the value of the book before us lies in the masterly review of the evangelistic, educational, publishing, eleemosynary, and other departments of the work. In connection with evangelistic work papers were read on how far the ground was covered by existing agencies and what remains to be done, woman's evangelistic work, and methods of evangelistic work. The latter subject included pastoral duties, itinerant preaching, training of evangelists, methods for winning unbelievers and instructing candidates for baptism. Work in the Liu-chiu Islands and among the Ainu was also reported on.

In the department of educational results and prospects, papers were read and discussed on schools and colleges for young men, also for girls, theological schools, Bible women and their training, and the attitude of the educational classes towards Christianity. From this section we gather that considerable interest is manifested in the Young Men's Christian Association work.

Medical work is discussed under the section of social movements, so also is temperance work and works of Christian benevolence. In the section of Christian literature a large space is given to hymnology in Japan, whilst the revision and circulation of the Scriptures occupies thirty-six pages.

Naturally the subject of self-support claimed the interested attention of the conference. Papers were read and discussed on past methods, results, and best means of promoting self-support. Although against the twenty-seven per cent. of self-supporting churches in 1878 there are now apparently only nineteen per cent. the sentiment of the missionary body in Japan is evidently strongly in favor of self-support. The three-fold conversion of the heart, the head, and the purse is believed in; but the problem becomes complicated when we remember that many Japanese—like many Chinese—have no purse or a very small one.

Among the other subjects discussed in the volume before us are: religion in the home and work among the children, special attention being paid to the Sabbath school and the kindergarten; and the Sabbath, its practical observance in relation to the home and religion. (Among the resolutions passed at the conference was one bearing on the bringing about of a better observance of the Sabbath).

The value of the work is considerably enhanced by the necrological reports, historical reviews, and

statistical tables published in the appendix. From these latter we gather that there is a total of 723 missionaries, including wives, at work in Japan; 306 native ordained ministers; 518 unordained male helpers and 289 Bible women; whilst the total church membership is 43,273.

Readers in this mission field will appreciate the sympathetic interest shown in the progress of the work in China and the deep concern at the awful results of the tragic disturbances of 1900. We would add that the work is well printed and suitably illustrated with the photographs of many prominent workers. On the whole the mistakes are few; one of the most trying to the eye being the repetition of the wrong heading on each alternate page, from page 393 to 411.

G. M.

THE STUDY OF THE PSALMS BY THE CHINESE CHURCH.

"To increase the spirituality of the native church let our Christians study the Psalms." R. H. Graves, D.D.

"The Psalms is a hard book." "It is very difficult to understand." To hear statements like these from preachers and teachers seems quite incongruous to the Westerner who has from early years looked upon the treasury of David as the portion of sacred writ easiest for the child to read. He forgets how many of the Hebrew songs he has memorized, how frequently the Psalter is read at the family altar, and what a prominence is given to it in the services of the sanctuary.

Save in the Anglican communion our native church knows little of the Psalms. Might not a year given to the study of the book of doctrine, praise, and prayer, result in a genuine revival of the Christian life of God's people in Sinim? It suits the Chinese because they can so easily "learn it by heart,"

or as the Master says, "If my words abide in you." The variety of rhetorical figures and striking similes when once they are explained, is exactly adapted to the Chinese style of discourse, and the pious native preacher is at home in beautifully illustrating and forcibly expounding the rich truths found in the words of the sweet singer of Israel.

The Chinese are fond of cold doctrine, of the verbal explanation of parable or paragraph; they need in prayer to fire up in the inspired language of the holy men of old who spake as they were moved by the Holy Ghost, and to be taught that holy emotion breaks out in anthems of praise to Zion's King. The Psalms touch the convert's heart and develop the manifold grace of Christ in his soul.

Many of these matchless poems are "songs in the night." A missionary remarked, "I never appreciated the Psalms till after our first riot." May not these sweet and tender sacred hymns of old prove a solace to a persecuted church which has just come out of much tribulation?

ACKNOWLEDGMENTS.

Report of the Foochow Mission of the American Board (54th year), compiled from individual reports by Rev. Geo. W. Hinman. The statistics show a total membership of 2,459.

Twenty-third Annual Report of St. Luke's Hospital for Chinese, in connection with the American Church Mission. The summary of work done during the year shows a total of 21,288 patients (730 internal, 20,558 external).

The Coal-fields of North-eastern China, by Noah Field Drake, Tientsin. Reprinted from the transactions of the American Institute of Mining Engineers.

*In Preparation.**Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.*

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

History of Four Ancient Empires ...	Rev. S. Couling
Systematic Theology, 10 vols. ...	Rev. A. G. Jones
Restatement of Old Truth ...	" "
Chart of Human Development ...	" "
Religious and Theological Vocabulary ...	" "
Universal Technical Vocabulary...	Dr. Richard,
School Geography ...	Rev. W. G. Walshe.

Pouchet's The Universe, Rev. D. MacGillivray.

Classified Descriptive Catalogue of Current Christian Literature (in press) ...
 Geography for Home Readers, Vol. III... Mrs. Williams.
 Safety, Certainty, and Enjoyment ... Chas. G. Roberts

Mr. E. C. Horder, C M. S., Pakhoi, S. China, writes that the following books are now being printed at the Pakhoi Mission Press, viz., 1. Whole Bible in Cantonese Colloquial (Romanised); now ready, four Gospels and Acts in one volume; price \$1.50. Also in course of preparation, "Thanksgiving Ann," in Cantonese Romanized, from Mrs. Fitch's translation.

The S. D. K. are completing arrangements with Drs. Pott and Parker of Shanghai, whereby it is expected that a large number of important text-books will be ready within a year. What books are in preparation will be announced in due time.

Editorial Comment.

WITH the horrors and anxieties of the "1900" cataclysm still oppressing us, it was not easy twelve months ago to look forward hopefully to a year of missionary advance, and it was with all the greater thankfulness that in our last issue we chronicled the return of so many missionaries to their field of labor and reminded ourselves of the principles of growth and permanency that pertain to the kingdom of God.

IN some respects, therefore, it is easier this year to wish our readers

A Happy New Year.

But whilst the opening doors give prospect of more opportunities for happy active service, we must not forget the serious nature of the problem that faces us at the beginning of 1902. China is certainly opening up, but the demand is mainly for increase of material wealth, and many

friends of China in the emphasis they put on the necessity for knowledge of the laws of political economy and Western science, are apt to put the claims of Christianity in the background.

* * *

THE danger is all the more serious when we look over to Japan and see how for thirty years the leaders of that country have searched the civilized world for all that is best mainly in material civilization. Unfortunately little attention comparatively has been paid to the real foundation of civilization, and thoughtful workers in that land bewail the lack of an adequate basis of morality. We heard recently of a work on ethics, endorsed apparently by the department of education, which says: "Our country's history clearly constitutes our sacred book and moral code . . . Our sacred book is our history, holy and perfect, the standard of morals throughout all time, having not the slightest flaw. We have this divine sacred book of history; do we need to seek another?"

* * *

WE dwell all the more readily on the necessity for moral regeneration as the Christmas message of peace and goodwill is still ringing in our ears, and we note how with the growing realization of the Christ life and work there is more goodwill in the world. The Spirit of Christ, the great sympathizer, much more than modern science, has banished the cruel sports and punishments and sickening pictures that darkened our Western lands a century and a half ago. The rise of Chris-

tian activities, which have no room or use for Mrs. Jellyby and the still more undesirable Mrs. Pardiggle, is due to a more intelligent Christian pity and a growing desire to realize the true Christian ideal.

* * *

IN this January number we resume our Diary of Events in the Far East. As one or other of the various books being published, dealing with the events of 1900, will find a place on each missionary's book-shelves, we have only gone back to the most recent *sequelæ* of these events.

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THROUGH the kindness of Mr. Orr-Ewing we are able, in the frontispiece, to furnish our readers with pictures taken at Tai-yuen-fu on the occasion of the public funeral and service held for the thirty-four missionaries slain a year earlier. An explanation of the pictures will be found in Missionary News. A greater contrast could hardly be presented than the disgraceful shedding of innocent blood and, a year later, the insignia of public honour and solemn memorial service. An onlooker tells us that the most outstanding impressions on him were: the friendliness of the people after the attitude of the year previous and the solemn reality in viewing the cemetery of the large number of those massacred.

* * *

WITH regard to the preparation of the resting place provided for the slain we read in *China's Millions* that regarding the work as a whole, the participators in the funeral service were of opinion that the mandarins had tried

their best to show respect for the dead, and that their desire was to make some atonement for the past.

* * *

WE are pleased to note that the interesting magazine, *Woman's Work in the Far East*, formerly issued half yearly, is now to be published quarterly; the price to be raised to \$1.00 per annum, including postage. We are sure that there is a call for a magazine of this sort and trust and believe that the new departure will result in an increased subscription list and new interest in the magazine, both here in China and in the home lands. Send a copy to your friends in England and America. There is nothing better to help give them a proper idea of the work carried on by the women in the Chinese empire.

* * *

WE give elsewhere in this issue of the RECORDER a photolithographic reproduction, with translation, of what is in many respects a very remarkable proclamation, issued in October last by the governor of Shansi. By referring to the Chinese text it will be noticed that wherever the name of Jesus or Savior appears it is elevated two characters above the rest of the proclamation, and occurring five times, as they do, they make a very marked characteristic of the proclamation, and coming from a governor of a province, and

to be widely circulated, it cannot but have a marked effect upon the people. The manner in which the governor expresses himself as to the teachings of the Christian religion shows that he is not an ignorant sycophant, and the contrast that he institutes between the conduct of the missionaries and the conduct of the people, the former returning good for evil, is as good as a sermon.

* * *

WE give this proclamation and the translation with no thought of instituting any contrast between those who have taken indemnity and those who have not. This is a matter on which there is a wide range of opinion, and even the C. I. M. have, in some cases, as we understand, taken indemnity for losses sustained. It is a question that has already been settled, for the most part, by the different missions and parties concerned, and it now remains to be seen which will gather the best results from the course pursued. Where justice should seemingly yield, and where non-resistance should be allowed to prevail, are problems sometimes difficult to decide. But at any rate the proclamation given to Mr. Hoste will certainly be a valuable souvenir of the late troubles and the happy outcome in at least one province, and that the one which had the worst reputation of all for the cruelty of its former governor and at least some of the people.



Missionary News.

Will our friends please note that on and after 1st January, 1902, the address of the members of the English Baptist Mission and Baptist Zenana Mission working in the province of Shantung will be: Messrs. Otto Rittshausen & Co., Tsingtau, Shantung.

China Missionary Alliance.

The first regular quarterly meeting of the Executive Committee of the China Missionary Alliance was held early in October. The secretary reported that the total number of branches was now 69, embracing a membership of over 500. From each of the provinces, except Shensi, Shansi, and Kansuh replies have been received, and the returns include Manchuria, Hainan, and Hongkong. Considering that most of the circulars were replied to in May and June last, when so many missionaries were away from the country or absent from their stations, the result was considered very satisfactory. Further steps will at once be taken to extend the organization, and it is hoped that no mission station will be unrepresented.

It was also reported by the secretary that the statement by Protestant missionaries which was sent to the newspapers of Great Britain, America, and the Colonies had been printed and favourably noticed in quite a number of religious and other journals.

Missionaries who have not yet received copies of the Constitution, or any mission stations where branches have not yet been formed, should apply to the secretary, Rev. G. H. Bondfield, 13 Kiukiang Road, Shanghai, for further information.

Our Frontispiece.

Mr. A. Orr-Ewing kindly furnishes the following particulars explaining the pictures which form our frontispiece (see also Editorial Comment).

No. 1 represents the funeral service being conducted by Mr. Hoste, who is standing in the pavilion with the church members on either side and in front of him.

No. 2 shows the governor's foreign-drilled troops, which formed part of the procession, passing through the streets of Tai-yuan-fu on their way to the cemetery, which is situated to the east of the city about eight *li* distant.

No. 3 is the awning in the prefect's *yamên*, where we met the officials on the day of the funeral. From here we formed in procession, stopping first outside the Fu-tai's *yamên*, the supposed place of the massacre, for a short service, which was conducted by Dr. Edwards, and thence passing through some of the chief thoroughfares of the city to the east gate.

No. 4. The cemetery gate with the "Ming-ching engraved banners" placed on either side of the entrance. On arrival the foreigners were invited to rest and refresh themselves in a tent erected for the purpose, which is visible in the back ground to the right of the picture.

No. 5. The grave of the Rev. W. Cooper, of the China Inland Mission, who suffered martyrdom along with Rev. G. and Mrs. Bagnall outside the city of Pao-ting-fu near the south-east corner of the wall. Early this year the remains were disinterred and were reburied in the A. B. C. F. Mission ground in the south suburb near the graves of the other missionaries who laid down their lives for the gospel last year.

Diary of Events in the Far East.

August.—Serious flooding of the Yangtse; according to the oldest among the Chinese, the worst for seventy-five years. Hundreds of square miles were under water, thousands of homes totally wrecked, probably thousands of lives lost, whilst tens of thousands lost home crops and all property capable of destruction.

25th.—Execution at Hangchow of those responsible for the Chü-chow massacre of a year earlier.

September 7th.—Signing of the Peace Protocol by the eleven foreign ministers and the two Chinese Plenipotentiaries at the Spanish Legation, Peking. Ten days later the evacuation of the foreign troops commenced.

October 6th.—Departure of the Court from Hsian for Kai-feng.

27th.—Opening of the new German church in Shanghai.

November 3rd.—Arrival in Shanghai of Prince Chun from his penitential mission to Germany.

7th.—Death of Li Hung-chang.

8th.—Governor Yuan Shih-k'ai promoted to the viceroyalty of Chihli. H. E. Wang Wên-shao appointed Peace Plenipotentiary with Prince Ching, in place of the late Li Hung-chang.

The Shansi troubles settled by the establishment of a university, the agreement being settled with Rev. T. Richard, D.D., and stamped by the Shanghai Taotai for the governor of Shansi. The university for the first ten years is to be absolutely under the control of Dr. Richard, working, however, in harmony with the governor.

December 11th.—Sir Robert Hart appointed to the brevet rank of a Junior Guardian of the Heir Apparent (practically the rank of a viceroy).

16th.—Departure of the Court from Kai-feng.

21st.—Prince Ching and H. E. Wang Wên-shao, Peace Plenipotentiaries, began formal discussion of the terms of the Manchurian Convention with Mr. Lessar.

Missionary Journal.

BIRTHS.

At Canton, December 12th, the wife of Rev. ALFRED ALF, S. A. C. F. M., of a daughter.

At Soochow, December 20th, the wife of Rev. W. B. NANCE, M. E. S. M., of a son.

DEATHS.

At Hongkong, December 2nd, MARGARET RICHENDA, youngest daughter of Rt. Rev. Bp. HOARE.

At Tsing-ning, December 19th, Mr. U. SÖDERSTROM, C. I. M., of typhus fever.

MARRIAGE.

At Wu-chang, December 14th, Rev. S. TANNKVIST to Miss ANNA GUSTAFVA LÖF, both of Sw. M. S.

ARRIVALS.

AT SHANGHAI:

October 19th, Rev. N. GIST GEE, from U. S. A., for the M. E. S. M., Soochow.
October 23rd, Miss R. L. TONKIN, from Australia, for F. C. M. S., Shanghai.

November 3rd, Rev. F. B. TURNER and family (returning), and Rev. WM. EDDON, for E. M. M., Tientsin.

November 27th, Misses CREAM and AHLSTRÖM, (returning), C. I. M.

November 30th, Rev. K. A. FERNSTRÖM and wife (returning) Ichang, Rev. G. TONNER and Miss ANNA G. LÖF, all Sw. M. S.; Rev. W. M. CAMERON and family (returning), unconnected; Mr. O. SCHMIDT and family (returning),

C. I. M., Chu-chow; Mr. ISAAC MASON (returning) and Mr. A. W. DAVIDSON, for F. F. M. A., Chungking; Miss E. E. DRESSER (returning), A. P. M., Nanking.

December 3rd, Rev. A. C. BOWEN, for M. E. S. M., Shanghai.

December 11th, Miss E. D. SMITH, M.D., Rev. and Mrs. L. HODOUS, Rev. and Mrs. E. H. SMITH, all for A. B. C. F. M., Foochow.

December 14th, Mrs. WM. DEANS and child (returning) and Miss BERE, for C. S. M., Ichang; Rev. N. KRISTIANSEN, for D. L. M., Port Arthur; Rev. P. T. DEMPSEY and wife (returning), W. M. S., Hankow; Rev. W. ANDREWS and family (returning), C. M. S., Chungking; Mr. F. MANZ and family (returning), unconnected.

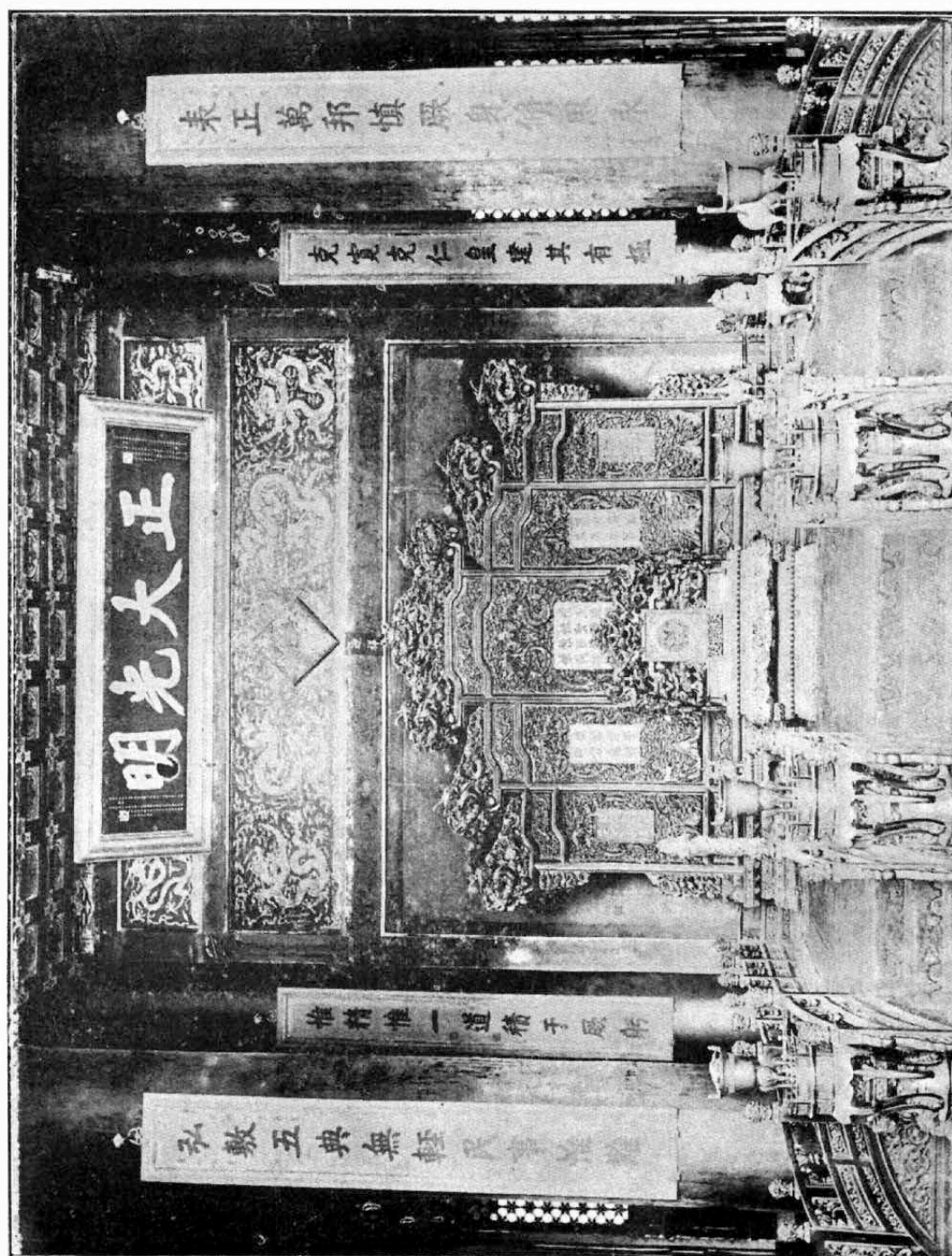
December 19th, Miss K. FLEMING, from Australia (returning), C. I. M., Kueik'i; Rev. W. F. BEAMAN and family, Rev. R. WELLWOOD and family, Chungking, Misses C. E. RIGHTER, S. RELYEA, and L. V. MINNISS, Kin-hua (all returning), A. B. M. U.; Miss E. P. DALE, from U. S. A., for F. C. M. S., Nanking.

December 22nd, Rev. J. ENDICOTT and family (returning), C. M. M., Kia-ting; Rev. J. GOFORTH (returning), C. P. M., Honan.

DEPARTURE.

FROM SHANGHAI:

December 16th, Dr. A. MORLEY and wife, W. M. S., Teh-ngan, for England.




AUDIENCE HALL IN THE IMPERIAL PALACE (SEE EDITORIAL COMMENT.)

THE
CHINESE RECORDER
AND
Missionary Journal.

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Missionaries and Their Rights.

BY ROBERT E. SPEER.

 State has certain duties toward its citizens. Looked at from the side of the citizen, these duties of the State are his rights. He may be a simple child, too ignorant to know his rights or unable to claim them, but the State has its duties to discharge to him, none the less. What these rights are which the citizens of the State possess is one question. What each citizen will do with his rights is a different question.

As a citizen the missionary has, in general, exactly the same rights as other citizens. The fact that he goes abroad, not to make money but to do good, does not deprive him of rights recognized in the case of men who go abroad to make money, and who often make it through doing evil. Whether in any particular foreign land the missionary's rights are greater or less than the trader's, depends on the treaty stipulations between that land and his. But there is nothing in the nature of the missionary's work which abrogates in his case rights acknowledged to the merchant or the traveller.

It has been alleged in the case of the China missionaries that the claim that they "only ask the protection that every dweller in a foreign land is entitled to from his government is specious, because missionaries do not behave as ordinary residents. In China, at all events, they appear as conspirators against Chinese society and the Chinese State." That is not true; but even if it were the question is closed by the simple fact that the treaties plainly declare that the missionaries and their converts "shall alike be entitled to the protection of the Chinese authorities." As the United States Treaty declares, "Any person, whether citizen of the United States or Chinese convert, who, according to these tenets (*i.e.*, the principles of the Christian religion as professed by the Protestant and Roman

Catholic Churches), peaceably teach and practice the principles of Christianity, shall in no case be interfered with or molested." It is said that Wm. B. Reed, the framer of this treaty, stated that this "matter was brought forward and encouraged by the Chinese themselves." Neither Mr. Reed nor any of the other ministers then negotiating treaties with China had authority to insist upon this recognition of Christianity, "and if the representatives of the Chinese government had not urged it, there is no probability that such clauses would have been inserted." On the other hand, the right of trade was insisted upon by the Western Powers, and was extorted from the Chinese whether they would or not. The rights of missionaries to preach in China and to claim protection for themselves and their converts, are guaranteed by unmistakable treaty provisions. And there is no evidence that the Chinese did not willingly accede to these provisions.

In speaking of the ground of the intervention of the United States at the time of the riots of 1895, the Hon. John W. Foster, who has as much right as any man to speak alike for the government of the United States and for the government of China, said: "There seems to be in a part of the public press of our country a misconception of the ground upon which our government bases its intervention on account of these riots. It is not because we are a Christian country and are seeking to support a Christian propagandism in China. It is simply because the people in whose behalf our government intervenes are American citizens, pursuing a vocation guaranteed by treaty and permitted by Chinese law. It should also be borne in mind that the Imperial government has repeatedly recognized the salutary influence of Christian missions in their moral tendencies, their educational and medical work, and their charities. The American missionary has the same right to go into all parts of the Chinese Empire and preach and teach in the name of his Maker as the American merchant has to carry on his trade with South America or the islands of the Pacific, and he has the same right to invoke the protection of his government when his lawful vocation is unduly obstructed or his life or property put in peril."

This states the case clearly. The missionary has rights as clear and solid as those of the trader. But it is nevertheless true that there exists a feeling in some minds that the missionary ought not to have these rights, and that therefore it is proper to deny that he has them. It seems to such minds anomalous that a man who goes abroad for an unselfish purpose should be recognized as having any civil or political rights. And often governments begrudge any recognition of them. They do not object to any expense in enforc-

ing rights of traders, or recently naturalized aliens. Witness the recent case of Marcos Essagin. But missionaries are different. "I must not conceal from you," said Lord Salisbury, and it was a discreditable though unnecessary revelation, "that at the Foreign Office missionaries are not popular." There have been times when the same thing could be said of our State Department.

Why are they not popular? Not because they make a disproportionate amount of trouble; for they do not. Not because they lead dissolute or criminal lives; for they do not. No missionaries ever organize Jameson raids, or wound natives as Essagin did in Tangier, or kill them as Logan did at Canton. No, there is a feeling that government has no responsibility toward missions, and that missionaries are bothersome when they obtrude their rights.

There is something in this undeniable feeling which Lord Salisbury so openly acknowledges that stirs one's blood. We have traders' rights which governments are glad to recognize and enforce, while the Christian teacher or doctor, working unselfishly for the good of the people to whom he goes, is a nuisance if he needs and accepts protection. But his rights are just as sacred as the trader's, and it is the duty of the government to assure them. For a Prime Minister, head of the Foreign Office, to say that his office dislikes missionaries is to indicate the unworthiness of his office and of his subordinates. Did he ever say that the men who deal in opium with China, or who have dealt in rum and fire-arms with Africa and the South Sea Islands were unpopular in the Foreign Office?

But beyond this it may be said that there have been times in the history of the British Foreign Office when a nobler sense of national duty prevailed, when ministers recognized obligations to mankind, beside which Lord Salisbury's unpleasant humor seems a squalid thing. After the public execution at Adrianople, in 1853, of a young Moslem judicially condemned to death for the crime of having apostatised to Christianity, the Earl of Clarendon, Minister of Foreign Affairs, wrote to Lord Stratford de Redcliffe, the British Ambassador at Constantinople: "The Christian Powers, who are making gigantic efforts and submitting to enormous sacrifices to save the Turkish empire from ruin and destruction, cannot permit the continuance of a law in Turkey which is not only a standing insult to them, but a source of cruel persecution to their co-religionists, which they never can consent to perpetuate by the successes of their fleets and armies. They are entitled to demand, and Her Majesty's government do distinctly demand, that no punishment whatever shall attach to the Mohammedan who becomes a Christian." The Earl of Aberdeen had the same noble conception of the duty of a Christian nation when, in 1844, he

wrote to Sir Stratford Canning: "The Christian Powers will not endure that the Porte should insult and trample on their faith, by treating as a criminal any person who embraces it." Taking this highest view of national duty, it may be maintained that governments exist more for the extension of truth and justice than for the extension of trade, and that those representatives who go out to teach men better ways and to lift up their life have more right to be defended than those who go for commerce, and far more, surely, than those who carry on debasing traffics, or who lead polluted lives. I am not originating this distinction. I have held that the State has duties toward all. But when men draw lines, and deny to missionaries rights which they claim for others, I believe it is just to reply that if distinctions are to be drawn, all the claims for excess of rights are on the side of the missionaries.

Let that pass; but let us have done with the nonsense that the State owes the duty of securing treaty rights and protection of person to some of its citizens, but not to others. The *London Spectator* stated the case clearly five years ago, when this same question was under discussion:

"It must next be asked whether when the missionaries go to China they ought to be as fully protected as other citizens doing their lawful business. It might, perhaps, be arguable that missionaries in China could not claim the protection of England, supposing they were breaking the law of the land by teaching Christianity. Personally, we hold that there is a good deal to be said for the opinion that they should be protected even in that case, or, in other words, that no Christian State should recognize the right of a semi-civilized Power to exclude the entry of Christianity.

"It is not, however, in the present case necessary to discuss this problem. The legal right of the missionaries to live in China and to teach Christianity is absolutely clear, and is guaranteed by treaty. The men and women who were burned and speared the other day had done nothing contrary to the law, or for which they could have been lawfully punished by any Chinese tribunal. This being the case, we hold it to be mischievous nonsense to talk as if the Chinese missions did not deserve protection. Are men and women to lose their British citizenship because, in obedience to the voice of duty, and in order to carry out what they believe to be the will of God, they devote their lives to rescuing human beings from that appalling mixture of materialism and superstition which in China passes for religion? Is a man to have the English shield over him only as long as he buys tea and sells cotton; and is the teaching of, and ministering to, the degraded people of southern China to be held as depriving an Englishman of his claim to be

unmolested in a foreign country as long as he conducts himself in accordance with the law?

"If this were to be the rule, the consequence might, indeed, be curious. We should have questions asked in Parliament as to why nothing had been done in regard to the flaying alive of Mr. Brown, a Scotch tea-broker, answered by the remark: 'It appears that Mr. Brown had been in the habit of teaching in the Sunday-school of a Presbyterian mission near the place where he was killed, and therefore the British government could not be expected to interfere.' The truth is, the attempt to say that the government ought not to bother about missionaries is absurd. Unless we are going to give up the idea that British citizenship is a full protection to all to whom it attaches, we must protect men whether they preach or teach, or only buy and sell."

But, as I said at the outset, what rights the missionary has, is one thing: what he will do with his rights, is a different thing. The second question is not one for discussion by those who deny him his just rights. It is a family question which missionaries and those who sympathize with them may discuss among themselves. It does not at all affect the duty of the State. It merely affects the claims that the missionary will make and his attitude before the world.

The missionary is at liberty to refrain from exercising his rights when he thinks he ought to do so. To be sure, the State is at liberty to refuse to allow him to surrender his rights. Consuls have obliged missionaries to accept protection more than once when they did not seek it. But the missionary can refrain from claiming what he has a right to claim. As Woolsey says in his "Political Science": "Rights may be waived. The very nature of a right implies that the subject of it decides whether he shall exercise it or not, in a particular case. . . . It can never be too often repeated in this age that duty is higher than freedom, that when a man has a power or prerogative the first question for him to ask is: 'How and in what spirit is it my duty to use my power or prerogative? What law shall I lay down for myself, so that my power shall not be a source of evil to me and to others?'"

In a real sense, the whole missionary movement is a surrender of rights. The Incarnation was just this. Our Lord emptied Himself, counting not His right to be equal with God as a thing to be jealously retained. Every missionary gives up many rights in order to go to the mission field, and there his whole life is in a real sense a self-emptying and an abandonment of things he might have claimed. To what extent is this spirit to govern his relations to his own government and to the government of China?

There are some earnest missionaries who believe, as one of them says, that "every missionary in China should resolve that henceforth under no circumstances will he appeal to any earthly government. He teaches men everywhere to be subject to the powers that be. He prays always for kings and for all in authority. But he will bring before them no request for protection or aid. If his persecutions are not too great, he will bear them. If they threaten too much, he will flee. If his property is destroyed, he will take joyfully the spoiling of his goods in view of his heavenly treasure, and no representation of the case shall be made to Minister or Consul. If he is killed, his comrades will bury him, as 'devout men carried Stephen to his burial,' and they will do no more." This was to be the principle also of the Soudan mission, which Wilmot Brooke projected: "As the missionaries enter the Moslem States under the necessity of violating the law of Islam, which forbids anyone to endeavor to turn Moslems to Christ, they could not, under any circumstances, ask for British intervention to extricate them from the dangers which they thus call down upon themselves. But also for the sake of the natives, who have to be urged to brave the wrath of man for Christ's sake, it is necessary that the missionaries should themselves take the lead in facing these dangers, and should in every possible way make it clear to all that they do not desire to shelter themselves, as British subjects, from the liabilities and perils which would attach to Christian converts from Mohammedanism in the Soudan. They will therefore voluntarily lay aside all claim to protection as British subjects, and place themselves, while outside British territory, under the authority of the native rulers."

This view ignores the fact that States have duties, and that even if a missionary thinks that he should not strive to prevent a bad government from doing wrong and injustice when it has bound itself solemnly, as in the case of China, to avoid such wrong and injustice, the State whose citizen he is must prevent such an evasion of solemn obligation and such offence against rights. And further, this view surrenders too completely to a vicious theory of the State. Is civil government ordained of God? If it is, what higher function can it have than to defend the innocent and guarantee justice? States as well as families and churches, are religious, and they have moral as well as commercial duties. It is not their business to coerce opinion. It is their business to prevent injustice. They may not undertake a religious propaganda, but neither may they permit a propaganda of assassination. And this view makes an indefensible distinction. If Christian citizens may exercise their political rights at home, they may do so abroad.

Furthermore, such a view assumes what needs to be proved, and what cannot be proved from history; namely, that religion must be wholly divorced from politics. Every State must be religious. And every religion must deal with the organized life of man, which is politics. The two can be confused to the injury of each, and they can be separated equally to their mutual injury. But they have undeniable points of contact. As Dr. Nevins, one of the most sagacious missionaries to China, has said in a posthumous paper, on this subject of missionaries' rights :

"The adoption of any fixed, unvarying rule of procedure would be sure to mislead us. Some of the teachings of the Bible seem to present the duty of absolute non-resistance, abstaining from appeals to the civil power for protection under all circumstances. In other places we are taught that resistance to persecution and an appeal to the civil power for protection are legitimate and under some circumstances obligatory.

The example of the Apostle Paul on his first visit to Philippi is remarkably apropos here. While he joyfully submitted to being seized, scourged, and thrust into the inner prison, when all might have been avoided by a word, we cannot (to use the language of Dr. Alexander) but admire the moral courage, calm decision, and sound judgment which he showed in the assertion of his legal rights, precisely when it was most likely to be useful to himself and others. This is enough to show how far he was from putting a fanatical or rigorous interpretation on our Saviour's principle of non-resistance (Matt. v. 38; Luke vi. 29) which, like many other precepts in the same discourse, teaches what we should be willing to endure in an extreme case, but without abolishing our right and duty to determine when that case occurs. Thus Paul obeyed it, both in letter and spirit, by submitting to maltreatment and by afterwards resenting it, as either of these courses seemed most likely to do good to men and honor to God."

The missionary has his rights, and there are times when he may justly claim them, when it would be wrong for him to waive them and obtusely permit injustice and crime. Even if some evil is caused by his acceptance of his rights, it is less than would be caused if he waived them. On the other hand, there are times when he must surrender them in the interest of his mission. The right principle is that he should lay aside all selfishness, all desire for mere personal protection, and all "motives of a purely personal character" and do what will be best for Christ's church. If the interests of Christ's church will be best served by the missionary's death, he must die; if by his life, he must live. He has no right to surrender the interests of the church

to the claims of some rigid theory of his own, especially if it rests on an atheistic and immoral view of the functions of civil government.

The "Principles and Practice" of the missionary society which has the largest number of missionaries in China, sets forth a view with which, thoretically at least, I think the great majority of Protestant missionaries agree, and which practically I am sure defines their actual practice. A small minority of missionaries have ever made any representation of any sort to either Consuls or Chinese officials. "Too great caution" the "Principles and Practice" of the China Inland Mission declares, "cannot be exercised by all missionaries residing or journeying inland to avoid difficulties and complications with the people, and especially with the authorities. Every member of the mission must understand that he goes out depending for help and protection on the living God and not relying on an arm of flesh. . . . Appeals to Consuls or to Chinese officials to procure the punishment of offenders, or to demand the vindication of real or supposed rights, or for indemnification for losses, are to be avoided. Should trouble or persecution arise inland, a friendly representation may be made to the local Chinese officials. . . . Under no circumstances may any missionary on his own responsibility make any written appeal to the British or other foreign authorities. . . . In preaching and selling books the collection of large crowds in busy thoroughfares should, as far as possible, be avoided, and, where it can be done, any difficulty should be arranged without reference to the local authorities.

. On no account should threatening language be used or the threat of appealing to the Consul be made. Great respect must be shown to all in authority, and must also be manifested in speaking of them, as is required by the Word of God. Where prolonged stay in a city is likely to cause trouble, it is better to journey onward; and where residence cannot be peaceably and safely effected, to retire and give up or defer the attempt, in accordance with the Master's injunction, 'When they persecute you in this city, flee ye into another.' God will open more doors than we can enter and occupy. In conclusion, the weapons of our warfare must be practically recognized as spiritual, and not carnal."

I think the Rev. John Ross, of Manchuria, one of the leading missionaries to the Chinese, expresses the common judgment when he says: "It is dangerous for us to demand always what we call 'treaty rights'—rights under treaties extorted from China. Better to quietly endure many a wrong than assist by ever (*i. e.*, always) claiming our 'rights' to deepen the sense of irritation given by

our presence in China. Where and when this endurance should end, must be left to individual conscience."

Mr. Conger has consulted the desires of the missionaries on this general question of their political rights in China, especially in relation to the lawsuits of Chinese, and on January 24th, 1900, he wrote to Mr. Hay, regarding the proposal that Protestant missionaries should claim the political privileges accorded to the Roman Catholics, that he had consulted "the Protestant missionaries of all denominations, and at least nine-tenths of them, speaking from their own experience at treaty ports and in the interior, living near United States Consuls and far from them, expressed themselves as opposed to making any requests for like privileges, or, in fact, paying any attention whatever to the decree. The gist of all their arguments was, that the Chinese were continually soliciting the aid of missionaries in lawsuits and other local difficulties, requesting them to intercede with Chinese officials, etc., and that, if the rights and privileges accorded to the Catholics by the decree were by public edict given to them, it would be understood by the Chinese as a special authority giving the missionaries license and power to interfere, and so tend to make them civil advocates instead of gospel ministers. This they do not desire."

It is not necessary here to go into the question of the relation of the missionaries to the trials and persecutions of the native Christians. Exactly the same principles govern there that govern in the case of the missionary. Rights are to be claimed or waived, not as the personal interest of the individual may suggest but as the interests of the church require. The same treaty stipulations which ensure protection to the missionary cover the rights of the native Christians to freedom from molestation. The rights and the duties of missionaries and native converts in this regard are the same. They will accept or avoid suffering, not as they wish, but as they ought, in the interests of their spiritual enterprise.

For the missionary work is a spiritual work. It has spiritual motives, spiritual aims, spiritual methods. And while it is carried on by men who are possessed of civil rights which they have no right to treat with contempt, which they must use as the interests of their work demand, it is yet one right of these men that they may surrender their rights when, and to the extent, that it is to the interest of their cause that they should do so. When that may be, it is for them to determine for themselves; it is not to be determined for them by those who deny that the missionaries have any rights at all.

A Short Life of Pastor Chiu, of Amoy.

BY REV. F. P. JOSELAND, AMOY.

THE best proof of the suitability of the Christian gospel for the Chinese is not in statistics. Not in the number of nominal Christians is the success of Christianity to be found, but rather in the quality of the Christians themselves. The following sketch of a native Christian minister is intended to serve as a proof of the power and efficacy of Christianity to win the intellect as well as the heart of the Chinese.

Pastor Chiu Chi-tek was born in the year 1856 in the county of Hui-an (Gracious Peace), in the prefecture of Chin-chew, situated some sixty odd miles north of Amoy along the sea-board. He was the second of three sons, and has turned out the ablest. His elder brother is senior deacon of the Koan-a-lai church in Amoy, and his younger brother is the pastor of the Thai-san church in the same city, both belonging to the London Mission. When he was nine years old his parents removed to Amoy, and all the family attended the Koan-a-lai church and became Christians. His parents joined the church and proved exemplary members until their death. When Chi-tek (to use his Christian name) was twelve years old he entered a missionary school and began a systematic study of the Bible, with the result that at sixteen years of age he was baptized and was admitted to the Lord's Supper, becoming by this public confession a member of Koan-a-lai church. He was received into the church by the Rev. A. Stronach, of the London Mission, who was both pleased and impressed by his evident piety and earnestness, and noticed signs of promise which have been amply fulfilled.

A year later he entered the Amoy theological hall for the training of students for the ministry and passed through his course with great credit, making the most of his opportunities and proving a favourite, both with teachers and fellow-students. The friendships he formed then have lasted until now, in many cases; for the ties of mutual fellowship in study and work in China are as strong as, if not stronger than, at home.

He left the college to enter upon his life-work as a preacher of the gospel at twenty years of age, and began first in the country, serving successively at Koan-khan, Kio-a-thau-hi, and Pho-lam, three inland stations where young churches had been formed not long before. In each of these places his work was blessed, and many members of the church have happy memories of the young preacher's labours. When he was twenty-two years old he was married, and passed through a time of temptation. His father-in-

law became very ill and brought great pressure to bear upon him to get him to promise to give up his work as a preacher in order to take full charge of the business. But by the grace of God and with the help of the missionaries he was able to resist the temptation, feeling that as he had already given himself to Jesus Christ, it would be treachery to Him to turn back, and so he preferred to remain a preacher of the gospel rather than to spend his energies in the making of money. Even so, to all Christ's servants in all ages and in all countries, the same choice has to be made that Moses faced, when he chose the people of God, "accounting the reproach of Christ greater riches than the treasures of Egypt."

"Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood,
For the good or evil side." LOWELL.

Therefore as he felt he could not leave Christ's service for the service of the world, his father-in-law's business was sold to someone else. And in talking to me on this subject he told me that he has never regretted his decision, and is full of gratitude to God for helping him to resist so severe a temptation.

None the less he did not find his work as a preacher free from difficulties, and therefore readily accepted a call that came to him shortly afterwards from the church at Tang-mung, Chiang-chiu, to be their preacher, especially when it was accompanied by the promise to become self-supporting. For the members were so unanimous in their desire to obtain him that they offered to pay the whole of his salary, thereby becoming independent of foreign help, and this church has never gone back from that decision from that day to this, more than twenty years ago. He accepted this call, and for four years did yeoman service at this important church.

In order to show the character of the conflict of mind through which he passed, it may not be amiss to mention the points of difficulty he had to face, as well as the experiences through which he went which helped him to a final decision on God's side. The main elements of difficulty were three-fold: First, the many obstacles to a complete understanding between the foreign missionaries and the native workers, owing to the inevitable differences of disposition and divergences of opinion. Secondly, the many heavy cares and wearying anxieties of all church work, needing much patience and strength in order to bear them. Thirdly, the insufficiency of his salary to meet the growing needs of his family. But he admits readily that two things gave him the most comfort and help at that critical time and guided him at last to a definite consecration of

his whole life to the service and glory of God. First, the great encouragement and spiritual help he received, not only from the missionaries, but more especially from his native fellow-workers, who did all they could to tide him over the crisis and to point him to the privileges and blessings of all work for God. And, secondly, the immense help and comfort his wife was to him at that time. She was so earnest and prayerful, so fully consecrated to Christ that her presence at his side was invaluable, not only sharing his cares and troubles and so making them lighter, but also teaching him continually not to overvalue this world's attractions. Happy man to have such a devoted wife at this stage of his life's history—a true helpmeet for a servant of God! So it is to these two causes chiefly that he owed his final determination to labour for God and for the good of his fellow-countrymen, and not to allow worldly concerns to draw him away from the service of Christ.

After remaining at Chiang-chiu for several years and doing a splendid work there (so much so that his name is still honoured and remembered for good, even up to to-day) when he was twenty-six years' old he received a hearty and unanimous call to the pastorate of the Thai-san church in Amoy, at that time the most important church in the London Mission. Accordingly he moved there the year after, spending one year first of all as preacher, until at the annual meeting of the Ho-hooy (or the Amoy Congregational Union) in the year 1884, he was solemnly set apart by the foreign missionaries as the ordained pastor of the Thai-san church of Amoy. Here he remained for twelve years altogether, during which time the church grew in numbers and efficiency. But the care of this church did not monopolize all his energies, for shortly after his election as pastor, missionary work in the north river district of Amoy was begun, and Pastor Chiu was asked to accompany the foreign missionary on his travels and to help in the founding of the new churches, so that he was often away from Amoy assisting the missionary in many ways. He helped too in the school work to some extent, for the Island of Ku-long-su, where the foreigners live, has always been included in the Amoy work, so that the Amoy pastors share with the missionaries in much that goes on there. Indeed quite a number of their church members live in Ku-long-su, and the Hok-im-tong chapel on Ku-long-su, connected with the schools, is reckoned as belonging to the Thai-san church, and its Sunday and week-day services are provided for by the Thai-san pastor in conjunction with the missionaries.

The boys and girls of the schools are mostly under the supervision of the Thai-san pastor, and any desiring church fellowship are prepared for baptism by him. It is impossible, however, to give a

full account of the multiform duties that fall to the lot of this pastorate. Suffice it to say that Pastor Chiu's tenure of the office was ever marked by conscientious care and great tact, joined to an earnest piety that endeared him to all—young and old, native and foreigners alike.

It was therefore practically inevitable when in 1892 it was decided to begin a forward movement of the whole church by starting a new mission in the Ting-chiu prefecture that Pastor Chiu should unanimously be chosen to superintend the work. His own willingness to enter upon this work made it all the easier to arrange, but at first his church clung to him so tenaciously that they would only let him go for half the year at a time. Their love to him was so deep that it was not until 1896 that he claimed and obtained a complete release from the Thai-san pastorate, and so loth were they to let him go that nothing but the growing success of the Ting-chiu work and the delay in obtaining any foreign missionaries to take his place at last wrung from them a grudging consent to his leaving them. They would gladly welcome him back to-morrow were the way open, though they are somewhat consoled in having obtained his younger brother as pastor since 1897.

As superintendent of Ting-chiu work he has all along exhibited qualities of the highest kind. While the foreign missionaries have controlled the initiation and progress of the mission, the practical work of preaching the gospel, of opening stations, of renting houses, of accepting converts, of choosing preachers and other workers, etc., has largely been in the hands of Pastor Chiu. He led the way when the first band of men entered the district; he bore with them the obloquy and scorn they received; he shared with them the trials and privations, the difficulties of travel, of a new language, of finding resting places in their journeys to and fro. While other workers have come and gone, so that there are now only two men who started with him ten years ago, he has remained as faithful, earnest, as loyal as at first. The march of years has not dimmed his early enthusiasm, and he is now reaping a reward that he hardly expected when he began the work. He has learnt several of the various dialects with which the district teems, for he can converse and preach in at least three dialects in such a way as to be readily understood, and also to be able to act as interpreter to the foreigner. All the native workers under him look up to him with respect and much affection; he is a *persona grata* among the literati and mandarins; he is a power wherever he goes, and it is not too much to say that our work in the Ting-chiu district would not have been anything like as successful as it is had any other native worker been in charge instead of him.

He is still in the prime of life and has consented to continue in his present position so long as he has health and strength to do his work efficiently. His wife died some six years ago, leaving him with six children—two boys, and four girls. He has since then married again, and his second wife is with him in Ting-chiu-fu, and one little girl. One son is in Shanghai in a missionary training college; the other is at school in Chiang-chiu, while two of his girls are at school in Amoy. He has had no further family by his present wife, who is a strong woman, ready to help him in every way she can. She had to flee last year with him when the troubles arose, but directly the premises were rebuilt and the way was open to return, she gladly went back to that isolated post, and her influence for good among the women is markedly for good. May they both be spared for many years yet to come to labour together in the work of the Lord and continue to enjoy increasing success and much blessing.

So long as the Christian church in China can produce such men as Pastor Chiu, there need be no undue pessimism about its future. For they are living proofs of the power of the Christian gospel to win the intellect as well as the heart. The Chinese are by no means deficient in mental power, and a clever man who accepts Christianity has ample scope for the display of his ability. He need have no fear that to become a Christian will mean the curtailment of power. Those of us who have the growth of the Christian church at heart are only too glad to see intellectual endowments consecrated to the service of Christ, especially when combined with humility and earnestness. We do not desire that the young church in China shall always be dependent upon foreign control and aid, but look forward eagerly to the day when it shall become self-propagating, able to raise up its own staff of ministers and Christian workers, able not only to carry on its own work, but to start new schemes and press them forward to successful issues.

So I trust this account of one of the ablest of our native Chinese Christian ministers may show their capability for the work in which they are engaged and so give us hope for the future. The Ting-chiu work has been pioneer work, initiated, supported, and carried on by the native church with native agents, only partially helped and superintended by foreigners. Yet after ten years' work we now have five separate churches and two out-stations with one hundred and forty adult members and several hundred adherents, scattered over an area of 2,000 square miles. Our future growth is only limited by funds and workers. The present opportunities are boundless, and our past success is but an earnest of what must be ours in days to come.

*The Starting Point in an Outline of Church History
for the Chinese.*

BY REV. WILLIAM ASHMORE, D.D.

I.

The Old Testament "Congregation."

THIS is the proper starting point, for the reason that the Old Testament "Congregation" was preparatory, and in certain respects, prefigurative to the New Testament "Church." In the one case we have the "Congregation" under the Theocracy; in the other we have the "Church" under the Christocracy. Carnal Israel is a precursor to spiritual Israel.

Designation of the Congregation.

The names in common use were: "The Congregation," "The Congregation of Jehovah," "The Whole Congregation," "All the Congregation," "The Great Congregation," "The Congregation of the Righteous." Its typical character is indicated by an expression in the New Testament in which it is spoken of as "the Church in the Wilderness." "The Congregation of Israel" is more descriptive and definite.

Institution of "The Congregation."

This took place at Mount Sinai, as the institution of the church afterwards took place in connection with Mount Zion. The one is of law with grace in reserve, the other is of grace with law in reserve. Great ceremonial attended the institution of the Congregation which was based on a most solemn and binding covenant. First God called up Moses into the Mount and laid down the terms of the covenant. These Moses took back to the people and announced them in their hearing. All the people gave in their adhesion. Then Moses wrote it in a book. The next morning he read it in the hearing of all the people, who fully accepted and said, "This will we do." They had time to think of it over night. Then Moses took the blood of the covenant and sprinkled both the book and the people; by this was the covenant subscribed to and practically sworn to. The next morning Moses took the blood-sprinkled covenant back to God, who ratified it, and the transaction was complete. They now became the covenanted Congregation of Jehovah, or the covenanted Congregation of Israel from this time and onward. It included everybody—men, women, and children.

Qualifications for Membership.

They were all of them to be of the stock of Abraham. Outsiders were permitted only on condition of denationalizing themselves practically, so far as any other religion was concerned, by becoming circumcised and by adoption into the Abrahamic family and compliance with its requirements. They were all circumcised in Egypt before they started (Joshua v : 4-5), then they were "baptised into Moses in the cloud and in the sea;" then they had the manna and the water from the rock. These prefigured regeneration, baptism into Christ, and the Lord's Supper, to be observed in that order and were never introverted as we shall come to find at a later day.

Mutually Pledged.

On the one hand, the people of the covenanted Congregation pledged themselves to come out from the other nations and to be separate as a distinct people, to observe Jehovah's law, and statutes, and judgments. On the other hand, Jehovah pledged Himself to be their God, their governor, and their king; to provide for them a country in which to live as His loyal subjects; to bless them in their fields, their lands, their flocks and their herds; to protect them from enemies round about, and be, in all respects, a shelter and a refuge in every time of trouble.

Governmental Administration of "The Congregation."

There was both a civil and a religious administration closely interlocked with each other. This union of Church and State does not meet with universal acceptance now-a-days. The imperfections of human nature prevent its working well. Nevertheless it was God's original plan, and, as we assume, remains His ideal yet to be consummated when He shall take to Himself His great power and shall reign. At the head of this great united political and religious administration stand, JEHOVAH Himself, THE GOD OF HOSTS. Under Him administration branched off in two directions.

First of all *Moses, the great law-giver; after him the Judges, as they were called; and then the lines of Kings were the representatives of Jehovah in all civil and political matters.* The judges were special deputies of Jehovah, holding office for a life tenure, but which were not hereditary or transmissible. The judges were superseded by lines of kings, who exercised all political functions themselves, but were subject to the guidance of certain divine inter-nuncios called prophets, who spoke in the name and by the authority of Jehovah and who constituted the really supreme human authority in the whole congregation. The elders were local and subordinate

rulers under the above, and formed the connecting link between the lower democracy and the higher aristocracy, culminating in the supreme theocracy.

Second, Aaron and his sons were the representatives of Jehovah in all religious matters. The department pertained entirely to themselves; a vast religious system of observances was administered by them without let or hindrance for ages. No king was allowed to interfere, and when any such did so it was at his personal peril. Some of the kings were terribly rebuked for stepping over the line. The priests were consulted in important and perplexing matters of State, and gave answers not by reason of any superior astuteness of their own but by special inquiry of Jehovah, whom they consulted by a mysterious agency called Urim and Thummim, signifying "lights and perfections," or completions, by which they seemed to be able to see in advance what the outcome of contemplated measures would be. Dreams and visions and special "words of Jehovah" also entered into their administrative agencies. In these respects therefore the religious administration stood above the secular.

Third, the prophets as representatives of Jehovah are entitled to a place entirely by themselves. The calling of a prophet might be combined with either of the others, and it might be entirely separate from them. As an authority it transcended them both, for the prophet was the direct mouth-piece of Jehovah. Their office was much like that of Minister Extraordinary and Plenipotentiary at the court of a Foreign Power. They represented the very personality of their sovereign, and were empowered to repeat his very words. The message of the divine prophet might be addressed to one or to both the other classes. It always carried tremendous and conclusive weight, being of the nature of new, special, and subsequent instruction entitled to precedence as the last word the monarch has spoken.

History of the Old Testament "Congregation."

As a matter of fact the covenant people were under the first covenant about forty days only. They broke it by the idolatry of the golden calf. Moses cast down the two tables and broke them. They were never mended. The tables that were "renewed" pertained to the covenant of grace and not to the covenant of works. The latter was superceded and the former was initiated as a real saving basis when Moses offered his life as an expiation in the XXXII Chapter of Exodus and was accepted. From that time on the subsequent negotiations were all suggestive and illustrative of the covenant of grace. The separation of the people unto Moses, the proclamation of the name of God, the shining of Moses' face, the free converse

between God and Moses are all appropriate to an administration of grace and not of law. God promised to send His angel before them, and so, after all, they went into the land of Canaan under an anticipatory covenant of grace. Nevertheless their training and discipline still continue under the one as well as the other. The ministration of death and the provisional ministration of life worked into each other like two cog-wheels until the coming of the *pleroma*, and until the great fulfiller of all the types, shadows and promises by one single act and offering swept away all scaffolding forever.

Meanwhile the covenanted Congregation passed through a great number of experiences and vicissitudes. For a period of more than fifteen hundred years they kept on their way. But they were full of backslidings and departures from God. As a consequence their whole pathway was marked by visitations and punishments. They would be sold into captivity to some of the nations around them, and then they would repent and cry unto God, who would forgive them and start them off again, to repeat the same disloyalty, to be followed by the same retribution. At one time their ark was carried into captivity, at another time their temple was despoiled and they themselves were carried beyond Babylon to serve out seventy years of sentence in humiliation, disgrace and wretchedness, as exiles and captives in a strange land.

The Passing of the Old and the Coming of the New.

Meanwhile the unsatisfactoriness of this whole system having been demonstrated to man, as it was before known to God, prepared the way for a change. A "better covenant" was to come in. "For if that first covenant had been faultless, there would no place have been found for the second. For finding fault with them he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and the house of Judah. Not according to the covenant I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant and I regarded them not. For this is the covenant that I will make with the house of Israel after these days, saith the Lord, and I will put my laws into their mind and write them in their hearts, and I will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother saying, know the Lord, for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."

The Husk and the Corn.

The plain teaching of the passage is that the "Congregation" ideal was defective. It was defective not through any mistake in the plan of God but through the weakness of the flesh. God knew exactly what would happen, but He would have men learn it for themselves, and thus prepare the way for the entry of His own spiritual method. In the Congregation were multitudes of unregenerate, as well as of regenerate men; the former no doubt many more in number than the latter. As a consequence the regenerate ones were continually called upon to labor with the unregenerate ones to make them savingly acquainted with the Lord. This was the divine conception of a church of the living God, who said, "My 'Church' of the latter days shall not be like the 'Congregation' of the former days, for it shall be composed of live people only." The expressions about the law being put into their minds and written on their hearts, are indication of conversion and regeneration. The Church of the future should be a Church of the regenerate only. The "Congregation" is to submerge and the "Church" is to emerge.

But now meanwhile the Congregation was, besides sufficing for the generations that then were, working for great typical ends. In it were being elaborated some of the essential principles of a Church. The whole plan of salvation was being shadowed forth; the mode of reconciliation with God was being worked out; the very ordinances were being illustrated; under a system of festivals God's plan of the future down to the end of time was being outlined. Indeed the very spirituality of the coming "new covenant" was being impressed on their carnal and unreceptive minds, and which pointed to a spiritual significance back of the earthly delineation. Yet they were only shadows of good things to come, after all, and were not the very image of the things, and so nothing was made perfect. The old question might arise whether the shadow shaped the substance or the substance the shadow, whether the shell gave form to the kernel or the kernel form to the shell, but it would be answered in the same way. In conception the Church antedated the Congregation, and when it came—as in all typical relations—was superior to it.

It is well to study relationship, for this "union of Church and State" idea still obtains among the great Christian bodies, especially in the older countries. Even in New England the co-existence of the "Church and Society" organisation is a continuance of the old conception, concerning which it may well

be asked whether it was not ready to vanish away long ago. The possibility of a perpetuation is one of the problems likely to provoke discussion in coming ecclesiastical administration in mission fields.

This brings us in

OUR OUTLINE OF CHURCH HISTORY

TO

THE NEW TESTAMENT "CHURCH."

"Missionary Troubles."

BY REV. C. S. BOUSFIELD.

THIS time the troubles are not objective, but wholly subjective, and the reason for this paper is that the issues raised in Dr. Ashmore's admirable and timely article in a recent RECORDER may not be dropped, but rather may result in some action being taken to bring the present political atmosphere of China into a clearer and healthier condition.

The position now being accorded to our native helpers is a cause for very serious disquietude, and if the forces now at work to thrust upon them political influence and magisterial authority, continue to operate as at present, China can never know what Christianity really is. Things have wholly changed, in the experience of the writer, during the past five years. Five years ago it was a rare event to be appealed to for help in the law courts, and for a native preacher to go to the magistrate in his own name, was practically an unheard of occurrence. But the appeals for help from outsiders and so-called inquirers, in the experience of us all, slowly grew more and more frequent until the disastrous action of the Chinese government was taken, making Roman Catholic bishops and priests equal to governors and magistrates. The less instructed of the magistrates and people unhappily confounded us with them, and they could not or would not believe that Protestants had absolutely rejected all political power. Since the troubles of last year, this has gone from bad to worse, until now our native helpers can go to the magistrates in their own names, and can, as a rule, get done for them all that they demand. They are therefore constantly besieged with applicants of every description, who appeal to them with incredible persistency, taking no refusal for an answer, working, as only Chinese can, on their compassion,

and offering, and sometimes forcing on them, large sums of money as bribes, if only they will speak a word for them to the magistrate to get their law-suits settled as they desire, or, without going to the official, coerce their opponents into yielding by threatening them with the dreaded power of the foreigner. These practices can be, and are, particularly in out-stations where the foreign missionary does not reside, carried on on a vast scale without his ever knowing it at all, or if he hears of it, without his being able to obtain any tangible proof. Let it not be understood that this evil is said to be universal, or that all magistrates are foolish enough to allow it. It has not yet gotten so bad as that. Such unscrupulous men are in a very small minority, but the state of affairs that brings them into existence is the subject for alarm, for it makes the ministry a prize for a clever scoundrel to scheme after, and puts a pressure to do wrong on the weak that no man ought to be required to bear. There are instances of this known to the writer in districts bordering on the Shao-hing plain. In Shao-hing city itself we have from time to time induced the other missions working here to unite with us in drawing up a notice explaining the reason for missionary work and warning all against such proceedings, so that in our immediate neighborhood such manipulating of litigation on a large scale is, to say the least, difficult. Notwithstanding, at a meeting held a few days ago of all the native preachers of our Baptist mission here, so hardly have they been pressed by these applicants that the subject was brought up and discussed at length. They finally, on their own motion, passed unanimously a resolution declaring that if one of their number should in any way undertake any such business, he ought to be immediately dismissed from mission employ. To this resolution were added the reasons for passing it: (1) That they may have a ready reply to give to any such request, (2) that they wished to put themselves on record as protesting against the actions of those who have fallen in this way, (3) with the hope that the native preachers of other missions will copy their example and take the same stand they have. Among others, the immediate occasion of the discussion was a request which one of them received only a few days before the meeting from a preacher of another mission in a neighboring hsien. This man, who stands well in his mission, and whom we had always supposed to be above such practices, sent to one of our preachers a member of his church and the son of an "inquirer" with the request that our man would go in his own name to the city magistrate and get him to settle a case in favor of this son, the details of which are too bad to be given here. The saddest part of all was the confidence which those concerned seemed to

have in the perfect propriety of a Christian preacher's taking up their cause.

But who is to blame for this state of affairs? Surely not only the men who have had this influence forced upon them unsought, but rather those who have forced it on them. Apparently the Chinese magistrates do not know that Protestant missionaries refused political power when offered to them about two years ago, or they still ignorantly or wilfully confound us with Roman Catholics. Or is it not more likely that this is the result of sheer weakness on their part? They seem to be so terrified by the name of a foreigner that they are willing to part with the power of administering justice, for which alone they exist, out of fear of any one who is in any way connected with foreigners, even though they know the men to whom they weakly deliver over their rights have no claim to them at all. When the magistrates are in this pitiable plight, we cannot wonder at the fact that the people are misled into believing the native preachers have power, and that the unscrupulous of them come to them with their lawsuits. Of course this charge is not made against all magistrates. There is one known to the writer, who, when appealed to by a foreign missionary in behalf of a member, personally searched out the whole affair, found the missionary had been deceived, gave judgment against the member and punished him very severely as he deserved. If all Chinese magistrates were like him, "missionary troubles" along this line would immediately cease to exist. But not far from him lives another magistrate who called on a newly-appointed preacher and treated him as an equal, and since such is the tendency of the majority of magistrates, *quo usque tandem?* It seems time some public action was taken to remedy the evil.

We have a suggestion to make which would probably be effective. We propose that all Protestant missionaries unite, and through their respective organizations, ask their Consuls to notify all magistrates that their native preachers and native Christians have no political power or standing *in any respect different from their heathen neighbors*. Secondly, to tell them all that a Christian, by the law of God, may not do along the line of sacrifice to ancestors, etc., and to beg them to treat heathen and Christian alike impartially in their administration of justice, calling attention to treaty rights. Thirdly, to ask them to issue proclamations stating that Protestant Christians and missionaries have no political power as such, but publishing also the terms of the treaty, to let all know just what position a native Christian and a foreign missionary holds from a political point of view.

If this could be done, the hands of the magistrates would be wonderfully strengthened, and in the execution of their duty the fear of offending the foreign powers would be removed. That they have had in past time abundant cause to fear to resist the Roman Catholic priests is the common talk of the people, so they are not wholly without excuse in the case of our Christians. But let that fear be removed, and let them administer justice impartially, the whole occasion and cause of these troubles, which are certainly no less than ours, would be effectually eradicated. Let justice be impartially administered, and no one's influence is or can be needed for or against the litigants, and if tried would be of no avail. Each lawsuit would be decided on its own actual merits. We do not hear of any such influence being exerted in our Consular courts for that obvious reason.

We are not ignorant enough of the Chinese system of government to hope that this much-to-be-desired impartial administration of justice would be attained by adopting the course above suggested, but if adopted, Protestant missionaries would have done their best to bring it about, and the immediate abuse at which it is directly aimed, would be removed. Such an action would put missions in a very good light in the eyes of the governments of the United States and England, and would be very satisfactory to the churches we represent and whose agents we are. Most of all, such a public repudiation of all political power and influence by us would be pleasing to Him who said, "My kingdom is not of this world." "Man, who made me a ruler or a judge over you?"

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 610, December number.)

X. SYNONYMS OF SHÊN.

PANTHEISM delights to use various approximate terms by which to designate its God. This it does in order to show the peculiar character of its divinity and in order to manifest his impersonality. This practice is found also amongst the Chinese. Thus we have 心 *hsin*, 道 *tao*, 理 *li*, etc., used in this way. When Chinese pantheists wish to bring out simply the intelligence of their divinity, and to mark his analogy with the human soul, they use the term 心 *hsin* (heart).

1. 復其見天地之心乎

易經

In this return (of secular transformation) is not the mind of heaven and earth manifested?

2. 天地之心亦靈否, 還只是漠然無爲, 曰, 天地之心不可道是不靈, 但不如人恁地思慮. 朱子全書.

Being asked whether the mind of heaven and earth is intelligent, or whether it is quite devoid of thought and passive, he said, "We must not say that the mind of heaven and earth is not intelligent, but it does not worry as men do."

3. 天地以此心普及萬物, 人得之爲人之心, 物得之遂爲物之心, 草木禽獸接着, 遂爲草木禽獸之心, 只是一个天地之心耳. 朱子全書.

Heaven and earth with this mind extends itself to the myriad of things. Man obtains it, and then it is the mind of man; things obtain it, and then it is the mind of things. Grass, trees, birds, and beasts obtain it, and then it is the mind of grass, trees, birds, and beasts. Still it is but the one mind of heaven and earth.

4. 聖人知變化之道, 則所行者無非天地之事矣. 通神明之德, 則所存者無非天地之心矣. 性理大全.

The sage understands the philosophy of transformations, hence his actions cannot but accord with the course of affairs in heaven and earth. He comprehends the virtues of the divine being (Shên Ming), hence his thoughts cannot but accord with the mind of heaven and earth.

5. 神是天地之心, 化是天地之用. 性理大全.

God (Shên) is the mind of heaven and earth, and transformation is the activity of heaven and earth.

6. 天地之心者, 生萬物之本也, 天地之情者, 情狀也與鬼神之情狀同. 皇極經世.

The mind of heaven and earth is the origin of the production of all things. The disposition of heaven and earth is its character, which is identical with the character of god (Kue Shên).

In the first three of these sentences the term mind (理 *hsin*) is clearly used as a synonym for god, and in the third, especially, the pantheistic character of this divinity is clearly shown. In the last three this same mind is expressly connected with *Shên*, as that to which it refers and for which it is used. In the fifth sentence *Shên* is explicitly defined as the mind of heaven and earth, which in the sixth is declared to be the origin of all things.

When the Chinese wish to lay stress on the conformity of all things to natural law or necessity they use 理 *li* (law) for god.

1. 天者理而已矣. 通鑑綱目.

Heaven is nothing more than law.

2. 天地之間有理有氣. 理也者, 形而上之道也, 生物之本也, 氣也者, 形而下之器也, 生物之具也. 朱子全書.

*In heaven and earth there is nothing but fate and air. Fate is incorporeal reason, the origin of life; air is the corporeal vessel, the receptacle of life.**

3. 理則神而莫測.

通書.

Fate (or law) is divine and unfathomable.

4. 問所謂神者,是天地之造化否. 曰神者即此理也. 通書.

Being asked if that which is called Shên is the evolving energy of heaven and earth or not, he replied Shên is just this law (of evolution).

5. 化底是氣故喚做天地之事. 神底是理故喚做天地之志. 西銘.

Transformation pertains to air (or spirit), and hence it is called the activity of heaven and earth. Shên pertains to law (or fate), and hence is called the will of heaven and earth.

The first of the above sentences enunciates what is the key-note of the philosophy of Chu Fu-tsi, of whom the Chinese say that "he alone fully comprehended the import of the doctrines of Confucius." The second sentence contains the same sentiment more fully expanded. The third, fourth, and fifth connect this fate or law with divinity (Shên), and assert in explicit terms that they are synonymous. In this way the personality of the deity is effectually ruled out, which is the uniform result of pantheistic philosophy.

Another synonym of *Shên* is 道 *Tao*, or reason, which is used to express the principle of order and of causation, exhibited in all things.

1. 有形總是氣,無形只是道. 性理大全.

All that is corporeal, is air; that which is incorporeal, is reason alone.

2. 是故形而上者謂之道,形而下者謂之器. 易經繫辭.

Hence it is that the immaterial principle is called reason, the material principle is called its receptacle.

3. 感者性之神,性者感之體,惟屈伸動靜終始之能一也,故所以妙萬物而謂之神,通萬物而謂之道,體萬物而謂之性. 性理大全.

The power of exciting constitutes the divinity (Shên) of nature (i.e., the inherent nature of all things), and nature is the substance which is capable of excitation; but the expanding and contracting, the moving and resting, the beginning and ending, may be included in one. Therefore that which, as adorning all things, is called Shên,

* Li (理) has generally been translated "fate" by Chinese scholars, thus Dr. Medhurst, Dr. Legge, Canon McClatchie, etc. The practice is not uniform, however, except it be in the case of Canon McClatchie. There are some connections in which law or reason seems much nearer the sense than fate. This might be expected from the fact that the common use of the word in other connections than cosmogony is for the "rule of right reason."

as comprehending all things, is called reason, and as pervading (or giving substance to) all things, is called nature.

4. 道與一, 神之強名也, 以神爲神至言也. 皇極經世.

Reason and unity are approximate designations of god (Shên), but the perfect designation of god (Shên) is god (Shên).

5. 非有道不可言, 不可言卽道. 非有道不可思, 不可思卽道.....言之如吹影, 思之如鑲塵. 聖知造迷, 鬼神不識, 惟不可爲, 不可致, 不可測, 不可分, 故曰天, 曰命, 曰神, 曰玄, 合曰道. 關尹子.

Without reason it is impossible to speak, yet that which cannot be spoken is reason; without reason it is impossible to think, yet that which cannot be thought is reason.....To try to speak it (reason), is like trying to blow away a shadow; to try to think it, is like trying to engrave the dust; even the wisdom of the sage only makes it obscure, and the very gods do not comprehend it; it cannot be acted, cannot be attained to, cannot be fathomed, cannot be divided, therefore it is called heaven, and fate, and god, and the empyrean, and, comprehensively, it is called reason.

The first two of these extracts exalt reason as in the highest degree abstract and immaterial. The same sentiment is found repeated in various forms in many authors. In the third extract, reason is classified with Shên and with nature, and their substantial identity is affirmed. In the fourth, reason is expressly declared to be an approximate name for Shên, the meaning of which, however, it fails to compass. The expression "The perfect designation of Shên is Shên," is worthy of note, showing as it does that in the Chinese mind the word Shên has in it a profundity and a wealth of meaning that transcends all synonyms and overleaps all definitions, a fact which constitutes no mean proof that it means God. In the fifth extract we have a Taoist panegyric on reason, in which it is classed with heaven, fate, god, etc., and made the crown of all. If Lao Tsī by 道 did not mean God, he meant that which in his system took the place of God, and was in a measure clothed with divine attributes.

Similar synonyms have been used for god by other nations, especially by pantheistic ones. Thus Diogenes Laertius says of the Stoics, "They teach that god is unity, and that he is called Mind, and Fate, and Jupiter, and by many other names." Cicero represents Chrysippus as teaching "That the divine power is placed in reason and the spirit and mind of universal nature." Also that "The divinity is the power of fate and the necessity of future events." (Nat. of Gods). Cicero says of Democritus, "He deified knowledge and understanding." (Nat. of Gods). Also, "Zeno thinks the law of nature to be the divinity." (Nat. of Gods).

The fact that such words as mind, law or fate, reason, unity, etc., are used as synonyms of *Shên*, proves that it means god. Where in the world have such words ever been used as synonyms for spirit in its generic sense? Such usage cannot be found in any language, for it would make no intelligible sense.

The pantheistic use of the word *Shên* by the Chinese, is in entire harmony with the usage of pantheists in all nations. Pantheism is essentially the doctrine of an all-pervading impersonal essence, breath, or spirit which is called god. This pantheistic doctrine or idea has been from ancient times widespread in the world.

The Greek philosophers generally were pantheists, especially the stoics. Brahminism and Buddhism have always been strongly pantheistic. Modern rationalists—French, German, English, and American—have been largely pantheistic. In order to show how their use of the word god corresponds with the Chinese use of the word *Shên*, I will give a few quotations of pantheistic sentiment and language.

"The most subtle portion of the ether is called by the stoics the first god."

Diogenes Laertius.

Cicero speaks of "That divine and sentient energy which expands throughout the universe."

Divination.

"The substance of God is asserted by Zeno to be the universal world and the heaven; and Chrysippus agrees with this doctrine. Antipater says that his substance is aerial."

Diogenes Laertius.

"Zeno thinks there is a certain rational essence pervading all nature endued with divine efficacy."

Cicero. Nat. Gods.

Diogenes Laertius and Cicero seem to have taken different views of Zeno's doctrine. The former makes him a material pantheist, holding that the material universe itself is God; whilst the latter makes him a spiritual pantheist, believing in one all-pervading spiritual essence. The two views continually run into each other. The Chinese theory, however, is distinctly spiritualistic.

Plato says, "The soul interfused everywhere from the centre to the circumference of heaven, of which she is the external envelopment, herself turning in herself, began a divine beginning of never ceasing and rational life enduring throughout all time."

Timaeus.

"As we ourselves are governed by a soul, so hath the world in like manner a soul that containeth it, and this is called Zeus, being the cause of life to all things that live."

Phornutus.

"Mens agitat molem et magno se corpore miscat."

Virgil.

These three extracts from classic sources all speak of the divine essence diffused throughout nature, but they do not speak of it as

spirit, but as soul and mind, for the reason that the word spirit was not then used in this way.

Heraclitus defined God as "That most subtle and most swift substance which permeates and passes through the whole universe." *Cudworth.*

"God is called by all names to denote the diffusive spirit of the Supreme Being equally over all creatures by means of extension, for in this way his omnipresence is established." *Vedanta.*

"The vulgar look for their god in the water; men of more extended knowledge in the celestial bodies; the ignorant in wood, bricks, and stones; but learned men in the universal soul." *Vedanta.*

"God is the self-existent being which includes all, and beyond which no other can be imagined. The Infinite is identical with the universe." *M. Crousse.*

"Being, or the soul, is infinite by its nature. Being, or the soul, is permanent and unchangeable by its nature. Being, or the soul, is God by its nature." *Pierre Leroux.*

"It is God, immanent in the universe, in humanity, in each man, that I adore." *Pierre Leroux.*

"The true doctrine of omnipresence is that God reappears with all His parts in every moss and cobweb." *Emerson.*

"Let us worship the mighty and transcendent soul." *Emerson.*

"We learn that the highest is present to the soul of man; that the dread universal essence, which is not wisdom, or love, or beauty, or power, but all in one and each entirely, is that for which all things exist, and that by which they are; that spirit creates, that behind nature, throughout nature, spirit is present, one and not compound. It does not act upon us from without, that is, in space and time, but spiritually or through ourselves; therefore that spirit, that is, the Supreme Being, does not build up nature around us, but puts it forth through us, as the life of the trees puts forth new branches and leaves through the pores of the old. As a plant on the earth so a man rests on the bosom of God." *Emerson.*

Here (as often) Emerson uses the word spirit somewhat as Chinese pantheists do the word *Shên*, but he does not use it in its ordinary generic sense (that is, he does not call God *a spirit*), for he expressly defines it as meaning the Supreme Being. He uses it out of its ordinary sense as a convenient synonym by which to describe the nature of his pantheistic divinity. In this sense only, *if at all*, can the Chinese word *Shên* be said to mean spirit. It means the omnipresent *spirit* that fills the universe, that is, it means God.

"God then is universally present in the world of matter. He is the substantiality of matter. No atom of matter so despised and so little but God the infinite is there." *Theodore Parker.*

It would seem as if the author of this sentiment had been reading the "Doctrine of the Mean" and had transferred into modern thought the sentiment of the Chinese sage—"How abundantly does the divine spirit display its powers; we look for it but do not see it; we listen, but do not hear it; yet it enters into all things, and there is nothing without it."

"Infinity within, infinity without, belie creation,
The interminable spirit it contains
Is nature's only God."

Shelley.

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

Pope.

Such sentiments abound in pantheistic authors, but these specimens will suffice for the present purpose.

CONCLUSION.

Pantheism, whether viewed as a system of metaphysics or of religion, converges on the idea of God. This is the central and most important word of its terminology. Pantheists use this word in a different sense from other men, yet still use it, attaching to it their own peculiar meaning. This fact is abundantly shown by the writings of pantheists in all times and countries. Pantheists find God in everything, and hence their writings are full of this word, which we find them continually interchanging with other and cognate terms, such as Heaven, Soul, Mind, Spirit, Reason, Law, Fate, Essence, Unity, Being, Nature, etc., desiring thereby to express the various powers, properties, attributes, etc., of the impersonal and inconceivable being which they call God. The terminology of pantheists in Christian lands differs somewhat from that of pantheists in heathen lands. The former uses the word god less and the words spirit and soul more than the latter. The reason of this is evident enough. Christianity has immeasurably exalted and dignified the word god, especially in respect of sacredness and personality, so that the pantheist finds he can only use it by a sort of constraint and out of its usual acceptance. On the other hand, nearly all systems of pantheisms in heathen lands are already imbued with polytheism, and no special sacredness or personal dignity surrounds the term God, so that it can be freely used, and that without violence to its general sense. In Christian lands pantheists make up for the less frequent use of the word god by the use of approximate equivalents, especially do they use the word spirit with great frequency. This grows out of the fact that the word *spirit* in English, and its equivalent in other Christianized languages, has been made to their hand by Christianity, and is admirably fitted to express one phase of their doctrine. Heathen

nations have not generally had such a word. They make up the deficiency in part by the use of the words "mind" and "soul," and for the rest fall back on the word god, which, after all, answers their purpose best. The educated classes in China are pantheists, and have been for more than two thousand years. Their writings are full of it, and it has, as it were, saturated the language and literature of the whole country. The fact is generally admitted, and is only too apparent to all who are acquainted with the literature of China. Now what is the "god" of Chinese pantheism? What is the word around which their pantheistic ideas are ranged and to which they all gravitate? Undoubtedly it is the word "*Shên*." This fact has, I think, been sufficiently illustrated in the examples given above. This word is the pivot of their system which meets us at every turn and in every variety of usage. They use the words 天 *t'ien*, heaven; 乾 *k'ien*, generative air; 心 *hsin*, mind; 理 *li*, fate; 道 *tao*, reason, etc., in conjunction with it, for the purpose of explaining and defining it, yet *Shên* is the word which alone expresses in perfection all the attributes of their divinity. Thus a Chinese pantheist says pointedly (as quoted above), "*Reason and unity are approximate designations of god (Shên), but the perfect designation of god is god.*"

Can any of those who think that 帝 means god furnish a collection of passages from the apostles of Chinese pantheism, such as Ch'ing Tsi, Chu Tsi, Chwang Tsi, Hwai Nan Tsi, etc., illustrating and proving the point that Chinese pantheism centers in the word 帝 *Te*? It is safe to say that no such collection can be produced. No doubt a few passages may be found in which pantheism is more or less associated with *Shang-te*, for the evident reason that *Shang-te*, being the chief of the gods, is sometimes put for the gods in general. Thus Ch'ing Tsi says, 聚天之神而言之則謂之上帝. "*The gods of heaven, taken collectively, are called Shang-te.*" Zeus was used in precisely the same way by the Greeks. Thus Eusebius quotes Porphyrius as saying, "By Zeus the Greeks understood that mind of the world which pervades all things in it, and containeth the whole." Lucan says, "Whatever you see, and wherever you go, is Jupiter." Augustine, after a long list of Roman and Greek gods, says, "Let all these gods and goddesses and many more which I have not mentioned be one and the same Jupiter, whether as parts of him, which is agreeable to their opinion who hold him to be the soul of the world, or else as his virtue only, which is the sense of many and great pagan doctors."—*Cudworth*. Such usage in Chinese is, however, comparatively rare and confined to a very narrow range. Those who think that 帝 *Te* means god, can hardly, in consistency with their view, use the term *pantheism* of the Chinese. They will have to coin still another new word and call the Chinese Panpneumatists.

Here then are the facts. Pantheists in general make the word *god* the central word of their system. The Chinese are pantheists, and their pantheism focuses on the word *Shên*. It follows from this that *Shên* must mean god. This proof that *Shên* means god, is not inferior in force to any of the proofs previously given. The pantheistic sense and use of the word *Shên*, though not desirable in the Christian word god, yet proves none the less that this is the word in the Chinese language which means god.

Some have supposed that the pantheistic usage of the word *Shên* is a serious objection to its use in giving Christianity to the Chinese. A little consideration will show that in the circumstances the objection is not valid. The difficulty is not in the word *Shên*, but in the *fact* that the Chinese are full of pantheistic ideas. Christianity proposes to uproot these ideas, but it cannot be done by avoiding the use of this or that word for god. The word with which pantheism is concerned is precisely the word god, and on this very word the battle between it and Christianity must be fought. The prime question is, does the word *Shên* mean properly "god" in the comprehensive and generic sense of that word? If so then the best and surest way to destroy false theology is to take this very word and by confining it to the true Christian sense, root out and destroy false and low ideas of God.

Perils.

BY C. BENSON BARNETT.

SEVERAL months having now passed since quite a number of us have been allowed to take up and again continue the work in most cases so rudely interrupted last year, and as in my own district I have marked the different attitude of the people, and especially of the students at their triennial examinations, it seems to me that there are perils of a very grave nature against which each and all of us need to be specially and prayerfully on our guard, remembering we are on hostile ground and engaged in active warfare.

At one time it was the custom for us to be severely let alone by the middle and well-to-do classes of the people, except they came for a curious "pry" or for some valued medicine or other help. A supercilious smile, or a scornful look, was the only notice we got in the streets, but things are now altering, and no small peril arises to the work from the very earnest longing we have, to see those men of mind and intelligence amongst whom we live, following Christ, so

that when they come about us, now so differently from formerly, we are apt to be too sanguine and put down some altogether ulterior motive as a work of grace.

Another peril might be said to arise from the fact that the stigma of Christianity—we would almost say the offence of the cross—in this land is now somewhat removed, and young men and those of maturer years are coming to wish to join themselves with us as opposed to the Romanists. Foreigners just now are in the ascendancy, and our name has a good odour about it with the people; and since the Emperor and all the high officials are bowing to the inevitable, they feel they too may as well go with the stream and join with the foreigner—in so many instances the only foreigner they know being the local missionary.

Again, another peril arises from the fact that many young men will come about us, read our books, discuss our doctrines, and even criticise our methods, all in a spirit of apparent earnestness after the TRUTH. A desire for knowledge (not for knowledge's sake) has taken hold of very many of the students especially, and our danger is lest we confuse this desire after knowledge with a desire after Christ. Now that it is not looked upon with such disfavour to visit the foreigner, and that perhaps the road to preferment and honor may lie in an acquaintance with things foreign, very many will come about us, and our very desire to attract them will be a temptation "to bend," but surely, if ever it was necessary to keep the standard high, it is now. Christ must not be *patronised*, nor yet Christianity, but this is what this class of young men unconsciously do from their innate pride, and we are apt to be tempted to make concession to their position, or their training, or their talents, or perhaps to their good manners. Nothing must be given up. Only grand essentials must be taught, but these must be held with a pertinacious tenacity which will not let them go. I could not but be struck by something in one of the secular papers recently on the occasion of the visit of some of our brethren to T'ai-yüen-fu. I do not now introduce the Sabbath question, but the way the report in the paper read seemed to show that the missionaries concerned held opinions in favour of the validity of Sabbath claims and felt *under ordinary circumstances* that the Sabbath should be observed. The paper recorded that two days only were free for the local officials to entertain our friends—one a Calendular day of mourning for some dead hero of the past, now perhaps deified; the other a day of praise for the "Living Great I Am." The officials decided they could not feast their guests on the fast-day, so, if the report was correct, the feast was accepted on the Sabbath. Surely if the heathen held his fast-day so sacred, the Christian representative, if he had any opinion at all on the obliga-

tion of the Sabbath, should have been quite as jealous for God's day. I only mention this as an illustration of the temptation there is, and will be more and more, to yield a point here and there. And by our yielding of what we hold as important, the Chinese do and will judge the truth of our profession.

Accordingly when men come to us, admire the moral code of Christianity, the person of Christ, and the triumphs of His doctrines, and would join our ranks, let us be careful not to confound all this, good as it is, with belief in Christ. If the result of our work is that Christ only commands admiration, but does not get power over the life, the only word to adequately describe such work, from our Christian standpoint, is Failure. If Christ does not affect men's lives so that the false man becomes true, the thief honest, the impure pure, the vile clean, the crooked straight, and the miserly generous, then let us be sure *Christ* is not affecting them at all, and this applies to all, irrespective of nationality. Is Confucius believed in? No. Or anyhow if he is, Christ must get a hold of this people, so to influence their lives to live out His teaching, as Confucius never did. Christianity is not another set of doctrines *like unto* Confucianism. Confucius may be their Chaucer, or their Shakespeare, if you will, but Christ, living, vital, pulsating, entering all the affairs of every form of human life, they have never had, and this Christ, human, warm, loving and powerful, it is ours to present. Not a system, not even doctrine, nor yet theology, but Christ. Will people accept the living Christ? This is the problem, and the answer to it depends very much on our presentation of it, and our firm and uncompromising attitude where truth is concerned. It is not Western civilisation they need; they will modify any civilisation brought to them to suit their own peculiar needs; accordingly let them get the root and they will build up for themselves a civilisation moulded by its own cradle environment and suited to the part it is to play in its place in God's great plan of the Universe.

On the other hand, let us not repel, but let us rather attract and win them for Christ and show that letters and Christianity are not at variance, but that true Christianity is the nursery for all that is good in letters, science, and philosophy. Let our halls be places where Christ is *put first and kept first* always and ever, and let our motto be "Christ only. No surrender," and let our flag never be hauled down; but let them also be places where men may, in its proper place, also ask questions and get answers on any subjects they may wish to enquire about, always provided our time is not required to fulfil our first duty and highest privilege. Let them be places where young men shall feel they are welcome. Let us instil into our native helpers by word, and best of all, by example, that we are glad to see them come

to our halls. Have some books suitable for lending, on outside subjects, and never lose a chance of a cheery word in season for Christ, and never forget Christ is never out of season. It needs *bravery* to keep Christ first, and sometimes we feel it is not necessary. This is the devil's lie. What the young men are now wanting from the foreigner is the *means to rise* amongst their own people. They do not care what ladder they get up by, so long as they get up. They have tried the native one and succeeded in past years, but now its rungs are growing rotten, and the side supports are very rickety, and they expect to see it break in half very soon, and so are running off to the foreign-made one. Let us be careful not to despise such aspiration. At present they know of no better ambition, and even their greatest sage is almost always concerned with government and his books are only read with the object of personal advancement. If they neglect spiritual and eternal matters for the passing things of time, preferring what is seen to what is unseen, let us not forget our own people who do the same and tell us candidly that they consider "a bird in the hand worth two in the bush." Let us also remember that so far they have not seen a fair presentation of Christ. In their eyes we are all making a good thing of our work (and praise God we are, for we look for an abiding inheritance), and they know little of men and women denying themselves of all the world holds dear for the sake of Christ. The day of the Lord's power has not yet been manifested so that their eyes have been opened and their hearts made to burn within them by the mighty power of the Holy Spirit working within. But oh! brethren, let us believe it is near; let us earnestly, one and all, seek for the coming in power to this land of Him who alone can convert men, and let us never forget that meanwhile it is ours to present to this people Him whom the Holy Ghost delights to magnify, even Christ.

Last year's turmoil is past, but its effects are only just beginning to work. Those who are insincere in coming about us are almost certain to come first for personal motive; let us be on our guard, lest we surround ourselves with such men, to such an extent, that others coming more tremblingly later on be debarred from entrance to us, for few know better than the Chinese how to keep others away for the sake of private advantage. Still, let us be kind to all and wise in our instruction, exhortation, and correction, giving to each one that which is fit and becoming his special case, and this can only be done by dependence upon the Holy Spirit for guidance and discerning wisdom.

Further, is not the increased fear of the foreigner a peril of enormous extent, since we may just send our cards or make

a personal visit to the local official and get redress for any supposed grievance for any of our adherents or converts? When this is done it tends to attract men to join themselves with us for the sake of the protection being connected with us affords. They are not bad men, nor do they intend to become so; in fact very often they are those quiet unoffending men who are always being imposed upon by their neighbours and getting weary of it; they see a speedy end to all their trouble by joining the church, and so become enquirers, get all the head knowledge necessary to answer all questions asked before baptism, attend all services regularly, and outwardly are all that is required of them. But, may I ask, are they *converted*? Do they really believe in *Jesus* or do they believe in the *foreigner*? Of course it is difficult to judge any man and far more so such exemplary ones as many of these are. But I cannot but feel that such men are not "converted," have not been "born again," are not partakers of the divine nature, have not passed from darkness to light, and as such are not of the invisible church, and so become a hindrance and not a help. They are still "dead" in trespasses and sins; are not "alive." Thus from this power so often used (for the sake of argument) admittedly on the side of right, grows an abuse which I defy any man to guard against. Did not Christ Himself refuse to interfere in the family quarrels of two brothers over their inheritance when no doubt the applicant was in the right, saying, "Man who made me a judge or a divider over you?" If He said this to the man himself, how much more would he say to some of us, "Man, who made thee a judge or a divider over them?" Why not let ourselves be defrauded and teach our Christians by word and example to do the same? What is the secret of the good name of the Protestants as against the Romanists in so many places if it is not from the fact that the latter constantly interfere and very often in the wrong case, but remember not always, whilst we never or seldom do so?

I suppose it never will be possible through the Missionary Alliance or any other Society just yet to get Protestant missionaries to pledge themselves never to interfere on behalf of their members or enquirers in the *yamêns*, and I'm not sure that it would be well if we could, but surely it would be a good thing if we could all have it as an unwritten code of honour never to interfere (for it is nothing less than interference, however we may try to smooth it away) in the law courts except in *most exceptional* cases.

Perhaps just one more peril may be mentioned which, though less evident, is even more subtle than the above. Good work now for a number of years has been carried on out here, and some were beginning to hope for better things, when the terrible holocaust of

last year burst upon us, shattering fond hopes to shreds. Are any of us beginning to lose sympathy for the Chinese as a people, are we beginning to feel bitter against them or to despise them as treacherous, or are we getting suspicious about *all* who come about us, thinking they are coming with false motives? If so let us take it to Him "who daily beareth our burdens," and of whom it is written, "He restoreth my soul," and ask Him to restore unto us our first warm love for them and increase our faith in *the Christ*.

Educational Department.

REV. J. A. SILSBY, *Editor*.

Conducted in the interests of the "Educational Association of China."

Educational Association of China.

TRIENNIAL MEETING.

THE Executive Committee met at McTyeire Home, Friday, January 3rd, for the purpose of making further preparations for the Triennial Meeting, to be held May 21-24, 1902.

We give below an outline of the programme as far as completed:—

Wednesday Morning.

1. Opening Exercises, conducted by the President.
2. Organization.
3. Reports of General Officers, viz., General Editor, General and Editorial Secretary, Treasurer.
4. Reports of Committees:—
 - (a) Executive Committee.
 - (b) Publication Committee.
 - (c) Committee on Geographical and Biographical Names.
 - (d) Committee on Technical and Scientific Terms.
 - (e) Committee to prepare Course of Study and Plan for General Examination Board, etc.
 - (f) Committee to prepare Uniform System of Romanization for the Mandarin Dialects.

Wednesday Afternoon.

1. Japanese Educational Movements in China and our Relation to them.
2. How we can help Officials to secure such a Knowledge of Western Subjects as will fit them for the New Régime?

3. What can be done to reach the Great Scholar Class?
4. Our Relation to Government Schools and to General Education throughout the Country.

Thursday Morning.

1. Kindergartens. Are they needed in China?
2. Day-schools.
 - (a) How to improve them.
 - (b) Relation of our Day-schools :
 1. To Government Schools.
 2. To Christian High-schools.
3. Consideration of Report of Committee to prepare Courses of Study, etc.

The Executive Committee requests this Committee to report on the advisability of presenting a memorial to the government asking for official recognition and the right of granting degrees, a subject proposed for discussion at the coming Triennial.

Thursday Afternoon.

1. Teaching Music to the Chinese.
2. Practical Illustration of Methods used in teaching Music to Chinese.
3. Romanization. Paper followed by consideration of Committee's report on a uniform system for mandarin.
4. Short Answers to many Questions, among which are the following :—
 - (a) Has the time arrived for stopping entirely the practice of "backing" the book?
 - (b) Would it be advisable to have an abridged edition of the Chinese classics?
 - (c) Are there any song books in Chinese for schools, with motion songs for little folks, rounds, etc., for older pupils?
 - (d) To what extent will the establishment of schools by the Chinese government do away with the necessity of Christian schools?
 - (e) Shall we have a General Editor to devote his whole time to the work of the Association, editing an educational magazine, etc.?
 - (f) To what extent can a Christian teacher in a government school exercise a Christian influence upon his pupils?
 - (g) Shall we appoint a Committee to edit a new set of text books? (Suggested by Dr. Pott.)
 - (h) Shall we continue to publish books and carry on the book business? (Rev. W. N. Bitton.)
 - (i) Is there a need for Protestant foundling homes and orphanages?

Thursday Evening.

Popular Addresses on the Relation of the Foreign Community to Educational Work for the Chinese.

Friday Morning.

1. Normal Schools and Teachers' Classes.
2. New Methods of Teaching Chinese.
3. Teaching English in Mission Schools.
4. How to teach Useful Trades and Professions.
5. Industrial Schools for Women and Girls.

Friday Afternoon.

1. The Bearing of the New Educational Phase upon Evangelistic Work.
2. Training Schools for Christian Workers.
3. Training Schools for Women.
4. Local Educational Associations and their Relation to the National Association.

Saturday Morning.

1. Reports and Unfinished Business.
2. Election of Officers for ensuing Triennium.
3. Resolutions.
4. Closing Exercises.

The only other business transacted at the meeting of Committee was the election to membership of the Rev. W. Bridie, of Canton.

J. A. SILSBY, *Secretary.*

A Plea for Wên-li.

BY REV. J. C. GARRITT, HANGCHOW.

THERE appears to be a general idea among foreigners that the days of the *Wên-li* are numbered. "We must have a language in China which, like that in Western lands, is identical in its written and spoken forms." "Let the stilted *Wên-li* go and use mandarin, enriched from the dialects." I have a great deal of sympathy with this idea; yet I am convinced that not we but the Chinese are the ones who will bring about the great revolution in language; and that not the Chinese who do not know *Wên-li* but those who do know it, and can use it, will be most instrumental in this reformation.

There is much misconception in our minds as to what *Wên-li* is. We say, this book is in *Wên-li*, that in mandarin. But Chinese

scholars do not so use the word. For instance, the novel called the Dream of the Red Chamber (紅樓夢) is almost entirely mandarin; yet the average Chinese scholar, if asked about the book, will say it is in the "*Wên-li*." And all say that the *Wên-li* of the book is most excellent. In other words, the phrase *Wên-li* refers, not so much to the kind of words used, whether the same as in spoken language or not, but to the style and literary excellence of the composition. It is true that the norms of style in use at the present day are complicated, and lead the student into inflated and pedantic writing; and it is this which we will all agree must be corrected during the coming years of change in China. The bulk of Chinese scholars recognize this fact; and the passing of the *wenchang*, or literary essay, is not deeply lamented by any save those who had only one talent by which to make a living—that of correcting the essays of beginners. It may not, however, be generally realized that the norm of style which has governed the literature of the past century is not by the Chinese themselves so highly esteemed as the simpler style of earlier ages. While they have largely lost the power of simple writing, they admire extravagantly the simple language of many of their earlier books. A thousand or two years ago their poets wrote almost in the language of the people; some of them are said to have repeated their poems before their illiterate servants; and if any word or phrase could not be understood, it was corrected. Many works, like the novel above mentioned, are said to be almost faultless in their *Wên-li*; and yet conversations and much of the description and other passages, if read aloud, would be intelligible to the great majority of Chinese, even the illiterate. What then constitutes *Wên-li*? I attempt no exhaustive definition; but simply say that a book or essay which carries its interest, *i.e.*, its line of thought, through step by step, from start to finish, each word precisely fitting into its place, is a specimen of good *Wên-li*. Let us not then astonish the Chinese by saying they must do away with their *Wên-li*? We do not mean what we say; nor could they, being Chinese, do what we ask of them. Rather, what we wish is to revise the ancient ideals of simplicity combined with accuracy, as against the present-day bombast and pedantry. Formerly the expression was but the shrine of the gem of thought. To-day the gem is covered over by the ornate setting, and its beauty and meaning must be guessed at. I believe most Chinese scholars will say that this figure justly describes the difference between the ancient and modern *Wên-li*.

One result of this decadence of taste in literature is the immense growth of a critical, unsatisfied spirit among scholars. Present-day writing being so difficult, very few attain a style which

commands the respect of all. Especially is this true of any and all writing outside of the literary essay. Scholars are all at sea to-day with reference to the new style of essays to be introduced in their examinations. A style will grow up gradually for these essays; but to-day there are no safe guides to go by, so that even if one be acquainted with Western learning, in writing his essays he will be at a loss for a style suitable for the subject.

We are brought face to face with the fact that graduates from mission schools are less and less able to command a clear, forcible style in writing their own language. Of course there are a number of reasons for this fact. The *Wên-li*, as taught hitherto, has been very difficult of acquisition, being learned in the preparation of the *wenchang* and by the storing of the memory with the classics. It is of course well known that the style of the classics is antique, and no one is expected to imitate it. If scholars who give their whole time to the study of *Wên-li* for long years fail to write acceptably, it is not strange that pupils in our schools, giving a part only of their time to it for ten or twelve years, should fall short. Moreover, at the present time our pupils are too anxious to learn the Western branches, and especially English, to give proper attention to their own language. It may also be said that the new wine of Western learning does not go well in the old bottles of the Chinese language. But I would repeat it, that if our pupils are to help in the renovating or recasting of their own language, they must be proficient in it, to the extent of expressing their thoughts clearly and fluently in accord with its genius and style.

The new methods of teaching the character in preparatory schools, which are modelled after Western and Japanese primers and readers, will lay a foundation for easier acquirement of the rules of literary style. Probably the best primers which have yet appeared are those prepared by Mr. Wang Hang-t'ong, school teacher at the Presbyterian Mission Press, Shanghai. The purpose of the present paper is to suggest a thorough reform in the subsequent teaching of composition and literature somewhat after our Western models. In the past no models have been studied for the formation of style, save the classics, standard literary essays, the "Ku-wen" (古文), and the like. Why should not our enterprising educators enlist the aid of their most scholarly teachers in going through a few of the best books in various lines and give a good course in Chinese literature? The Chinese recognize a number of different divisions of literature, each with its own proper style and purposes and each of which, beside a mass of books of lesser excellence, contain a few works in especially clear and beautiful style. There are, for instance, histories, philosophies, novels (which

Wylie in his Notes calls essays), commentaries on the classics, etc. The Chinese classify their best novels as follows :—

“The First in Order of Talent (第一才子書) The history of the Three Kingdoms (三國志). Second (第二才子), The Golden-potted Plum. (This book is unreadable.) Then come novels entitled 水滸, 西廂, 琵琶記, and 西遊記. These rank as fifth, sixth, eighth, and tenth respectively in order of excellence. Of course I lay myself open to criticism in suggesting that any one should recognize these books ; for there are prurient and obscene passages in every one. But on the other hand, there are noble passages in nearly all of them ; and it is because Chinese literary men have looked down on this literature, save as something with which to sport or to while away months of retirement, that so much in their novels is impure. Yet they highly respect the *Wên-lí* or literary style and workmanship of them all. Let selections be made from such of these as are fit to be read for use in schools as guides in the formation of style. Such selections can be made, from novels and other works, which will stand as illustrations and examples of a clear and direct style of writing, as well fitted for the communication of thought in China as the style of our good writers in the West. We study in our Western colleges manuals of English and American literature, in which there are sketches of the lives of hundreds of noted writers and extracts from their works. The study of such extracts, under a teacher who can bring out the secret of their power, has given us in England and America an ever-growing number of excellent writers. If my premise is correct, viz., that Chinese writers of hundreds of years ago gave their country works worthy to stand to-day as criterions of style, simple, elegant, and forceful, let us urge the Chinese to make more of these models. An effort in this direction will go far to assist Chinese scholars in changing their literary style to meet the demands of the new era. And it will certainly assist our pupils in the acquisition of a free and simple style of writing their own language, an end which is certainly not attained satisfactorily under present methods, in or out of mission schools.

Romanization in Mandarin.



FRIEND interested in Romanization writes: Of the desirability and practicability of Romanization in our mission work in the southern coast districts of Ningpo, Formosa, Swatow, there is no question, nor in any place where it is used either in mandarin or other district. In all the mandarin districts its use has been limited and its practicability or desirability ques-

tioned by many. For more than twenty-five years there have always been some who have used it, and now the desire for it is so increased that it is most desirable, if not necessary, that something be done towards securing a uniform system. It is now even proposed that a paper in Romanized mandarin be published in Shanghai. Many ladies in schools and evangelistic work are hoping for some relief in their work by it. As to its great need in our work in mandarin no one should have any doubt, for all the reasons that hold good for it where it has been so successfully introduced and used, hold good in any and all the mandarin districts, if not even more strongly, notwithstanding the character in mandarin and easy wên-li is so effective.

A Romanization in mandarin for the whole of the mandarin districts is the important question needing immediate attention and settlement.

There have been two committees on this very task; one now for ten years, and the other for three, and still not a move in either of them; and either would have been able to settle this question before this if they had acted on it. The Committee of the Conference of 1890, for some unknown reason, has done nothing. The Committee of the Educational Association of China, appointed at its last meeting, was appointed to do this: "To prepare a uniform system of Romanization for the mandarin dialects." It is to be hoped the educational meeting in May next will require a report and urge and secure the completion of this important work.

Teaching Romanized Vernacular.

MISS E. BLACK writes: In the women's class held at Pang-chuang I gave a good deal of time to teaching Romanized. In the class of ten, five, I think, were already able to read slowly. Three young women, eighteen years of age, could not read at all. In twenty days' time two of them learned to read easily and with intelligence. They could find the place by the page numbers and recognize the capitals and the stops. They read the whole of "Conversation with a Temple Keeper," "Foul-mouthed Tom," four or five chapters in Mark, and part of the catechism. The third read fairly well, but more slowly.

As Iâm-ts'au I examined the primary school. A class of thirteen children, varying in age from nine to fifteen years, had learned to read Romanized fluently in six months, going on with all the ordinary work of the school at the same time.

Notes.

WELL-KNOWN missionary in a private letter writes in regard to the subject of the Romanization of mandarin :
“My own feeling on the subject is, that the time for talking is passed. What is now wanted is for those who feel the need for introducing it to the natives to *do it*. There are a good many systems in the field, each theoretically more or less perfect. Let their merits be practically worked for a few years, then let their excellencies and defects be canvassed, and from them all we shall be able to adjust things If I were engaged in definite mission work among the natives I would *start in and make it hum*, and in a few years report progress ; but I have neither time nor inclination to engage in what appears to be barren discussion of the subject.” “To devise some system which will fit all dialects is to my mind impossible. No system can do it, and the attempt to do it will retard the whole movement.”

We have been gathering facts concerning the degree of success which attends the teaching of Romanization and the advantages of this method in supplementing or taking the place of the Chinese character. There are many places where for the present the use of Romanization in teaching Chinese to read seems to be entirely out of the question. If some who have had successful experience in teaching Chinese to read the Bible in character will favor us with a short account of the methods employed and the results secured, it may be helpful to others who are interested in that line of work. Are there books prepared for this kind of educational work ? What are they ? what is the cost ? and where may they be obtained ?

We heartily congratulate our Ningpo missionaries and the Chinese Christians of Chehkiang province upon the completion of their Ningpo Romanized Bible. It is the only complete Bible with references yet published in China. The translator is Rev. J. R. Goddard, D.D.; the British and Foreign Bible Society is the publisher, and the American Presbyterian Mission Press has done the printing. The work is a credit to all concerned in its production.

Some of the Shanghai missionaries are working vigorously in the cause of Romanization, and we hope to report substantial progress in the near future. A monthly paper, a hymn and tune book, and at least the four gospels with references, are a part of the programme proposed for the current year, besides a vigorous effort in the line of teaching it in schools, etc.

Correspondence.

ACTIVITIES OF THE YOUNG MEN'S
CHRISTIAN ASSOCIATION
IN SHANGHAI.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I claim space in your valued periodical to refer to some features of the work of the Shanghai Young Men's Christian Association which have not found their way in the secular press? The Association and its departments are engaged in work for foreigners, Chinese, and Japanese. During 1901 there were 158 young men enrolled in Bible classes for systematic study, viz., thirty-nine foreigners, seventy-four Chinese, and forty-five Japanese.

The Association conducts thirteen religious meetings per week, and there have been thirty conversions, not counting inquirers, and including several of the gentry and three professors in foreign colleges.

In the educational classes conducted by the Association there have been enrolled 234 students as follows: sixty foreigners, ninety-four Chinese, eighty Japanese. There have been during the year 962 active and associate members connected with this work, not counting the members of the German garrison, who for several months were in attendance, but were not allowed to become actual members.

Faithfully yours,

ROBERT E. LEWIS.

ON THE TRANSLATION OF THE WORD
DEACON IN THE NEW TESTAMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The characters 執事 seem to be universally adopted by translators as the equivalent of the word *διακονας*. But is not the es-

sential meaning of the two terms widely different? In 執事 the idea of authority, of high place, is foremost. It is the phrase used in epistolary address to a magistrate. In *διακονας* the idea of humble—the humblest—service is fundamental.

Are we not playing into the hands of a national weakness—the love of the chief seat, the long robe and the greeting in the market place when we bestow this title of distinction upon the deacons of the infant church in China? Is not this the time to emphasize in the most forcible manner the command of Jesus that he who is chiefest should be servant of all?

The native leaders of the evangelical church must learn and practice this precept, or the church is doomed. And would it not assist them in the task to embalm in the title by which they are addressed, the idea of lowly service, as does the Holy Spirit in the Word, rather than that of superiority?

It would be interesting to receive suggestions from those who know the people and the language well for a title less open to this objection than the present. Similarly, as to the titles in common use for 'minister' and 'pastor,' 教師, 牧師. It must seem strangely inconsistent with our professed desire to cultivate the virtue of humility, to employ a title of one character of which Jesus has forbidden the use (Matthew xxiii:10), and which is more exalted than our non-Christian friends are accustomed to use in addressing us.

Would not the use of some such terms as 教僕 or 教牧 for 'minister' and 扶衆 for 'deacon' more nearly observe the Saviour's injunction and the usage of the Apostle Paul?

Yours in the faith,

SUGGESTION.

CHILDREN'S SCRIPTURE UNION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The sympathetic co-operation of all who are working among young people in China is asked on behalf of the Scripture Union connected with the Children's Special Service Mission which, in its work at home, has been instrumental in leading very many to know and love the Lord Jesus Christ as their Saviour.

The Scripture Union was commenced as a branch of the work of the Mission in 1879, in order to band young people together for the regular daily reading of the Word of God. There are about 4,500 branches of the Union in Great Britain and more than 1,200 in foreign countries; the work in such mission fields as India and Japan being specially encouraging. The Chinese branch of the Union was started in 1886 under the care of the much-respected Mr. Dalziel, and has a membership of over 1,500.

It is impossible to get accurate statistics at present, as Mr. Robert Watt, who kindly took charge of the preparation and despatch of the portions during my last furlough, died in the course of the year, and a number of the friends who were practically interested in the Union have not fully resumed the work which was upset by the troubles of 1900. The Children's Special Service Mission has a sad interest in the losses in Chihli, as one of the martyred missionaries in Pao-ting-fu was Mrs. Bagnall, an early and earnest worker in the children's services connected with the mission in London.

Provincial Secretaries.

Considering the size of the field and the desirability for steady and sympathetic development of the

work we have endeavoured to put the branches under the care of provincial secretaries. Rev. Walter C. Taylor (Wan-hsien, *via* Ichang) undertakes for Szechuen; Miss Wolfe (Foochow) for Fuhkien; Miss E. H. Eacott (Hankow) for Hupeh. Chehkiang province has been under the charge of Miss Moule, the dearly-beloved daughter of Bishop and Mrs. Moule, Hangchow. Her death leaves a blank in various departments of missionary work, and involves the Scripture Union in a double loss, as in addition to her work as provincial secretary, she was a diligent and successful translator for the series of leaflets issued in connection with the Union. We are glad to be able to report that her sister, Miss J. F. Moule, has expressed her willingness to take up her sister's work.

We will be glad to hear of friends willing to act as secretaries for the provinces not thus provided for.

Methods.

Provincial and local secretaries have been allowed a free hand. It is hoped that, as far as possible, services will be held for young people. The number of weekly, fortnightly, or monthly gatherings held in the home lands is a most encouraging feature in the Union's work. Where such meetings have been held, much good has been accomplished, and incidentally it has been proved what a real power for good the Scripture Union has proved,—how those who have been regularly reading the Scriptures come with prepared hearts ready to listen to the gospel call.

As an instance of what is being done in China we quote from a letter we received last year from Mr. Gordon Harding, of Tsin-cheo, Kansuh:—

"You will be glad to know our S. U. members still daily read their portion, and we on our arrival last month restarted our special meeting at ten a.m. on Sunday morning, when about a dozen

gather, and we talk over the leading topics of the week; the meeting being led in turns by the young Christians. We then specially pray for the 'S. U.,' and I tell them of some of its doings; we are now praying for the special mission to Australia and for seaside work."

We are glad to learn that Mr. Harding is endeavouring to introduce the Union into other stations in the province of Kansuh.

Subscriptions

will be thankfully received by the Hon. Secretary in Shanghai, or by the Provincial Secretaries, to defray the expenses incurred in carrying on the work in China. No regular charge has hitherto been made for Lists of Readings; it being left to the members themselves to give as they feel able. The smallest offerings are appreciatively received. One friend once wrote regarding her boarding-school boys: "They have brought in 110 cash (less than threepence); some giving twenty as a thank-offering. I have added to it to make the whole amount to \$1, which I am glad to send to this object."

Publications.

First, we have the Scripture portions for the year printed in Chinese, beginning with the Chinese New Year. This is the third year of a five years' course. In each year there are taken up two of the Gospels, some of the Old Testament Historical Books, three or four of the Prophetical Books, and three or four of the Epistles. The Acts of the Apostles and many of the Psalms are read twice during the five years. In the New Testament, with slight exceptions, the whole of each book is read; in the Old Testament Books the most suitable portions are chosen.

Second. Picture leaflets have been published in various foreign languages by the Children's Special Service Mission. There are three pages of letter press and one large picture (samples may be had on

application to the Mission Press book room, or to myself). The aim is to convey in each leaflet a clear gospel message to young people, and as a truth is capable of being readily impressed upon the young mind by means of a narrative, true and appropriate stories are frequently translated. These leaflets have hitherto been prepared in Wên-li and Mandarin, but manuscripts for a new set in Foochow colloquial, as well as in Wên-li, have been prepared by Miss Wolfe, and await the arrival of the pictures before printing. Tracts in other colloquials are being arranged for.

Third. A Wên-li translation of "Walking in the Light," the well-known "Daily Help for Young Christians," by Mr. T. B. Bishop, the Hon. Secretary to the Children's Special Service Mission, may be had for free distribution; new editions are being arranged for.

It is our hope to be able to arrange for some such notes in Chinese on the daily portions as appear in *Our Own Magazine*. Copies of this periodical (in English) may be had on application.

Further Information

will gladly be supplied on applying to any of the friends mentioned above, or to myself. We will welcome, also, any hints that may be given as to how the Union may be made more useful in China. Its work is one of building-up. Alike with us, our native brethren and sisters, their children, and the young people in our day and boarding-schools, need a daily portion of spiritual food. We therefore appeal to all who have experienced the life-giving and life-sustaining power of the Word to help on this effort toward systematic Bible reading and the bringing of our young friends, especially, to the fountain head of truth.

Yours truly,

GILBERT MCINTOSH,

Hon. Secretary for China.

Our Book Table.

婚姻補偏救弊論.

We have received a little tract with this title, purporting to be issued by Mrs. C. A. Nelson and teacher (林) of Canton. It is a criticism of Chinese marriage customs, some of them peculiar to Canton. The writer is evidently a heathen. He believes in nothing but heaven and earth and Confucius, a quotation from whom closes his brochure. His remarks are of course the usual things which come natural to the pen of the Confucianist moralizer, who is always strong on the duty of frugality and the wrong of display on such occasions. We see no reason why Christians should spend money in printing or circulating the essay.

A new *Natural Elementary Geography*. Compiled and adapted from Redway and Frye. By Alice S. (Mrs. A. P.) Parker. Presbyterian Mission Press. Price, 80 cents.

With no small expense of time, thought, and money, backed by years of experience gained in school work, and bringing to the work both wisdom and love, the late Mrs. Parker has given to the missionary body and to the Chinese people a valuable work in the primary geography which has recently been issued from the Presbyterian Mission Press, Shanghai. The book has two hundred illustrations; one hundred of them being entirely new photo-engravings, and eight beautifully colored maps. There are also latest tables of areas, population, length of rivers, height of mountains, etc., and the Chinese text is printed in large or ming type, so that the book is every way a pleasure to contemplate.

China and the Boxers. By Rev. Z. Chas. Beals. M. E. Munson, publisher, 77 Bible House, New York. Pp. 158. Paper, 30 cents; cloth, 60 cents. Presbyterian Mission Press.

This book was prepared and published while Mr. Beals was in America on a vacation which the Boxer troubles made necessary. He begins by giving some account of the Boxer organization and the reasons for this movement. The larger part of the book is taken up with an account of the events connected with the siege of Peking, followed by a description of the sufferings and marvelous escapes of several companies of missionaries who fled from the troubled districts of the interior. The book has a number of interesting and helpful illustrations and gives a pretty good idea of the subject treated. While its literary merit is not of the highest order, it is well worth the modest price which is asked, and the author has shown good judgment in his selection of interesting material from various missionaries whose graphic narratives compose a large part of the book.

J. A. S.

泰西十八周史攷要, *The Eighteen Christian Centuries*. By the Rev. James White, author of a "History of France," etc. Published by the well-known firm of William Blackwood and Sons, the educational publishers of Edinburgh and London.

The S. D. K.'s version of MacKenzie's Nineteenth Century has had a phenomenal sale. The Society by this new work intends to complete the history of the world from the Christian era to the present time. The present work is not a church history. It is a history of the world, *i. e.*, the Christian part

of it, written by a Christian historian, who believes that Christianity was the main formative force of that history, and therefore calls the centuries Christian. In fact the history could not be written without reference to the currents of Christianity which moved over the face of Europe, no more than the history of England could be by the late J. R. Green without the same substratum.

Mr. White deals with the history according to centuries. He sketches the broad outlines and characteristics of each century without the minutiae of the mere annalist. Kings and their doings have no concern for him unless they mightily affect history. People and thought are his chief subjects of interest, and these are the themes educated men of every nation should be familiar with. This Chinese version improves on the original where Chinese readers require additions or modifications and besides has four maps and numerous illustrations not found in the English work. We are not surprised to learn that in a few months the first edition is nearly sold out, for the volumes are attractive and timely. They came out just at the time of the recent educational edicts. Every reading room and library in the country should provide copies for its readers.

Unused Rainbows. Prayer Meeting Talks. By Louis Albert Banks, D.D., author of "Christ and His Friends," "The Unexpected Christ," etc., etc. F. H. Revell Co. 1901. Pp. 194. \$1.00.

This volume consists of forty brief essays, the first of which, giving the singular history of the way in which a poor community on the coast of Maine became rich by selling water-logged drift wood dredged up, gives the title. The salts of soda and combinations of iodine and chlorine gave rainbow

tints to the flames, making this a fashionable New York fuel, a fact the homiletic uses of which are evident. The style is familiar, the ideas sound and sensible, and the teaching invariably wholesome. For real talks in a real prayer meeting they strike one, however, as being somewhat too devoid of explicit Scripture basis and of Scripture citation and illustration, but they would make admirable contributions to a religious weekly. The author is well-known as a thoroughly wide awake Methodist preacher who had many messages for the men of his time. On page 17 now is misprinted for nor, and on page 132 a word has dropped out.

The Spirit of God. By G. Campbell Morgan, author of "God's Methods with Man," "The Hidden Years at Nazareth," "Discipleship," "Life Problems." F. H. Revell Co. Pp. 246. \$1.25.

This work is divided into six "Books" of twenty chapters, examining the teaching of Scripture on the subject of the work of the Spirit and concluding with two "Books" of six chapters on "The Spirit in the Individual," and "The Practical Application."

The teaching, it is useless to remark, is wholesome and scriptural, and the book is certain to find wide reading. Mr. Morgan is very strenuous as to the importance of confining the term "Baptism of the Spirit" to the experience of regeneration, reserving the phrase "filling of the Spirit" for later blessings. By some this is considered to be the author's most important work.

The same publishers send a copy of Mr. Morgan's pamphlet, "All Things New," which is an admirable booklet to put into the hands of those beginning or disposed to begin the Christian life. It is strong and thorough and should be widely circulated.

A. H. S.

NEW PUBLICATIONS OF THE S. D. K.
 天地奇異志. *Wonders of Nature*. By
 the Rev. W. G. Walshe.

The above work, as its title denotes, is a description, in simple language, of the Phenomena of Nature and the Laws which govern them. It contains some of the latest views of science on the subjects specified, and is well illustrated by many interesting plates. It should prove more entertaining than any work of fiction, and its price, five cents per copy, should bring it within reach of even the poorest.

廣學類編. *Handy Cyclopaedia*, in six vols. Price \$1.30 Translated under the editorship of Timothy Richard.

It has sections on history, geo-

graphy, geology, literature, science, mathematics, commerce, medicine, weights and measures, social customs, domestic economy, manufactures and sports, together with a thousand other interesting facts which will delight the young inquiring mind of China.

印度史攬要. Sir William Hunter's *Short History of the Indian Peoples*, in three vols. Price \$0.40. Translated under the editorship of Timothy Richard.

The author, Sir William Hunter, is acknowledged by all to be the best authority on Indian topics of all kinds. It is to be hoped that this translation will be found valuable for use in Chinese schools and colleges.

In Preparation.

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

History of Four 'An-	
cient Empires ...	Rev. S. Couling
Systematic Theology,	
10 vols. ...	Rev. A. G. Jones
Restatement of Old	
Truth ...	" "
Chart of Human De-	
velopment ...	" "
Religious and Theolog-	
ical Vocabulary ...	" "
Life of the late Geo.	
Müller, of Bristol ...	D. MacGillivray
School Geography ...	Rev. W. G. Walshe.

Pouchet's The Universe, Rev. D. MacGillivray.

Classified Descriptive	
Catalogue of Cur-	
rent Christian Liter-	
ature (in press) ...	"
Geography for Home	
Readers, Vol. III. ...	Mrs. Williams.
Safety, Certainty, and	
Enjoyment ...	Chas. G. Roberts
Mr. E. C. Horder, C M. S., Pak-	
hoi, S. China, writes that the fol-	
lowing books are now being printed	
at the Pakhoi Mission Press, viz.,	
1. Whole Bible in Cantonese	
Colloquial (Romanised); now ready,	
four Gospels and Acts in one	
volume; price \$1.50. Also in course	
of preparation, "Thanksgiving	
Ann," in Cantonese Romanized,	
from Mrs. Fitch's translation.	

The S. D. K. are completing arrangements with Drs. Pott and Parker of Shanghai, whereby it is expected that a large number of important text-books will be ready within a year. What books are in preparation will be announced in due time.

Editorial Comment.

THE Fourteenth Annual Report of the Society for the Diffusion of Christian and General Knowledge is worthy of more than a passing notice. It is a pamphlet of forty-seven pages and is embellished with four half-tone engravings—one being of Prince Chun, one of a member of the Grand Council, and two of members of the Foreign Office; the latter three having been martyrs for their fidelity to foreigners—or rather, shall we say? to the highest interests of their own country. The S. D. K. seems to have been “raised up” for just these times. While being truly “Christian” it yet supplies literature of a kind that is being called for by the more enlightened Chinese on all sides, and is certainly one of the most useful and far-reaching of all the various missionary agencies. We were sorry to see that at the annual meeting of the Society some of its supporters thought that the literature ought to be less Christian, *i.e.*, more exclusively secular, leaving the religious element to the Bible and Tract Societies. But from the beginning, we are glad to say, the S. D. K. has been most decidedly Christian. It owes its inception and present prosperous condition to the push and energy of missionaries, who would never devote their time and labor to it unless it were such. We believe the Society has a grand future before it, and the present Report is full of inspiration. The demands upon its resources are greater than ever before, and

every effort is being made to make the S. D. K. a power for the emancipation of China.

* * *

REV. R. A. TORREY, D.D., is on a tour round the world, and is now in Japan. He expects to arrive in Shanghai about the middle of March and spend a month in China. Dr. Torrey is widely known as a writer of books and lecturer on the study of the Scripture, and it is hoped that he may be able to give a series of addresses in Shanghai and other places. He has been in charge of the Moody Bible Institute since 1889 and pastor of the Chicago Avenue Church since 1894, and the Church has grown and been greatly prospered under his pastorate. Not a few of the missionaries now in China have sat under his instruction, and all speak in the highest terms of his ability to make the study of the Scriptures interesting. We trust his services in China may be abundantly blest.

* * *

THE timely and thoughtful article by Mr. Bonsfield which we publish in this issue of the RECORDER is well worth the consideration of all the missionary body. Whether or not they are prepared to endorse his three suggestions in their entirety we do not now stop to discuss. But the act of the native preachers, who “passed unanimously a resolution declaring that if one of their number should in any way undertake any such business

(lawsuits), he ought to be immediately dismissed from mission employ," certainly has a good ring to it. There is little question but that herein lies one of the gravest difficulties which now besets and will increasingly beset the infant and growing church in China. The missionaries and those associated with them have, by the force of circumstances, been given a position and a power in the land which, unless rightly used, will work disaster to the cause of Christ. Twice within the past week the writer has been besought with the greatest insistence to intervene in cases in which, to listen to but one side, there would evidently seem to be a call for interference. To a native preacher or helper the pressure would be vastly greater, and it would require the greatest firmness and wisdom to decline. They wish to be kind and helpful to the distressed, and here is a case which seems extremely plausible. Injustice ought not to be permitted to triumph over justice. And, it *might* help the cause. But woe to the preacher who gives way to such specious reasoning, or to the foreigner who allows his native helpers to so far depart from the fundamental principles of the Gospel of Christ. Nothing but harm can come from it in the long run. May our missionary brethren be given wisdom and strength in this hour of need.

* * *

THE *West China Missionary News* no longer comes to us mimeographed as formerly, but is well printed on good white paper, with green cover, and contains a good amount of interest-

ing reading matter. It is printed at Chungking by the new Mission Press there, and we congratulate the publishers as well as the editor on the success of their new enterprise.

* * *

REV. W. M. HAYES says in regard to the objectionable clause in the rules and regulations for the new educational institution being founded at Chi-nan-foo, which seemed to commit all pupils to the worship of Confucius: "The special rule referred to as well as some others were added by Governor Yuen to the rules after they left my hands. It goes without saying that I do not approve of such worship. On the other hand, it must be remembered that Governor Yaen yielded the great point of cessation of all school work on Sabbath, so that not only myself but all Christians in the college enjoy unrestrainedly the work and service of that day. Not only so, but Christians are exempt from the worship referred to." We are glad to publish this, as some have thought strange that Dr. Hayes should have allowed such rules to go forth with his sanction.

* * *

MISSIONARIES residing in the interior and ordering goods from England or America should be careful to instruct the shipping agents at home to send *bill of lading* and *copies of invoices* to some accredited agent in Shanghai, who will pass the goods through the Customs and forward them. We make these remarks because trouble is continually being made by their non-observance. Parties living

in the interior order goods; the bill of lading and invoice is sent to them in some far way city in the interior, and meanwhile the goods are detained at Shanghai, or possibly some other treaty port, and after some two weeks are opened by the Customs and examined, and often goods lost or injured. As a rule it is not possible in England or America to get a bill of lading to a port further than Shanghai. People at home, many of them, do not know this. Hence the missionaries in sending their orders should be careful to give explicit instructions, that may save much trouble to themselves and others.

* * *

WE heartily congratulate Dr. GRIFFITH JOHN on being able to celebrate the seventieth anniversary of his birth, whilst journeying in Hunan. It was with deep regret that we heard of the illness which prostrated him in his journey, and we feel sure our readers join with us in fervent petitions that his exceptionally useful life may long be spared. In the course of this journey Dr. John was much impressed with the great kindness shown by the officials, high and low alike. "I did not know before," he says in his letter to the *N.-C. Daily News*, "that these men had so much heart in them; in fact I had taken it for granted that they had no heart at all. My illness, coupled with my age, seemed to draw out what is tenderest and best in them. It is often said that the missionary is despised and hated by the Chinese people, and especially by the Chinese officials. I think the facts which I have already given in this

letter (and many more might be given), prove conclusively that such is not the case. I am a missionary, a pronounced missionary, a missionary everywhere and always, and yet no one could have been treated with greater courtesy and kindness than I have been treated on this journey."

* * *

ALTHOUGH printing six extra pages this month we are glad to present as a frontispiece a picture of an audience hall in the Imperial palace. Dr. Edkins, who visited Peking last year, kindly gives the following particulars:—

"The inscription 正大光明 Cheng-ta-kwang-ming—correct, broad, bright, and clear—is placed over the throne in the Chien-tsing-kung 乾清宮. This lofty imperial hall is the fourth in order of the halls in the palace. By the new rule the foreign ministers when received in audience by the Emperor enter by the chief palace gate on the south, pass the three halls in imperial chairs and are received in the Chien-tsing-kung. The emperor is seated on the throne when they arrive.

The long inscriptions mean, The Emperor should communicate correct principles to the nations, be careful in behaviour and adjust his thoughts to lasting excellence. He widely spreads the five classics. He will not treat the people lightly, and in this only does what is difficult.

The short inscriptions mean, He should strive to be mild and kindly while establishing the imperial principles taught perfectly by the sages. He should be unique in purity and singleness of purpose. The law of truth should rest on his person. A lucky sentence in the centre means, "May happiness befall the Emperor."

When on the day arranged, January 27th, 1902, the foreign ministers arrived in the Chien-tsing-kung, the Empress-Dowager was seated on the throne and the Emperor sat below her. This, however, can be only temporary.

* * *

THE January number of the *Missionary Review of the World* contains a statistical table of the missionary Societies of the world for 1901, which contains some interesting figures. It gives the total communicants as 1,326,522, with a total addition last year of 85,155. Ordained natives,

4,169; ordained missionaries (foreign), 5,074, 3,322 laymen and 5,742 single women. This latter figure does not look as though the Boards and Societies at home thought that it was a mistake to send single lady missionaries into the field. The total expenditure was \$16,174,966, a large sum, seemingly, but yet not large when we reflect upon what is being spent in these days for interoceanic canals, transcontinental railways, ships of war, and the like, and remember that this is all in the interests of peace among men.

Diary of Events in the Far East.

January, 1902.

According to the *N.-C. Daily News* the following is the outline of the Russian Minister's reply to the Peace Plenipotentiaries, Prince Ching and Wang Wên-shao:—

"The terms concluded with the late Plenipotentiary, H. E. Li Hung-chang, are satisfactory to us, and they protect Chinese interests and discourage the interference of other Powers, and I had therefore no reason to think that there could be any objection whatever on your part. It is quite inconceivable that you should want to modify these terms, and I do not know how to reply to your demand. I shall, however, at all events, communicate with my government and await its instructions."

7th.—Departure of the Court from Pao-ting-fu for Peking in twenty-one railway carriages; engine gorgeously decorated. The train arrived at Ma-chia-p'u at 12 o'clock. From the station to the southern gate of the Chinese city, a distance of about three miles, the road was guarded by troops of General Ma Yü-kun and Viceroy Yuan Shih-kai. The Emperor and Empress-Dowager were plainly visible to the foreign on-lookers, the latter receiving bows from the Empress-Dowager at the Ch'ien-mên. Although the return of the Court was made to assume the air of a triumphal progress, it was evident that there was no feeling of triumph in the mind of the Empress-Dowager as she approached the end of her journey.

13th.—The Rev. E. J. Hardy, mili-

tary chaplain at Hongkong, reports that at midday a company of 200 Chinese soldiers fired on the steamer *Nanning*, on the West River, wounding the Rev. Charles E. L. Cowan, chaplain of H. M. flagship *Glory*, through the knee. A European customs' officer has his leg grazed.

24th.—According to a *N.-C. Daily News* telegram Viceroy Yuan Shih-k'ai has secretly memorialised the Throne suggesting certain reforms in the formation of the Chêng-wu Ch'u (Board of Government Affairs):—(1). That there should be engaged an advisory staff consisting of a Britisher, an American, a Japanese, a Russian, a German, and a Frenchman. (2). The officials of each province shall send two or three well-known, enlightened, and experienced men, who thoroughly understand the needs and condition of their own provinces, who shall form an advisory staff on provincial affairs. (3). To invite and avail of the services of men who have been abroad and possess good education and experience, regardless of the rank they hold. (4). To select able and talented men from the Foreign Ministry.

27th.—Audience was granted this afternoon in the Ch'ien-tsing Throne-hall to the Ministers, etc., of the Foreign Powers by their Majesties. The Empress-Dowager spoke in Manchu, which was translated into mandarin by Prince Ching to the Foreign Ministers. The audience lasted a little over half-an-hour.

Missionary Journal.

BIRTHS.

At Tientsin, January 16th, the wife of Rev. J. D. LIDDELL, L. M. S., of a son.

At Hankow, January 18th, the wife of Rev. H. B. SUTTON, W. M. S., of a son.

At Hsiao-kan, January 18th, the wife of Rev. W. H. GELLER, L. M. S., prematurely, a son (stillborn).

At Chinkiang, January 24th, the wife of Rev. S. ISETT WOODBRIDGE, S. P. M., of a son.

At Ningpo, January 25th, the wife of Rev. R. F. FITCH, A. P. M., of a son (Robert Elliott).

DEATHS.

At Chang-teh, Hunan, December 17th, CARRIE GOODRICH, wife of Dr. Wm. KELLEY, Cumb. P. M.

At Edwardsville, Ills., U. S. A., December 24th, Esther, daughter of Rev. and Mrs. J. F. PEAT, M. E. M., Chungking, aged 14 months.

At Shanghai, January 12th, of scarlet fever, KATHLEEN EMILY, eldest child of Rev. and Mrs. W. M. CAMERON, aged 5 years and 5 months.

MARRIAGES.

At Hongkong, December 31st, Miss BEATRICE VALE, of Melbourne, Australia, to Rev. H. L. W. BEVAN, L. M. S., Shanghai.

At Chungking, January 7th, Miss M. LIVINGSTONE to Mr. W. T. HERBERT, C. I. M.

At Shanghai, January 8th, Miss ANNA TRÜDINGER to Mr. W. R. MALCOLM; also, Miss E. BELL to Mr. AUGUST TRÜDINGER, all of C. I. M.

At Shanghai, January 21st, Miss M. MACPHERSON to Mr. A. O. LOOSELY; also, Miss E. A. RODGER to Mr. R. W. KENNETT, all of C. I. M.

ARRIVALS.

At SHANGHAI:—

November 30th, Misses E. GOUDGE, A. GRAHAM, G. LEWIN, Hangchow; Miss E. F. TURNER, Shao-shing (all returning); Rev. W. J. WALLACE, for Ningpo; all of C. M. S.

December 14th, Miss A. R. S. ASHWELL for Ningpo; Mr. and Mrs. E. A. J. THOMAS (formerly in Africa); Rev. I. A. HICKMAN, wife and child (returning); Miss MARKS (new), Mr. J. G. BEACH, Mrs. O. M. JACKSON and three children, Mrs. DIGBY (all returning), and Miss SOBEY (new), all of C. M. S., West China.

December 28th, Miss ANNA HAALAND, N. L. M., Lao-ho-k'eo (returning);

Misses HILDA RODBERG and HILDA JOHNSON, S. A. M. C., for Fan-ch'eng.

January 1st, Dr. JOHN MACWILLIE, Dr. WALTER T. CLARK, from America, for C. I. M.

January 3rd, Mr. W. D. and Mrs. RUDLAND and daughter, Dr. and Mrs. Wm. WILSON and two children, H. S. and Mrs. CONWAY and child, W. T. GILMER, A. ARGENTO, H. J. MASON, A. JENNINGS, Misses F. LLOYD, F. H. CULVERWELL, FOWLE, and A. SIMPSON (all returning) from England; Miss M. L. HARMS, from Sweden, all of C. I. M.; Mr. and Mrs. O. M. SAMA and Misses SIGRID and HASTA BJÖRGUM (returning) and Misses ANNA LARRESSEN and CAROLINE HOLM (new) for N. W. L., Lao-ho-k'eo.

January 7th, Mr. O. and Mrs. BURGESS and two children, Miss B. WEBSTER (returning), Misses E. A. GLANVILLE and M. MCINNES, from Australia, for C. I. M.

January 14th, Rev. and Mrs. D. N. LYON (returning), A. P. M., Soochow.

January 22nd, Misses A. B. HARTWELL (returning), M. D. WILLIORD, and J. L. PETTIGREW (new) for S. B. C., Shantung; Rt. Rev. Bp. GRAVES, A. C. M., Shanghai, Rev. H. R. TALBOT, for S. P. M.

January 24th, Messrs. FRED. BIRD, E. O. BARBER, D. F. PIKE, R. L. MCINTYRE and J. W. WEBSTER, from Australia, for C. I. M.

January 27th, Mr. W. and Mrs. WESTWOOD and two children, from Australia, for C. I. M.; S. P. and Mrs. SMITH and three children, and G. A. ANDERSON, from England, E. O. BEINHOF, from Sweden, all for C. I. M.; Mr. W. L. THOMPSON, wife, and child (returned) for B. and F. B. S., Shanghai.

January 30th, Rev. W. H. LACY, M. E. M., Foochow; Dr. ROSE PALMBORG, S. D. B., Shanghai; Mrs. M. K. WILSON, and two daughters, M. E. C. S., Shanghai.

At CANTON:—

December 19th, Rev. G. H. MCNEUR, from New Zealand, for N. Z. Pres. Ch. M., Canton.

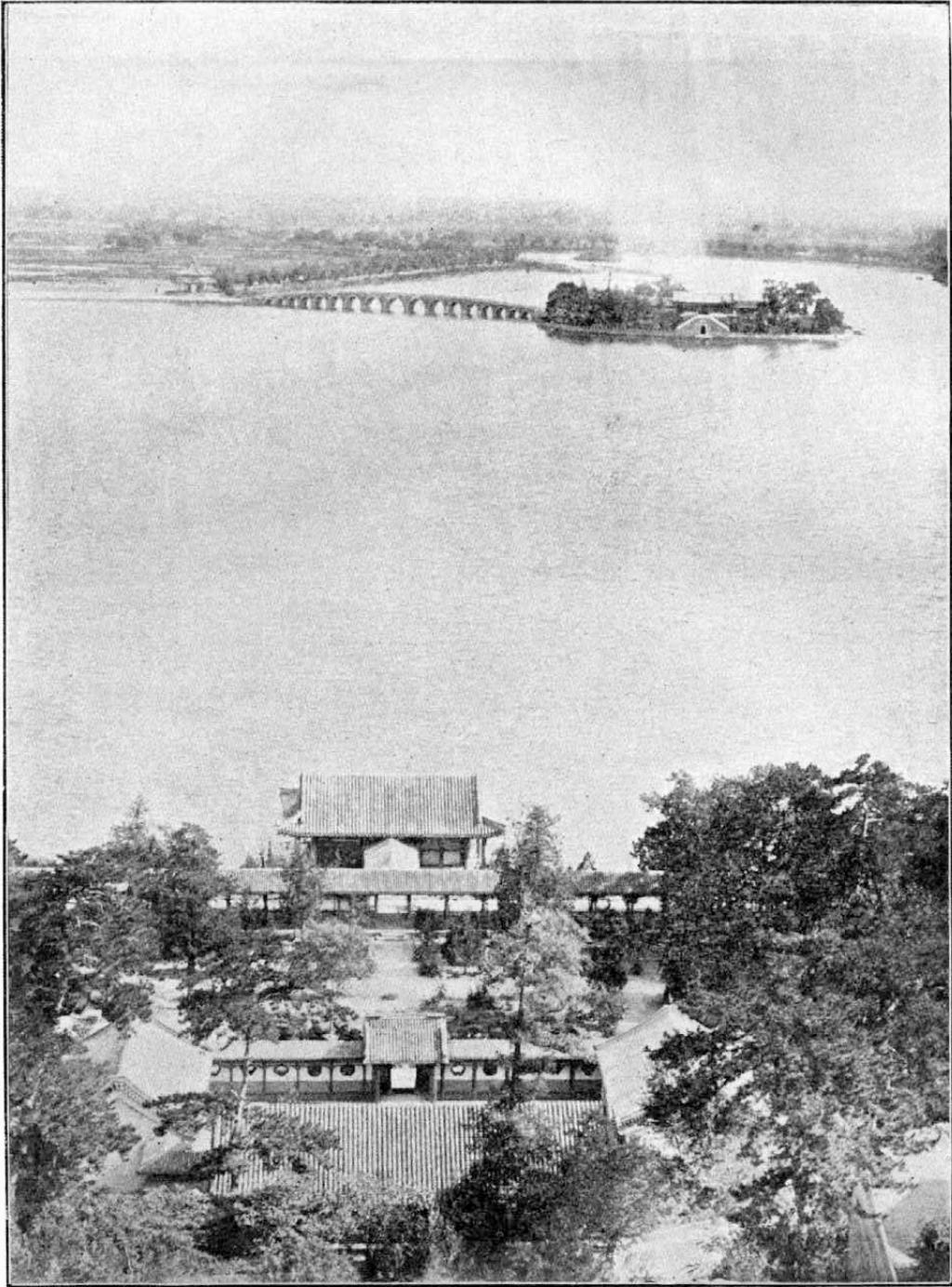
DEPARTURES.

FROM SHANGHAI:—

January 8th, Rev. E. R. GEDYE, W. M. S., Hankow, for England.

January 22nd, Dr. E. H. EDWARDS, S. Y. M., Tai-yuan-fu, for England; Rev. W. H. MURRAY, Peking, for England.

January 27th, Mr. A. GRACIE, C. I. M., for England.



The Emperor's Place of Retirement in 1898.

(See Editorial Comment.)

THE
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AND
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*Literature as an Element in Chinese Reform.**

BY ISAAC TAYLOR HEADLAND, PH.D., PEKING UNIVERSITY.

A FEW evenings ago, as the writer sat at his desk with his forehead on a *t'ao* of Chinese books, meditating as to the best methods of bringing the gospel to the Chinese, there was a rap on his study door. It was rather late in the evening for callers, being possibly past nine o'clock; and, thinking it was some member of the compound who had stepped in to ask a question, without rising from the desk we twisted about in our study chair and called out, "Come in."

The door opened, and a strange gentleman entered the room—we say strange advisedly, for he was strange in more ways than one. He was dressed in winter garments, mostly fur, we believe, though of that we could not be certain, as his under-garments may have been "wadded." His body was strangely angular. His shoulders were square, and to parody the description of Willie's wife, as given by Burns,

He had a hump upon his breast,
The twin o' that upon his shoulder,

which gave him the appearance of the little hunchback boy who begs in front of the foreign hotel and stores on Legation Street, only more so.

We begged him to take a seat and called for tea, while he made various commonplace remarks about the weather and about our health, age, and family, saying at the same time that his

* Read before Peking Missionary Association, and also printed in the *Methodist Review*.

humble name was "Shu." After partaking freely of the tea, he remarked that he sympathized heartily with Lu Tung in the matter of tea drinking.

"How is that?" we asked.

"A seventh cup of tea," the poet said,
"Is like a gentle breeze beneath my arms,
Which wafts me to the region of the blest,
And rids me of terrestrial cares and storms."

The room being warm, the hot tea, in addition to his fur and wadded garments, brought the perspiration out upon his brow, and we politely suggested that he lay off his top-coat. He thereupon put aside several layers of his garments, which left him a short coat of blue, fastened under the arm with two bone pegs, and, though he looked a trifle less respectable, he certainly appeared more comfortable. And as we eyed him more closely his face reminded us of the composite photographs seen in some of the magazines, which made us think of him as a fair representative of his race.

We have long made it our practice, when a Celestial who knows nothing of the flight of time favors us with a call, to secure from him all possible information, which, though it is not always reliable, is certainly varied, and with proper sifting is sometimes valuable as well as interesting, and may often be turned to account. So we directed the conversation to the subject of our meditation, namely, the best method of bringing the gospel to the Chinese people.

"Without directly answering your question," he remarked, "I think I can tell you the best method of bringing any subject to the attention of the Chinese people. From time immemorial they have been lovers of learning and literature. They reverence paper on which characters have been written. The *literati* are to them a race of beings only a little lower than the gods. Indeed, a large proportion of their gods are nothing more than deified men of learning, while Confucianism, their principal religious cult, is little other than the deification of genius. Education, then, is the principal avenue to the Chinese mind and heart at the present time. Not necessarily because it is the most important thing—perhaps it is not—but because it is the most important thing he knows about and loves. He knows the use of, and loves, learning. He has made it the thing to be revered most of all throughout the empire. His greatest and best men from time immemorial have not been his priests, but his scholars. To unite the priest with the scholar is to make a combination which, with but little difficulty, will gain admission to his heart. But, until the priest

and scholar are united, there is no hope of the establishment of a religious system which will supplant Confucianism, or which will have a permanent or lasting influence. Show them that your scholars know more than their scholars, that your knowledge is both more powerful and more useful than theirs, that your priests are both wiser and more pure than either their priests or their scholars, and you have admission to their mind, which is the corridor of their heart."

"But," we interposed, "it is beyond the power of the church to educate such a vast concourse of scholars."

"Perhaps so," he answered; "but that is the most certain road to the Chinese heart. This education need not necessarily be carried on in your schools. That is not the genius of the Chinese educational process. They have never had a public school system. What they have always had are books and teachers, and the bulk of the expense of their education has been borne by themselves. What is imperative upon you is to prepare the books. The Chinese, as I said, from the most remote times have been lovers of literature, and from before the time of Confucius until the present the *literati* have been the controlling element in the empire. A man eminent as a *litterateur* is looked upon with great respect, without regard to his orthodoxy, as is evidenced by the popularity of Mo Tzu, Chung Tzu, Hsün Tzu, Yang Tzu, Han Fei-tzu, Hui Nan-tzu, Ts'ao Ta-ku, and a host of others; and those periods which have been noted as literary periods are the most brilliant in Chinese history—such, for instance, as the latter part of the Chou, the Han, the T'ang, and the Sung dynasties. Ch'in Shih-huang, one of the greatest warriors the world has ever known, is execrated as a tyrant; Liu Pang and Li Shih-min are all but unknown as compared with Ssu Ma-kuang, Li Tai-po, and Chu Hsi, who are looked up to as patterns by every schoolboy."

I listened with interest to what he had to say, but did not interrupt him, and he continued:

"If you would understand the influence that literature has had upon the Chinese, study the introduction, growth, and development of the great religious movements that have taken place within the dominions of China, at the same time remembering that Confucianism is little more than the Four Books and Five Classics, together with what has been developed through the study of these masterpieces of Chinese literature. Take, for instance, the introduction and growth of Buddhism, a system which has not much to recommend it, except that during the darkest of China's dark ages—the period from the Three Kingdoms to the Tang—it deluged China with a literature, most of which, it is true, was translations of books

brought from India, some of which were good, but most of them very indifferent, and these moreover at a time when the making of books was anything but an easy task. Introduced about the year A.D. 65, by the year 400 the king was such an ardent disciple of the Buddhist faith as to call a council of 800 priests to assist in the translation of books, at which council he was himself present, while at least two of the princes helped to transcribe the work of the translators. In A. D. 451 a Buddhist temple was allowed in every city, with forty or fifty priests, and the Emperor himself performed the tonsure for some of those who took the vows. In A. D. 467 the Prince of Wei constructed an image of Buddha fifty feet high, in which he used five tons of brass and six hundredweight of gold, and five years thereafter he resigned his throne and became a Buddhist monk.

"At the beginning of the sixth century there were not less than 3,000 Indians in China, while the temples had multiplied to 13,000, the prince himself discoursing publicly on the sacred books. The first Emperor of the Liang three times assumed Buddhist vows, expounded the sutras to his courtiers, and finally gave up his throne and entered a monastery at Nanking; while by A. D. 730 we are told that 2,278 different works had been translated by not less than 176 different translators. Such was the growth of Buddhism; it being due for the most part to the influence exerted by the importation into China of such a vast amount of new thought and literature, ordinary as it was, while it is supposed that the period of the T'ang poetry is due to the literary impetus given by the making of tonic dictionaries, the discovery of the four tones, and other study of the language done by the Buddhists in making these translations. The thought which I wish to impress upon you," said he, looking me right in the eye, "is this, that the establishment of Buddhism was due largely to the fact that it prepared for itself a vast amount of literature, and in doing so it enriched China, not only by the literature which it imported and the development it brought about, but also by the impetus it gave to the Chinese in the revival of learning, the blossom of which is known as the period of the T'ang poetry.

"What I have said of Buddhism," Mr. Shu went on to say, "is likewise true of Catholicism. This, as you know, was first introduced into China by John de Mento in A.D. 1293, but was exterminated by the Ming dynasty a century later, and it was not reintroduced until it was brought by Matthew Ricci in A.D. 1589, about 300 years ago. It will be remembered that Father Ricci arrived in Peking January 4th, 1601, and by the year 1636 he and his associate workers, together with their Chinese converts, had

published no less than 'three hundred and forty treatises, some of them religious, but most of them on natural philosophy and mathematics.' This book-making was kept up by Longobardi, Schall, Verbiest, and their associates and successors, the last two being the most intimate advisers of the last Emperors of the Ming and the first Emperors of the present dynasty. It is not too much to say that the astronomy and mathematics of the Chinese were changed so materially as never to go back to their old theories, and because of this literary assistance, more perhaps than anything else, Catholicism was practically established throughout the empire, so that during the first fifteen years of the eighteenth century, 'in the governor-generalship of Kiangnan and Kiangsi alone there were one hundred churches and a hundred thousand converts. And the survey of the empire was carried on by the Emperor's command from 1708 to 1718 under the direction of the Jesuits, of whom Regis, Bouvet, and Jartoux were the most prominent members.'"

I was not a little surprised at the readiness with which Mr. Shu quoted all these names and dates, but I said nothing, and he continued:

"When the missionaries were expelled under Yung Cheng we are told that 300,000 converts were deprived of teachers, and after the numbers had been reduced by persecution, the missionaries are accused by one of their own number of conducting themselves with such ostentation as to be unable to reach the masses. The accusation made by Father Ripa is as follows: 'The diffusion of our holy religion in these parts has been almost entirely owing to the catechists who are in the service, to other Christians, or to the distribution of Christian books in the Chinese language,' while in 1881 we are told that they had forty-one bishops, 664 European priests, 559 native priests, 1,092,818 converts, thirty-four colleges, and thirty-four convents. Allowing for a large overestimate, or for many adherents who were weak disciples, we have still a goodly company for 300 years' work. The Catholics in Peking are doing no small amount of bookmaking at present, and what they do they do well, putting up their volumes in a form and style which would do credit to any press. An examination of the catalogue of the Pei T'ang press will indicate the character of the work they do. In it they have a list of not less than eighty-three books, most of which are for catechumens or others wishing to study the doctrines of the church."

"May I ask if you belong to the Catholic church, Mr. Shu," we inquired, for we began to suspect him of praising his own creed.

"I belong to no church," he answered; "I simply try to see things as they are. The Roman Catholics and Buddhists began in the right way to make a success of the introduction of their systems into China, and had the former not been ambitious for temporal power when they beheld their efforts more or less crowned with success, Catholicism would have been far more widespread than it is at the present time.

"Contrast with these two systems the introduction of Christianity into China by the Nestorians. These came to China probably not later than A.D. 505, or during the period when Buddhism was making such monumental efforts in the production of literature and taking such rapid strides. So far as we know at present they have left no record of their presence in China other than the self-eulogistic tablet at Hsi-an-fu. To blot out Catholicism and Buddhism from China, one would have to destroy a large part of her best literature and learning. For, while Buddhism cannot claim a single book that ranks with the sacred books of Confucianism and Taoism, she has insinuated herself into all the ramifications of Chinese literature and life. And, indeed, this Nestorian tablet contains a very complimentary reference to Buddhism in the description of how the priest I Ssu clothed the naked, fed the poor, attended on and restored the sick, and buried the dead. If he were a Buddhist priest, it is a very complimentary reference, and, if not, the mention of Buddhism in this connection is still an indication that Buddhists were beyond all others in such benevolent work. To destroy Catholicism would throw Chinese astronomy and mathematics back where they were a thousand years ago. Nevertheless, Nestorianism has passed away, leaving nothing but the epitaph on a single tombstone to tell of its existence. We are told by this inscription that 'the Scriptures were translated and churches built;' and this was done 'when the pure, bright, illustrious religion was introduced to our T'ang dynasty.' But if the Scriptures were translated, and if other books for the instruction of the people were written, they have either all passed away or lie buried among the uninvestigated *débris* of Chinese literature."

I could scarcely agree with all my guest was saying, but as he was making such rapid progress, and as I could not but admit that many of his statements were not without reason, I allowed him to proceed without interruption.

"We are not confined, however," he went on, "to the Nestorian tablet for proof that Nestorianism was both widespread and influential. This fact is testified to by early travelers, and especially by Sir John Mandeville (if his testimony is reliable) and Marco Polo, of the general truth of whose statements there

is perhaps at present little reason for doubt. In addition to these we have various other testimonies, chief among which is the general belief in the Christian prince, Prester John, and his dominions, and in the record of Friar Odoric of Pardenone, the story of whose travels in Western India and Northern China agrees in the main with the record of Sir John Mandeville. Nevertheless, as we have just said, although the Nestorians were numerous during the Yuan dynasty, at the present time with the exception of the stone tablet, so far as I am aware, not a trace of them is left. Such could not have been the case if they had been as diligent as the Buddhists in the preparation of a good literature.

"What I have said of the Nestorians," he continued, "may be said with equal emphasis of the Mohammedans. 'Very little is known by the common people', says Doolittle, 'about the Mohammedans and their worship and creed. The Mohammedans are exceedingly uncommunicative on subjects relating to themselves.' When their system was introduced into China, and how, it is difficult to say. It is attributed by Archdeacon Gray to Woskassm, a maternal uncle of the prophet, between six and seven hundred years after Christ. Dr. Williams says that as early as the T'ang dynasty the Mohammedan missionaries came to Canton and Hangchow. The system was not introduced, however, merely at one place. It was carried by sea to the southern cities and by caravans of traders from Central Asia to the north-west, west, and south-west provinces. It will thus be seen that the Mohammedans have been in China for not less than twelve or thirteen centuries. In all the border provinces they are numerous. Their customs in regard to pork, wine, and idols are very strict. They have a school in connection with almost all the large temples for the study of the Koran in the native Arabic. But they seem not to have learned the influence of literature upon the minds of the people and its disintegrating power on Chinese life; and so they are practically without books for the instruction of the masses and without a distinct literature as a representative of the sect. Consequently they have made less progress as an integral factor in Chinese religious life in thirteen centuries than Buddhism did in five. It is not improbable that when the Nestorians were cut off from the mother church by the rise of the Moslems and the conquests of the Mongols they gradually amalgamated themselves with the Mohammedans, as they had long since ceased to maintain the purity of their faith, as well as to circulate the Scriptures which we are told had been translated in Chinese.

"Protestantism began with literature. It would seem almost as if some mysterious power was directing the pioneers of Protes-

tant missions in this particular direction. First, they were shut out from preaching to the people, their efforts being directed toward the making of dictionaries and other books which would assist them in the translation of the Scriptures and toward the compilation of books which would help the people to understand the Scriptures and give them some idea of the world as it exists outside of the Middle Kingdom. This, however, is only one form that literature took with Protestant missions and missionaries. And this was one great advantage they had over the Romish church which withholds the Scriptures from the common people. Let me recite some facts which are as familiar to me and to a large proportion of educated Chinese as they are to you. The various Bible societies were among the pioneers in taking up this work. Nevertheless, those who were engaged by the Bible societies did not confine themselves to this one line of work. It is not necessary to call attention to the success which the Society for the Diffusion of Christian and General Knowledge has had, and how, when the emperor, Kuang Hsü, turned his attention to foreign learning, there was such a demand for its publications that it was unable to produce books fast enough to satisfy the demand. You are familiar with the recommendations made by the viceroy, Chang Chih-tung, in his famous book, *China's Only Hope*, in which he advises that Chinese members of legations in foreign countries should study the languages of the countries to which they are sent and translate the best works of those countries into Chinese, and in which he commends the work done by some of the leading missionaries and others, urging that printers be encouraged to issue large editions of these works for general distribution throughout the empire. And, if you have been noticing, you will have observed that this book is advertised by yellow posters pasted upon walls, the same as foreign medicines, dentistry, and various other articles of less usefulness.

"You are aware of the amount of pirating of foreign books that is going on in Shanghai. Books prepared by various writers have scarcely left the press before, by the photographic process, they are reproduced by native shops in the city. Legge's *Four Books* may be had in a pirated form for \$3.50, or less, and if I am not mistaken the American Board were compelled to take the plates away from a firm of pirates who have been printing William's *Syllabic Dictionary* and selling it at a phenomenally low price.

"All these things indicate the appetite the Chinese have for learning, and especially do they show the way in which the teachings of any system—the truths of Christianity, if you please—may be brought to them through literature. I need not call your atten-

tion to the work that is being done by the various tract societies, and the education that is being carried on by them among the lower classes; nor need I remind you that in China the lower classes of to-day may be the middle classes of to-morrow and the upper classes of the near future. Missionary societies do a wise thing when they transfer those missionaries who have literary ability to this particular work, relieving them from all duties that will interfere with its accomplishment. I venture to say that most of the missions all over China have had a common experience in this matter, namely, that persons come and apply for admission into the church who were first led to take this step by the reading of such books as *Evidences of Christianity* or others of a like nature. All those who have the ability to make such books should do their utmost to produce as many of them as possible."

"You are well up on the various kinds of literature," we ventured to remark.

He shook his hand at me in that peculiar way the Chinese have of indicating silence, and proceeded, without any reference to my remark :

"In addition to the various Bible societies, tract societies, and societies for the distribution of useful knowledge, there are a number of scholars who issue their own works. There is an Educational Association which publishes a large number of scientific and other books. There are institutions of learning which issue publications used not only by themselves, but by other institutions as well, and there are missions which issue books from their own presses, all of which help to swell the ranks of what may be termed Protestant Christian Literature."

Once more I made as if to speak, but he waved me to silence, and went on :

"The style of literature, however, which is doing as much as any other perhaps to disintegrate the old order of things is that which goes under the name of *Pao*—newspapers and magazines. They are new to the Chinese. Although we have had a newspaper longer perhaps than any other country, it has not been issued for the use of the common people; nevertheless it has whetted their appetite for news to a keen edge, and so they read this style of literature with an avidity which they manifest for no other. These papers need no bookseller to handle them. They make their own weekly or monthly visit. They come to a larger number of homes and are read by a larger number of people than any other one kind of books. They contain, moreover, the kind of food the people want—something light but wholesome, something about the present time, the present condition of affairs. They point out to them

again and again the errors of the past, the prospects of the future, and advise them how to avoid the one and attain the other. They further contain variety—a *sine qua non* for those of limited information—and are thus highly attractive to a great mass of people who have neither the time nor the ability to read long books. China is like a great mass of lime, and books are the water that is slaking this heap; or, shall I say, that is dropping on a vast amount of calcium carbide, thus generating a gas which, when lighted, will illuminate the empire.

The Empress Dowager may order the exclusion of all the new learning from the public examinations, but she cannot prevent its private acquisition by the people.

Learning is too alluring to be refused when offered in an attractive form. She cannot stop the disintegration of the old order of things and the old order of thoughts now going on in the minds of thousands of young scholars throughout the whole empire. They must keep quiet for the time being, but when this Dowager has passed away, as she will by and by, and a new emperor, who sees or is forced to see the necessity of progress, comes upon the throne, he will find a host of young men grown old in the study of foreign things and ready to give him advice which it will be safe for him to follow in the development of the new empire, and"—

We could not but hold our breath a large part of the time while Mr. Shu was making this many-colored speech, partly because we did not want to break the thread of his thought, partly because of his surprising knowledge of China's religious literature and the way it had been created, and partly because of the fearless way he attacked the Conservative party. When he said "the new empire," we started with surprise, the *t'ao* of Chinese books slipped from under our forehead, and we awoke to find that Mr. Shu, who buttoned his blue coat under the arm with two bone pegs and looked like a composite Chinese, was nothing more than the *t'ao* of Chinese books on which our head had been resting, and which had inspired this peculiar dream.

Happy Ye.

BY REV. JAMES S. GALE, SEOUL.

EVER Plenty is the name of a little village in the north land of Korea tucked in behind the hills, unnoticed from the roadway, hidden from the greedy eye of the passing official; a group of thatched huts asleep, so quiet and still and lifeless they look from the top of the Long Snake Mountain. In the centre of the village there is a house facing south in which lived Ye Soon-

wha, a man famous for drinking and riot and gambling. His son once came and said: "Father, our home is damned." "Our home is what?" said the father, and he took his son by the topknot and tugged and dragged and beat him, till the village whispered, "There's a big affair on at Ye Soon-wha's."

Many days went by, while an old woman of seventy looked out from her darkened soul into a world that a lost son haunted. But she was a Corean woman and had learned to know that she herself was born lost; would live lost and die lost. It was not for her to speak or hope or pray.

Into this village came the news that one Jesus of Nazareth, born somewhere, Son of God, was moving among men. People had gone crazy about Him and had cut themselves off from the ancient customs of their country. Two or three from the village of Ever Plenty were caught by the doctrine. There was a celebration in the foreigner's home up on the hill, something was going on about Jesus' birthday, and the doctrine folk were invited. A man with one eye, from the town of Ever Plenty, was there. They had a tree decorated with wonderful things, that were divided among those present. He with one eye got a Testament, a towel, and a cake of soap. The Testament he would learn to read, the towel he would tie around his head on hot days in summer and keep his brain cool, but the cake of soap was a mystery. What was it, and what would he do with it? He smelt, and the smell was good; he ate part of it, but the taste was not equal to the smell. However, thinking it would improve in flavor, he kept on and finished it on his road home to Ever Plenty. He told his village friends that American food would never suit the taste of a Corean, but that the doctrine was true every whit, and the taste of it just their own. Thus the rumor spread and a year went by.

In a little mud room, eight feet by eight, floored with coarse reed matting, a man slightly gray is on his face, praying for his life. "O Jesus of Nazareth, Son of God, I'm a Corean, Ye Soon-wha, child of many devils. I am told you are come to save the lost, which is me. My name is Ye Soon-wha, worst among men."

When he told me the story I marvelled that God could lead a Corean through such a wonderful experience. "I was at the limit of agony," said he. "Mountains high sin rolled over me, soul and body. I prayed, but there was no answer. Jesus Saviour would not touch my guilty soul. I was too vile and wicked. But one night in the midst of tears, great is His grace, my agonies went out and peace and joy came in. I've been singing ever since," said he, his face, once hard, tender and tearful. He had come with his mother, seventy-two years of age, to pay a call.

"You know," said he, "mother's got it ; no more idolatry, everything for Jesus. Praise the Lord !"

Ye used to ride about the country on a small donkey, selling pick and shovel heads at the market fairs. I once rode twenty miles behind him on his way to South Mountain. The picture I still see: perched high on his saddle-bags he guided the wee beastie that told by its long ears the workings of its soul. Its willing, nimble feet picked the way over the stony road so deftly I could not but think of that other little donkey announced by the prophet five hundred years, that carried him up from Bethany to Jerusalem. How God has honored this homeliest beast of burden ! I said to Ye, "How do you get along at the fairs ?" "Oh," says he, "mortal man is queer. If I tell him I am gathering rags and know a plan to make good clothes out of them he'll say, 'Fine ! Tell us how you do it,' but if I say I am round telling how sons of God are made out of poor rags of men, he says, 'Away with you ; we don't want you here,' and he runs me out of town, he does, hallelujah !"

I heard Ye preach at South Mountain. He sat on the mat floor while the crowd pushed into the door space and courtyard, front and rear. Said he, "Men, I've something to tell you. My name is Ye Soon-wha. I was a gambler, a drunkard, a libertine. I was lost altogether till I heard of God, and He forgave me and cleansed me and put peace right inside my soul, so that the worst man in Ever Plenty is the happiest man you'll find. You know how He did it ? Why, he sent his Son Yesu to earth 1900 years ago to do it. He lived thirty-three years and did what God can do. He cured lepers, chased devils, and raised men dead for days. Then He died of His own accord, by torture, nailed through hands and feet. Do you know why ? To pay the price of my sins and your sins, and yours, and yours. On the third day He came out of the grave, and He's alive and in heaven now, running the whole world, and He wants you to listen and repent and trust. He is coming soon to call all the dead to life and judge everybody. Do you hear ? Trust Him and He'll put peace inside your soul. He has for me, and it is better than drink, better than money, better than all the world." "What's he talking about ?" asked a bystander. "Who knows ?" said one rough-headed fellow. "He's been eatin' foreign medicine and is crazy," said another.

Ye and his friend Chun called to see me. They were interested in the great evangelist Moody. I told them about him and how he gathered in waifs and strays to his Sunday school ; how one hulk of a fellow came to upset the meeting, and Mr. Moody dressed him down with a stick, so that he was converted ever after. But there

was no response, no expression of having understood what I said. An Oriental's understanding is so hidden away in the innermost recesses of his physical being that the words must perforate all sorts of tissue before they reach his soul; his ears are miles from the region of his comprehension; words are heard only as words, not as thoughts. Evidently the story of Mr. Moody had not been understood.

I started off for a preaching tour and asked six of the Christians to go with me, first and foremost Happy Ye, but an answer was returned, "Very sorry; mother ill, must stay by her." A week later on the way home we heard that in Ever Plenty there had been a victorious Christian death, mother of Ye Soon-wha, aged seventy-three. My heart sang with joy at the peace and triumph of the gospel; but when I reached the town this was the story: "The whole church is disgraced; it is too serious to speak of; we shall meet solemnly and tell the *moksa* (missionary). We thought Ye Soon-wha a Christian. Little did we know." Thirteen church members, with faces of sackcloth and heads bowed in shame, sat silent. "What has he done? Out with it!" Then Kim began. "Since the time of Yo and Soon (2300 B. C.) . . ." I said, "I don't want Yo and Soon; I've heard all about them a thousand times. I want to know what Ye Soon-wha has done." "But," continued Kim, "I'll have to begin at the beginning for the *moksa* to understand." "Then I must pass on," said I. "Son, can you tell what Ye Soon-wha has done?" Son said, "Yes; there are Western nations and there are Eastern nations; there are people who wear black clothes and there are those who wear white clothes." "Next! Kang, can you tell me what Ye Soon-wha has done?" "From the time that he was a boy," says Kang, "he always wanted his own way; he had a mind that didn't care what the people said or pleased." "Is that all you have to say, Kang? Then next." They looked at each other *key makyusso* (we are gagged). My cook whispered to me, "Ye Soon-wha refuses to put on sackcloth for his mother; that's what he's done." "Is that all? Then, brethren, dry your tears and let's be happy." "No, no," said they; "this will ruin us. The *moksa* must make him put on mourning, or the church will go to pieces." I called Ye Soon-wha, that he might answer for himself. Said he, "What have I got to do wearing an eternal hat that hides all the face of heaven and going round uncombed like a warlock, mumbling, 'I've sinned, I've sinned?' It's devil-pidgin, every bit—hat, and hair. My mother has gone home to glory and I have no cause for sorrow. Be it death itself, I'll never say *mang hasso* (I am damned)." The church fathers slunk home, saying to themselves, "We hate

him not because he has done wrong, but compared with us he is a mighty man of valor."

The funeral day of Ye's mother came round, and I was down with grippe, unable to attend. I called the leaders, gave them the passage to read and the hymns to sing, told them to be quiet and orderly and make it a day to tell for the gospel. I prayed that they might have special guidance, as I knew they were in the enemy's country. Late at night a messenger came to see me. There had been a fight at the funeral. Would I call Ye's friend and inquire? "Chun," said I, "what's this you have been up to? I can't imagine your fighting." "It's all right," says Chun. "When the *moksa* hears he'll understand." "Tell me, then, and don't begin with Yo and Soon, but give me just what happened." "Then," says Chun, "we read and sang, and that man Fish over the way stood outside the fence and shouted to us all through the service. Said he, 'There she goes, wings and all. Give her a lift. Shoo! Send her up to glory. If she falls, catch her on the fly.' I concluded he was a man to be dealt with, so after the funeral was over I cut a stick and went into his house and gave him such a dressing down. I wasn't angry. I did it for his good, and told him he couldn't insult God in that way. He prayed me to let up and said he'd never do so again. You remember Mr. Moody," concluded Chun. Thus the church passed through two crises in its history.

I was absent six months and then went back to the dear old north land where so many kindly faces waited. The *moksa's* impatience about Yo and Soon was all forgotten, all forgiven. A group, it seemed to me a little grayer, a little gentler, a little nearer the kingdom, came out to meet me; among them Ye Soon-wha. The days flew by all too swiftly, and I was to leave this time for good. Kim, who once hated Ye because he wouldn't don sack-cloth, said, "He's number one first among us." Then, when we reached the parting of the ways, "*Moksa*, I'm so sorry," said Ye, "but we'll all come to see you in the capital and have a jubilee." "Come," said I; "stay with me and tell the people in the great city what God has done for you." Ye never came. Outside of Ever Plenty a footpath skirts the hills; in and out it winds, until all huts are left and you are alone among the mountains and the pine. So far off and still some might pass it by and never see; but oh, how sacred a spot it is! In the thought of it tears come back to me and memories of him who was saved, for there two little mounds rest, waiting, side by side, 'neath which sleep Ye Soonwha's mother and Ye Soon-wha.

We, too, are waiting, waiting for the great assembly. Certain it is that when once our eyes have been brightened by the beauty of his countenance we shall look among the groups of those most exultant for a certain Ye Soon-wha, a Corean, once child of many devils, but by the grace of God gloriously redeemed.—*The Assembly Herald*.

How shall we deal with the Worship of Ancestors ?

BY DR. W. A. P. MARTIN.

THIS is a question for which the present crisis demands a serious reconsideration.

Last year, a few days before the siege of the Legations, I was asked by an official of the university "if I knew any way to prevent bloody conflicts between Christians and the people." "Yes," I replied, "it is for the people all to become Christians." Nothing, however, tends to check a general movement in that direction so much as the necessity of renouncing the worship of ancestors.

The result of the siege in the overthrow of Boxers and the flight of the Court, has given new life to the course of reform. The Court itself has espoused the persecuted party, and a series of edicts have abolished the old tests of scholarship. A religious awakening is beginning to show itself far and wide, and it is worth while to ask ourselves whether it is not possible to present Christianity in such an aspect that it shall cease to be repulsive, that old objections will lose their force, and that the whole nation may unite in accepting it as their social salvation.

Hitherto their chief objection has been that it requires them to forsake their ancestors. In turning their backs on the family shrine and placing themselves under the ægis of a foreign power converts are regarded as abjuring at the same time their allegiance to family and country. Hence the few that have come out on the side of Christ have always had to bear the odium attached to renegades and traitors. Hence too their neighbors have not only cast them out of their community, but they have shown a disposition to extinguish them by force of arms.

The whole situation hinges on the attitude assumed by the church toward the worship of ancestors. If we could once more have a court of appeal at Jerusalem presided over by St. James, and with Peter and Paul as leading authorities, I have little doubt that the present attitude would be abandoned as promptly as was the traditionary usage in regard to the imposition of the Mosaic law.

That the council abandoned the requirement of circumcision was an astonishing stretch of liberality. Yet it is morally certain that without such modification the gospel would not have worn the aspect of a new dispensation, nor could it have made headway among the gentiles. It required more than one miracle to bring the apostles to that wise conclusion. Peter had his vision of the sheet let down from heaven, Paul had his vision of the risen Saviour on his way to Damascus, and all who had labored among the gentiles confessed that gifts of the Holy Ghost were poured out on them as on the Jews. Those gifts were not therefore conditioned on the observance of the law of Moses.

In modern times the first missionaries to preach the Christian faith in China were the Jesuits, and they met with large success among the upper classes. Their rivals—the Dominicans—discovered that they tolerated the worship of ancestors and whether through jealousy or from zeal for the truth they appealed to the Pope of Rome. The consequence was that the methods of the Jesuits were condemned, with the further consequence that their propaganda, so full of promise, was withered in the bud.

Had the decision been otherwise the Emperor K'ang Hi would have promptly given in his adhesion, and China must have become at once a Christian country. Their condemnation at once aroused his hostility and led him in the text book which he bequeathed to put his people on their guard against the creed of Rome.

In that decision the Roman Curia made, I think, a capital blunder. It showed no trace of the breadth and liberality that characterized the Council at Jerusalem. Happily Protestants have no Pope. And questions of this kind, each missionary society is competent to decide for itself; and if any considerable society returns to the position of the Jesuits, it will, in my opinion, be casting its net on the right side of the ship, and will be sure to gather in a marvellous draught of fishes. Under the new impulse for reform the leaders of public opinion would be strongly inclined to accept Christianity, if it no longer implied renunciation of family and country.

But—it may be asked—are not Protestants precluded from taking up this position by the very words of the Decalogue?

In my opinion they are not; for the worship of ancestors, though tinged with superstition, differs essentially from the worship of idols. They are not thought of as gods, and though their protection is invoked they are not supposed to have much power. It is in fact rather their merit than their power that a family relies on. As Wu Wong said three thousand years ago, "Should I win

the victory, it will be due to the merit of my Father, but if I am defeated, it will be owing to my own fault."

Is it idolatry to make offerings and prostrations? Both are opposed to our taste and practice, but they are not necessarily in conflict with the spirit of Christianity. A man who at meal time has a plate set on his table for his deceased wife need not be a worse Christian on that account. The superstitious element is one that would correct itself with the growth of knowledge. The rites performed before the tablets have done much to cherish a faith in the survival of the soul, and they serve as a bond of family union for which we have no equivalent. So beneficent is the institution that if we could sweep it away with the stroke of a pen, we should not feel justified in doing so.

Whenever it becomes known that families may become Christians and yet cleave to their ancestors we expect whole clans to flock into the church of Christ. Should our missions persist in condemning the worship of ancestors, it is highly probable that the Chinese government will some day establish a state church which will embody the leading doctrines of Christianity and yet leave them in possession of their ancestors.

Uniform Terms.

BY REV. R. H. GRAVES, M.D., D.D.

THE Shanghai Conference revisers of 1890 showed their desire for uniformity of terms by appointing a "Committee for Harmony of Versions." All will admit the desirability of this uniformity. I have been comparing the various versions as far as they have been published, and wish to propose some changes for the sake of attaining this object. Below I will enumerate a few of the terms which need unifying. Perhaps other terms may strike others. If so I would be glad if they were mentioned in the **RECORDE**.

SCRIBES, γραμματεὺς.—The Delegates' Version, Chalmers and Schaub, and the Easy Wên-li have 士子; Goddard has 書士; Schereschewsky 經士; Mandarin 文子. 文士 has been suggested by Chinese as the best term. There is no need for this variety. Which shall we use? 士子 is too general. I would prefer 文士 or 經士.

CHIEF PRIEST (S).—大祭司 is used by Schereschewsky, Mandarin, C-S., and High Wên-li for ὁ Ἀρχιερεὺς; 祭司長 by Del., Godd.,

and Easy Wên-li; whereas 祭司諸長 for *οἱ Ἀρχιερ*, the chiefs of the twenty-four divisions of priests is used by all. I propose 大祭司 for the High Priest, *ὁ Ἀρχιερ*, and 祭司諸長 for the high priests, *οἱ ἀρχιερ*.

RAISE, RISE, RESURRECTION.—For *εγείρω* trans. "Raise" (e.g., Matthew x, 8; John v, 21.) most (Del., Easy Wên, Godd., Scher.) have 甦; C-S. High Wên have 起; Del., Godd. also have 復生 for passive; Mand. and Scher. 復活. For "Rise" Mand. and Scher. have 復活; C-S. 起; Easy Wên, usually 復起; Del., Godd. 復生.

For *ἀναστασις*, *ἀνίστημι* Mand. and Scher. have 復活; Del. and Godd. 復生, E. W. 復起, C-S. 起 simply.

Εγείρω-(*αγε*) originally "arouse!" awake from sleep; metaphorical, from the dead. Nearly Chinese 醒, but this originally applied more to arousing from a drunken stupor. 起 is a good equivalent. *εγείρω*, when used for resurrection, "always refers to the body" (Cremer) and does not refer to returning mental consciousness. I prefer 復起 if it meet with general acceptance. It seems to me that 復活 is preferable to 復生. The latter is used for reviving from unconsciousness or coma in disease. 甦 does very well for "raise" from the dead, transitive.

Ἀναστασις-*ανα*="up" or "again." See Mayer and Cremer. If the meaning "up" is emphasized, 起 certainly seems the best translation; if "again" 復 is implied. Etymologically I prefer 復起, but would accept 復活 if a distinction is to be made in the two words *εγείρω* and *ἀνίστημι*, which are practically the same in signification in N. T.

MIRACLE.—We should make a distinction between *σημειον*, *δυναμις*, and *τερας* (usually "wonder" in Eng.).

1. *Σημειον* is a "sign." It is often used in N. T. for (a) *portent*, an unusual occurrence portending remarkable events, or (b) "*miracles* and wonders by which God authenticates men sent by Him." In Chinese Del. and H. W. usually employ 異蹟, C-S 兆, E. W. 異兆, Mand. 神蹟, and Scher. 奇蹟. 蹟 (跡) is primarily a *trace*, a *foot print*, and points to the past, whereas 兆 is a *prognostic*, and points to the future. *Σημειον* is a *sign*, and it seems to point to the future, hence I prefer 異兆 as Easy Wên, since this embraces the two ideas in *σημειον*. 神跡 is sometimes used by the Chinese for 日, 月, 星 as the "foot-prints of the Creator," proofs of the deity. (Compare Psalms viii, 3.)

2. *Δυναμις* all render 異能, C-S. 能 simply.

3. *Τερας* is used mostly in Acts, and is usually translated "wonders" in English. This is rendered 奇事 by Del., High Wên,

Scher., and Mandarin; by 異蹟 C-S. and Easy Wên; also Godd. sometimes. I would accept 奇事 or 奇跡, Godd.

TEMPLE.—A distinction should be made between *ναος* and *ιερον*, as it throws light on some passages. It is true no distinction is made in English, but this is a defect in the translations. The E. W. translators have tried to preserve the distinction by adding 宇 to 殿 for *ιερον*—"temple buildings." The other translations simply use 殿 for both Greek words. Perhaps 聖殿 might be used for *ναος*. The Mandarin sometimes uses it for *ιερον* (Matthew xxiv. 1.). Dr. Mateer suggests 廟 for *temple*, but this has not met with acceptance. It is too much identified with idols to be acceptable to the Chinese. I approve of the terms of the Easy Wên, but would accept 聖殿 for *ναος*.

REGENERATION, etc.—There are four terms which should be distinguished, viz., 1. *γεννω ανωθεν*, 2. *αναγεννω*, 3. *παλιγγενεσια*, and 4. *αναστασις*. The Chinese very naturally confuse 復生 and 再生, which substantially have the same meaning and yet represent very different things.

1. *Γεννω ανωθεν*. Godd. and Mand. have 再生; Easy Wên and Scher. have 重生; Del. 更生, C-S. have 由上 for *ανωθεν* in the classic passage in John iii. I prefer 再生.

2. *Αναγεν* (I Peter i, 3, 23 only). Here all have 重生, which should be adopted.

3. *Παλιγγενεσια* (twice only). In Matthew xix. 28 all have 復興 but C-S., who have 更生, and Scher. who has 更新. In Titus iii, 5, Godd., Easy Wên, Scher. have 重生, Del., C-S. have 更生. I prefer 更生 here and 更新 for Matthew, but would accept 復興 as it is used in most versions.

4. *Αναστασις*. See RESURRECTION. Do not use 生. I prefer 復起.

HELLENISTS.—A distinction should be made between *ελληνιστης* and *ελλην*, Grecian-Jews and Greeks. The former occurs but twice, or with Acts xi, 20, three times. The Revised English versions all put Hellenists in the margin here. In Acts vi, 1, Del., Godd. Mand., C-S. have 言希利尼言 or its equivalent (Scher. 希拉). Easy Wên has 希利尼之猶太人 both here and in Acts ix, 29, i.e., "Grecian-Jews." Peking version explains in margin.

For *ελλην* Easy Wên has 希臘, using the name of the country as in other cases Jew, Syrian, etc. So Godd., original version (not G. and Lord); Scher. has the same, but 希拉 for Hellas. The rest have 希利尼. I prefer E. W. or Scher.

LAWYER, νομικός.—Del., Easy Wên, C-S., Scher., and Peking have 教法師; Godd. and Mand. have 律法師; High Wên 律師. I prefer first, with most versions.

The versions generally put the perpendicular line (|) for names of persons and the double line (||) for names of places, so that all may understand that only the sound and not the meaning of the characters is to be considered. There are other words, names of sets, Hebrew or Latin words, etc. where only the sounds are to be taken. Some as Godd., Easy Wên., write the character for mouth, 口, at the left side to denote this. The mandarin version thus writes *Hosanna*, but for Legion they use the sign for a person. I decidedly approve of the 口 for all such cases, e.g., *Corban*, *Legion*, *Rabbi*, *Hosanna*, etc. There is no reason why we should not use the 口 as well as the other signs. Of course all of these are foreign improvements. The Chinese simply use 阝 (163rd radical) for unknown names of places, and this not always.

COMING, παρουσία.—How shall we render this term? Shall we say *Presence* or *Coming*? The English versions all say "Coming." But the other is the first meaning of the word, "*Being near*" rather than "*Coming near*." So I prefer, and E. W. renders, but most have coming. C-S. 在, E. W. 復在, Mand., H. W., Scher. all use 臨. As most prefer it, I would accept 臨.

I append my suggestions in a tabular form, hoping they may be approved:—

SCRIBES 文士.

CHIEF PRIEST 大祭司.

CHIEF PRIESTS 祭司諸長.

RAISE, RISE 復起 or 復活.

MIRACLE, Sign 異兆.

Power 異能.

Wonder 奇蹟.

TEMPLE, ἱερον 殿宇.

ναος 殿 or 聖殿.

REGENERATION, γενναω ανωθεν 再生.

αναγεν 重生.

παλινγεν. 更生, and 更生.

HELLENISTS 希利尼.

GREEKS 希臘.

LAWYER 教法師.

COMING 復在 or 臨.

Insert 口 before characters where only sounds are meant, in addition to usual marks for persons and places.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 79, February number.)

SHEN USED OF THE SOUL.

WE come next in order to consider the application of the word *Shên* to the human soul. That it is frequently so applied is conceded on all hands. The question is, in what sense is it so applied, and what does this application prove. Many make this use of the word their starting point, and from it infer that the word *Shên* means spirit, and not god, and in consequence affirm that the gods which the Chinese worship are not gods, or at least that they are not called gods by the Chinese, but simply spirits. This opinion, introduced by the Jesuits, and taken up by so many foreign sinologues in China, is no doubt the result of Christian theistic prejudices and prepossessions. That a great civilized nation with an extensive literature reaching back two thousand five hundred years, having had from the first an elaborate system of polytheistic idolatry, should all the while call their gods spirits, because their language affords no generic word for god, presents so amazing and unparalleled an anomaly as to render such a theory quite incredible, even if there were no evidence to the contrary. Of such evidence, however, there is abundance.*

With reference to this seemingly anomalous application of the the term *Shên* to the human spirit, I take my stand on the proof already adduced (and much more will be brought to view when we come to consider the derivative and figurative uses of the word) that in other cases it means divinity, and confidently affirm that its application to the human soul does not and cannot invalidate these proofs. Whatever may be the meaning of *Shên* when applied to the soul, its meaning in other cases is *god*, not derivatively nor approximately, but primarily and absolutely. Of this seeming anomaly only two solutions seem possible. One solution is that the word *Shên* has two distinct and independent senses, so that it is in fact two words. The entire absence of all proof in native dictionaries and definitions that this word has two independent senses, has already been adverted to; neither has it been seriously maintained by any who have undertaken to discuss the question,

* A few sought to relieve the situation by claiming for 上帝 the force of a generic. Dr. Medhurst, and later Dr. Chalmers made strenuous efforts to this end. A much stronger case could easily be made out for Jupiter. Dr. Legge and the great majority of missionaries who use 上帝 for God, only claim it as the specific title of the true God. The Chinese who use the term, *all*, I think, take D. Legge's view.

so that this solution may be dismissed. The other solution is that the one sense is derived from the other, either god from spirit or spirit from god. That the sense of god is not derived from that of spirit is proved by the fact already fully established, that divinity is the primary sense. In the nature of things a primary sense cannot be derived. Moreover, the sense of spirit is not, as we shall subsequently see, absolute, but only approximate, being largely modified by the primary sense of divinity. If any still think that spirit is the primary and absolute sense of the term, they should furnish proof of the fact from the ancient history and literature of China and then explain and illustrate the process by which the sense of divinity has been derived from it. On the other hand, I maintain that the sense of spirit, so far as it truly characterizes the word, is derived from that of god, and propose to explain and illustrate from the history and use of the word the process of derivation.

The clue to the process by which the word for *god* came to mean the *soul*, is found in the pantheism which has from the most ancient times characterized Chinese philosophy and religion. The *E King*, supposed to be the oldest Chinese classic, is in its prime conception essentially pantheistic. This pantheism was developed and emphasized in the explanations and additions made by Confucius. Lao Tsi, also, the great religious sage of China, makes the same pantheistic idea the basis of his religious mysticism. Subsequent writers, influenced by Buddhistic pantheism, have developed these primary ideas into an elaborate system of pantheistic philosophy. The result is, that Chinese literature and language is saturated with pantheistic forms of thought and expression. Now it is one of the prime doctrines of pantheism that the soul of man is divine. This has been the theory of all classes of pantheists in all nations and in all ages. The fundamental conception of pantheism is that of an all-pervading spiritual essence or soul which, while it is itself a unit, comprises and contains within itself all spiritual being. The logical inference from such a theory is that the soul is divine—a part of god. This inference pantheists have boldly made, as is abundantly attested by those who have studied their writings, as well as by the writings themselves.

Cudworth says, "The Stoics held that the mind of man is a spark of that divine fire which is the soul of the world." And again, "It is a common practice with the Stoics and Platonists to call men gods, as supposing that the sovereign portion of man, namely the mind and rational soul, emanates from god himself, and is a part of god, and that if a man bestows due care on this part, and abstracts it from the body, he then becomes wholly like unto god, nay altogether a god."

Intellectual System.

Buchanan represents pantheism as teaching that, "the soul is a mode of the divine thought." *Modern Atheism.*

Hodge says "Pantheism is self-deification." *Theology.*

These testimonies are fully sustained by pantheistic writings.

"I am struggling to liberate the divinity within me." *Plotinus.*

"Souls are bound to and connected with god, as being parts or decerptions from himself." *Henophanes.*

"The god that reigns within us forbids us to depart hence without his command." *Cicero-Tusculan Disputations.*

"Hinc sequitur mentem humanam partem esse infiniti intellectus dei." *Spinoza.*

"Mankind is the godman." *Strauss.*

"The currents of universal being circulate through me. I am part or parcel of God." *Emerson—Nature.*

"Of the universal mind each individual man is one more incarnation." *Emerson—History.*

"Bid the invaders (men, books, and institutions) take the shoes from off their feet, for God is here within." *Emerson—Self-reliance.*

"We cannot describe the natural history of the soul, but we know that it is divine." *Emerson—Method of Nature.*

"Divine I am, inside and out, and make holy whatever I touch, or am touched from." *Walt Whitman.*

"There is no god any more divine than yourself."

Walt Whitman.

Chinese pantheism long ago made the same deduction and called the human soul divine.

1. 人者其天地之德, 陰陽之交, 鬼神之會, 五行之秀氣. 禮記.

*Man is the virtue of heaven and earth, the union of the dual ethers, the conjunction of the demon and the divine, the refined essence of the five elements.**

We have here in Chinese form the pantheistic affirmation of the divinity of the human soul.

2. 宰我曰, 吾聞鬼神之名不知其所謂, 子曰, 氣也者神之盛也, 魄也者鬼之盛也, 合鬼與神教之至也. ... 註曰, 人之能運動者, 氣也, 形體魄也, 死則氣之靈爲神, 魄之靈爲鬼. 禮記.

Tsai Woá said, "I have heard the term Kuei Shên, but I do not know what is meant by it." The master replied, "The breath is the fulness of the divine, the sentient soul is the fulness of the demon.

* I have here rendered *Kuei* (鬼) by demon, but the word demon in order to truly represent the word *Kuei*, as here used, must be stripped of the depravity and malevolence which Christianity has given it, and be taken in its primitive Greek sense. Our word spirit expresses the idea approximately, just as the Greek word *δαίμωνιος* is often, for want of a better word, rendered spirit.

Ability to combine the demon (Kwei) and the divine is the acme of learning." The commentator says, "That which gives men ability to move about is the breath. The physical form is the sentient part. When death comes the spiritual part of the breath becomes divine and the spiritual part of the sentient soul becomes demon."

The questioner evidently had celestial beings in his mind, but the answer assumes and teaches the essential oneness of men and gods, that is, of the *Kwei Shin* on high and the *Kwei Shin* on the earth.

3. 純素之道,惟神是守,守而無失,與神爲一. 莊子

Perfectly unsullied truth is only to be attained by conserving the divinity (Shên) within. He who conserves this without loss, becomes one with God.

The Taoist philosopher here distinctly assumes the primary and essential oneness of the *Shên* in man and God. It is worthy of remark also that so far as pantheistic theories will allow a personal god, *Shên* is here distinctly used by way of eminence.

4. 以名物言,則鬼神爲造物之精英,以事物言,則鬼神即人心之精爽. 本義滙參.

With reference to great things the Kwei Shên is the potency by which all things were made; with reference to minor affairs the Kwei Shên is the vital energy of the human mind.

5. 天職既立,天功既成,形具而神生. 荀子.

When heaven has fulfilled its office and accomplished its work, the form is complete and the divine soul is produced.

The celestial origin of the human spirit is here clearly intimated. It is something from without—a spark of divinity that enters the body at the moment of birth. Apuleius in discussing the *daimon* of Socrates says, "This god, who is the mind of every one, though immortal, is nevertheless after a certain manner generated with man."

6. 心是神明之舍,爲一身之主宰. 性理大全.

The heart is the dwelling of the divine intelligence and the ruler of the body.

The use of the term *Shên-ming* shows the intention to make the soul divine. Many more passages to the same purpose will be found in the farther treatment of the subject, but these are sufficient to show that the calling of the soul divine has gone much farther in China than it has ever done in the West. In China it has passed from the philosophers and poets to the people, so that in a variety of stereotyped forms it has come to be a part of their common language and thought, while in the West it has been chiefly used in the language of poetical hyperbole, never having

entered, to any great extent, into the language of common life. Dr. Hodge in his *Theology* says that pantheism was with the Greeks a matter of speculation, and we know that in modern Europe it has been confined largely to the opinions and writings of philosophical speculators. Their theories have not been generally and permanently accepted, and so have failed to make any considerable impression on common language and thought. In China the pantheists were the sages and religious teachers whom the people delighted to honor, whose writings and teachings have been studied and made the standard of orthodoxy and the models of style and expression, moulding the Chinese language as the Bible has moulded the English language. The pantheistic theories of the classics were fully developed and amplified by subsequent commentators, especially by the learned philosophers of the Sung dynasty (A.D. 1000.) As a logical deduction from pantheism the identity of the soul with divinity came to be especially prominent and reiterated in manifold forms. The philosophers of the Sung dynasty having become the standard interpreters of the classics their theories have permeated the whole language, both written and spoken. Successive generations of Taoist mystics have also developed the same idea from the same premises and have helped by their writings in connection with the preaching of the priests, to fix it in the language and make it current among the people. When Buddhism entered China it brought with it the same idea, and so fell in with the current forms of thought and speech. No considerable element of opposition has ever appeared to counteract or oppose this pantheistic tendency, while no doubt the fact that until within a comparatively short period books were more multiplied in China and had a greater influence over the people than in the West, has tended to give general currency to pantheistic language and forms of expression.

These things show us how it is that what in the West is confined to pantheistic theorizers and to the exalted language of poetry and passion, is in China an accepted doctrine and a common usage. It is, however, notwithstanding its far greater development, essentially the same in its origin and principle. It is giving to man, for a purpose, the term which belongs to God. Pantheism is essentially and intensely egotistic. Professing to be guided by logic it is oftentimes actuated more by pride than by logic. It loves to compliment itself by extolling the dignity of human nature. In this it allies itself with the poetical sentiment and at the same time ministers to it. Hence it has ever been that deifying the human soul has been partly the language of formal

philosophical speculations and partly the language of poetical hyperbole. The use of *Shên* for the soul exhibits both these phases.

It need scarcely be remarked that *Shên* does not mean the soul simply as such, corresponding to our word *soul*. This, it is universally conceded, belongs to *Hwên* (魂), or to the compound *Ling Hwên* (靈魂). The question is, does it mean the soul viewed simply as a *spirit*—as an invisible and intelligent existence, or does it mean the soul viewed as divine—as a part of, and one with, the soul of nature—the god of Chinese pantheism? The latter view I regard as the true one,—true in that it answers to, and explains the actual usage of the word; true in that it fits into and harmonizes with the pantheism which constitutes the essence of Chinese metaphysics; and true in that it explains and reconciles what would otherwise be an unaccountable anomaly, viz., that in a cultivated language like the Chinese one word should have two such distinct meanings as *god* and *spirit*. In order to show what is the real force of the word *Shên* as applied to the soul, and to prove that the foregoing analysis of the usage is correct, it will be necessary to cite a variety of examples from Chinese books. It will conduce to a clearer understanding of the subject to divide these examples into Classes.

THE SOUL IDENTIFIED WITH DEITY.

That Shên as applied to the soul means rather divinity than simple spirituality, is shown by the fact that it is not made similar to the Shên of heaven and earth, so much as made a part of it,—identical with it.

1. 人之神, 則天地之神, 人之自欺, 所以欺天地, 可不慎哉. 性理大全.

Man's Shên is the same as the Shên of heaven and earth, therefore when a man deceives himself, he deceives heaven and earth; should he not then be cautious?

This passage is a categorical statement of the principle affirmed. Its bearing on the question, as well as its unequivocal pantheism, is too manifest to need stating. The fact, here brought out, that the identity of the *Shên* in man with the *Shên* on high, involves a moral factor, is worthy of special attention. This fact signifies divinity, not spirit.

2. 性也者, 天地鬼神之奧也, 善不足以明之, 况惡乎. 性理大全.

Human nature is the mystery of the Kwei Shên of heaven and earth; to call it good is not adequate, how much less to call it bad.

In this passage we see how the nature of man is expressly identified with the divinity that fills heaven and earth, and its superior excellence is inferred from this community of nature.

3. 諸禍之物, 不約而衆至, 所以然者, 氣之所感故也, 夫神氣之所以動, 可謂微矣, 故曰天之與人, 其有以相通, 此之謂也. 子華子.

All manner of calamities come together without restraint, the cause of which is to be found in the influence of the (divine) breath (or spirit). Now the reason why this divine breath (or spirit) exerts such an influence may be said to be inscrutable, hence the saying which affirms, "There is something in the relationship of heaven with man that puts the two into mutual communication."

The essential oneness of the divine essence with the spiritual part in man is here plainly assumed and the interaction of the two affirmed. From this mysterious oneness of the human and divine the Chinese infer and believe that impressions are transmitted from the one to the other as if by a sort of nervous sensation or electrical impulse, which idea is here indicated by the term *mutual communication* (相通). Not only so, but this essential unity of the divine and the human constitutes the reason why, as well as the means by which, the good and evil done by men affects the divine being and so brings about rewards and punishments.

4. 真人, 壽敝天地, 精神不散.

屈子

The true man outlives the decay of heaven and earth; his divine essence (Ching Shên) does not perish.

The true man in Taoist phrase is one who has so nurtured and purified his diviner part that it becomes immortal and wholly divine, which is here expressed by saying that his divine essence does not perish.

5. 聖王之所不能也, 所以能之也, 所不知也, 所以知之也, 養其神, 修其德而化矣, 豈必勞形, 愁弊耳目哉. 是故聖王之德, 融乎若月之始出, 極燭六合而無所窮屈, 昭乎若日之光, 變化萬物而無所不行. 神合乎太一, 生無所屈, 而意不可障, 精通乎鬼神, 深微玄妙, 而莫見其形. 呂覽.

That in which the sage king distrusts his own ability is just what he can do, that in which he distrusts his own knowledge is just what he knows; he nourishes his divine soul (Shên), develops his virtues and transforms others. What need is there for him to weary his body and worry his eyes and ears? Hence the virtue of the sage king is clear as the moon when it first rises and completely illuminating the whole universe; there is nothing which can exhaust or restrain it (his virtue). Resplendent as the light of the sun, and transforming all things, there is nothing which it cannot effect. His divine soul (Shên) being one with the great monad (the first and highest deity), his life is without constraint, his ideas are untrammelled, he is in intimate communion with the Kwei Shên, profound, mysterious, and impenetrable to the outward eyes.

Notice how in this passage the divine soul of the sage is declared to be one with the *great unity*. This term, great or primary unity, is one of frequent occurrence in ancient books. It gives the highest conception of deity as the eternal unity. The 史記 says repeatedly 天神貴者太一, *The most exalted god in heaven is the primary unity*. He was worshipped by the ancient kings. The sage king here spoken of, by being one with him, was made divine in his life and character.

SHÊN COMPLIMENTARY.

That Shên as applied to the Soul means divinity rather than simple spirituality, is shown by the fact that it is used to dignify and compliment.

Pantheism by exalting man to God gives man a handle by which to dignify and compliment himself. This idea lies at the bottom of the frequent use of the term *Shên* and *Shên-ming* when speaking of the soul. It may be seen and felt in a great many cases, but is not easily proved, because it lies underneath rather than on the surface. Only a few passages can be cited here, such as seem to bring this idea into the clearest relief.

1. 唯陛下留神考察.

前漢.

I only ask that your majesty will bestow your divine attention and examine the matter.

2. 唯陛下留神反覆熟省臣言.

通鑑綱目.

I only ask that your majesty will revolve the matter in your divine mind and thoroughly consider your servant's words.

3. 願陛下少留神明.

包極論委大臣疏

I trust your majesty will bestow on it a little of your divine intelligence.

Language similar to the above is of constant recurrence in addresses and memorials to the throne. The adulatory force of *Shên* and *Shên-ming* in such a connection is very evident.

4. 心之爲物, 至虛至靈神妙不測.

性理大全.

The mind is most ethereal and most spiritual, inscrutable and divinely admirable.

In exalting the mind, the writer finds the apex of his climax in the term *Shên*.

5. 治於神者, 衆人不知其功, 爭於明者, 衆人知之.

墨子.

The divine man (Shên) reigns in peace and no one recognizes his merit; the intelligent man reigns with strife and all men recognize his merit.

If spirit as such be the question, the one man has it just as much and as truly as the other. That which enables one man

to reign more easily and naturally than another, is not expressed by the word spirit.

6. 然心之體用, 始終雖有真妄邪正之分, 其實莫非神明不測之妙. 朱子全書

That is, although in the structure and function, in the origin and end, of the mind, there are distinctions of truth and falsity, of depravity and virtue, yet after all it is simply the divine intelligence, inexplicable and admirable.

7. 事之大小長短修遠, 皆不出乎此心之神明也. 莊子.

The magnitude, distance, and duration of things do not go beyond the divine intelligence of the mind.

In both these passages the intention of the writers to aggrandize the human mind by allying it with divinity is very evident. The use of the compound term *Shên-ming* points clearly in this direction. This term is not unfrequently applied to the soul, and in all such cases the intention to compliment is generally unmistakable. The primary sense of the term is beyond dispute. It means *the gods*, and its frequent application to the soul instead of *Shên* alone, is clear evidence that the two terms mean substantially the same thing. The word *ming*, intelligent, was added by way of aggrandizement, and so the compound term passed into a set phrase. The word *ming* was added rather than any other because the highest order of intelligence is, in the Chinese mind, the prime characteristic of divinity, just as in Rome "the immortal gods" became a stereotyped phrase, and that because immortality was in the Roman mind the chief distinction of divinity.* This phrase, as applied to men, is clearly borrowed, and bears evidence of being somewhat strained. The undeniable fact that its proper and primary application is to the gods, shows very clearly that when applied to the soul it does not mean the spirit simply as such, but is used for the purpose of complimenting and exalting it.

A further proof that the application of the word *Shên* to the human soul is essentially complimentary and intended to dignify, is found in the fact that it is by far the most frequent in poetry, petitions, eulogies, etc. For example, Chalmers in his "Question of Terms Simplified," gives 192 examples of *Shên* applied to the soul, of which fully 100 are from poems of various kinds, while a large part of the remainder are from Taoist mystics, who delight to compliment human nature by allying it with the divine.

* Some have explained this term as referring originally to two classes of deities: *Shên* meaning the gods of heaven and *Ming* the gods of earth. By constant use the compound term came to mean the gods collectively. The evidence in support of this theory is insufficient. It rests on the notes of one or two commentators, which are sufficiently accounted for by the proclivity which Chinese commentators have for verbal distinctions. The evidence of the explanation given above is abundant.

SHÊN THE SUBSTRATUM OF THE SOUL.

That Shên as applied to the soul affirms its divine origin rather than its spiritual nature, is shown by the fact that it is used to indicate the substratum or derivation of the soul.

1. 人之生也, 謂其氣行, 人之死也, 謂其形返, 氣行則神魂交, 形返則精魄存, 神魂行於天, 精魄返於地. 性理大全.

When a man is alive his breath is said to move, when he dies his form is said to revert. While the breath moves, the divine spirit and the rational soul interact. When the form reverts, the animal essence and the sentient soul remain. The divine spirit and the rational soul move about in the heavens, the animal essence and the sentient soul return to the earth.

Here is a Chinese account of life and death, and of what constitutes a human being. The conception is clearly pantheistic. From it we see that the *Shên* and the soul are not just the same thing in different aspects, but different things, which are supposed to be united during the life of the individual. The *Shên* is not the soul itself, but something from above which unites with it and allies it to divinity.

2. 心者形之主也, 而神者心之寶也.

The mind is the lord of the body and the Shên is the jewel of the mind.

Heart (*hsin*) is generally used to express the mind, as being the intellectual factor in man, but the *Shên* is something more; it is that in the mind, or joined to it, which gives it excellence and constitutes it what it is.

3. 心之靈曰神.

性理大全.

The intelligence (or spirit) of the mind is called Shên.

The dictionary gives *Ling* as a definition of *Shên*, but the two are by no means synonymous. *Shên* is something farther back and higher than *Ling*.

4. 人之一心, 至切而近, 至小而大, 至微而著, 所以包括神明管攝性情也.

性理大全.

A man's mind is the most important and at hand, the smallest and yet great, the most minute and yet manifest. For this reason it comprehends the Shên-ming and controls the natural disposition.


The mind is the comprehensive term for the human spirit, which includes all other terms, amongst which is the term *Shên-ming*, which, as we have already seen, is used specially to show the divine origin of the soul.

5. 心則以神用, 而古今宇宙無不周遍. 莊子.

The mind depends on the Shên for its operation, and there is nothing ancient or modern in the whole universe to which it does not extend.

A Politico Ecclesiastical Case in Canton Province.

BY REV. WM. ASHMORE, D.D.

 DISPUTE arose between two neighbors. It was over a reversionary right in regard to a mortgaged field. There was not a particle of religion about it. One of the parties had entered the Roman Catholic church, the other had become a hearer at a Protestant chapel, but was a hearer only. Such contentions spread till people take sides and the disturbance becomes acute. The parties came to rough words, then to hard blows, then to fire-arms. As a consequence prisoners were seized, then blood was shed and persons on both sides were killed. One of these bloody clan feuds characteristic of this part of China was very fully inaugurated.

EARLY STAGES.

Word of the growing disturbance was brought to the present writer acting as a *locum-tenens* for another absent for a brief period from his field. Rumors of all kinds came flying after like thistle down. On the one side it was said that the French priest had sent his cards and his messengers and was beginning to rally some three or four hundred adherents to be ready for a fight. On the other side it was said that some four or five thousand of the Protestants were gathering for an attack upon a camp of the Catholics. The writer gave no adhesion to these rumors. He was not ready to believe that the priest would do any such a thing as collect hundreds of people to wage a warfare. Neither did he credit the story that four or five thousand Protestants had come out against the Catholics. Indeed the latter was impossible; for, so far as the writer knows, there are not three or four hundred Protestants in that whole region. If some thousands of people were really collected to attack the Catholics it must have been the expression of a deep-seated ill-will against the Catholics for some other than a religious reason. To hear one party talk it was Roman Catholic *vs.* Protestant, to hear the other it was Protestant *vs.* Roman Catholic. The priest was already on the ground; the missionary was importuned to put in an appearance also.

WHAT THE WRITER DID.

Acting on the conviction that this was purely a civil case and ought to be treated as such, and that neither priest nor missionary ought to intervene, the writer did two things—*first*, as one whose first duty is to be observant of law and order he wrote a note to the

magistrate telling him of the threatened outbreak, as it then was, and pressing on him the necessity of sending a constabulary force large enough to maintain the peace until he could look into the merits of the case and settle it; *second*, he wrote most earnest and urgent letters to the few members of his own communion that he knew of living in that region to abstain from all strife, not to take up arms under any consideration, but to await the arrival of the magistrate and be submissive to his orders and his decisions.

WHAT CAME NEXT IN ORDER.

The writer found himself anticipated. The magistrate had heard and had just gone in with a small body of soldiers. Further collision was thus prevented. After a few days out came two letters. One was from the priest bitterly complaining of the way his people had been treated, lodging accusation against the Protestants and against others who he said were not Protestants but were only hiding behind a Protestant name; he said he had been obliged to telegraph to Canton for consular help, and he also called on me to exercise repressive measures against what he called the Protestants but who, from his own account, it appears were not Protestants; the other was from the magistrate himself who, it was obvious, was much disturbed by the vehemence of the priests, and who now wanted me to come in order that he might have somebody wherewith to offset the priests, as it seemed to me. It was evident that he was very apprehensive of some trouble from the Consul. To these two notes I sent courteous replies, declining to intervene, and giving my reason therefore in conformity to views above stated; it was not a religious case in any sense whatever; it was not a case for priestly or missionary intervention; it was a case for the local magistrate, and now that he was on hand with a sufficient military force to maintain order he should be left free to attend to it without ecclesiastical intimidation—if it can be called that—on either side. I signified the readiness on our part to have the whole matter fully investigated and a decision rendered by himself according to truth and equity. Furthermore, I did not accord with the plan of appealing from a district magistrate to an ecclesiastical tribunal of priests and missionaries. The appeal is in the wrong direction, backward instead of forward. To my own mind it is an unaccountable piece of ill-wisdom on the part of the Chinese authorities to practically abrogate a right of control in civil matters and introduce the thin edge of a wedge, the splitting power of which it is not easy to measure as things now are. If indeed they have made a blunder it would be ungenerous and

unkind to take advantage of it. They will discover their mistake and back out of it some day in a way that may involve no little friction.

AN EXCHANGE OF CALLS.

A note from the priest led Mr. Ashmore, Jr., and myself to call on him, hoping to find both himself and the French Vice-Consul, who had meanwhile come to Swatow. They were both of them absent, but a very courteous note from the Vice-Consul was followed by a return call from himself personally, when we all three talked over fully the whole critical situation. We found ourselves in substantial agreement on the principles involved and the course to be pursued. No notes were taken, but we can easily reproduce the points as they came up and were adopted.

I. We agreed fully in deploring the state of things and insisting that peace should be maintained at all hazards on both sides.

II. The case in question should be settled in accordance with the rules agreed upon and promulgated by the French Consul, the American Consul and the Viceroy.

III. This being purely a civil case in itself and not involving any religious principle therefore it would be proper for the Protestant missionaries and their catechists on the one hand, and the Roman Catholic missionaries and their catechists on the other to step aside entirely from the case and leave the magistrate free and untrammelled to settle it in accord with Chinese law and equity. We on our part would abide by this rule, and the Vice-Consul said he would send word to that effect to the priest specially concerned.

IV. In case the magistrate's decision should be considered unfair or unjust by either side there would remain the right of appeal.

IMMEDIATE COMPLIANCE

on the part of the present writer followed. Without a moment's delay new messengers were sent to the Protestant church members who might have been drawn into the swirl. They were not to resort to weapons; they were not to fight; they were to be specially careful and not be drawn into alliance with outside parties, nor allow any contentious person to take shelter under the wing of the church; they were warned of the peril of non-compliance, and they were charged to be entirely submissive to their own magistrate, leaving the decision in his hands, retaining the right of appeal in case of seeming injustice. What the Vice-Consul did we have not heard, but that he kept his word fully and

honorably have not a shadow of doubt. If there is any miscarriage it will not be attributed to any lack of explicitness in his instructions.

LETTER TO THE DISTRICT MAGISTRATE.

In order that the district magistrate might have the moral support of his authority and independence that such action was fitted to give, we sat down, wrote to him and detailed the features of the understanding to which we had come. We specified the four points agreed upon in substance as given above, and again urged him to go forward fearlessly as a Chinese magistrate, make thorough and impartial investigation without fear or favor and decide accordingly.

Having stated the above as the sum of our common action, the writer went on to say one other thing as the expression of his own individual opinion and for which nobody is to be held responsible but himself. It is this :

That all suits entered at the Yamên which are purely of a civil nature, involving no religious consideration, but in which the name of a priest or a missionary occurs, or the fact of the petitioner's connection with some church is introduced with a seeming purpose to influence the magistrate's decision—that all such suits should be returned to the complainants for *rectification of form*—to be rewritten with such irrelevant references left out and then be represented as exclusively civil cases, that is, when they are such in verity, of course.

THE SITUATION AT PRESENT.

And there is where the subject is at this time. There is a lull. The magistrate has sent a frank statement of the matter so far as he has got. Some "middle-men" have been called in by himself to help deal with specific points. If these men are not partisans and are left free we shall be hopeful. As yet we do not know how it is coming out. There is an immense amount involved in the issue. We are probing now the core of the whole difficulty. These magistrates are complaining, and complaining bitterly, that they are hampered and interfered with in their civil administration by ecclesiastical assertiveness. The utterances of some of these men are lugubrious and pathetic. That they are "under-cow" is beyond question. They tell how ecclesiastics write them imperious letters and come in and thump on the table to express their displeasure and bully them with threats to wire to Canton and have them buckled by their superiors or be tumbled out of office.

Manifestly there is a state of things coming on which means trouble in the future. Who is to blame for all this? If we Protestant missionaries and our converts are to blame we ought to be ready to look into it and accept our portion of criticism that may be due in consequence. Our Roman Catholic neighbors ought to be willing to do the same. By all means let the facts come to the broad light of day. I for one, as a Protestant missionary, do not wish to see anything covered up that ought to be revealed. We claim to be honest-minded men of the day and not of the night. When a search is made at the Yaméns as to the "cases" introduced and the mode of their management, unless we mistake there will be some startling disclosures. But let the blame rest where it belongs—on such professed followers of Jesus Christ as practice these things, and not on other professed followers who do not believe in such ways of bringing in the kingdom of God and getting influence among men. If the whip of small cords is brought into requisition by the Master himself it will not be the first time.

What is needed at this time is a full and exhaustive discussion here in China of the proper relations between Church and State. Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Render unto the State the things that belong to the State and to the Church the things that belong to the Church and let neither side infringe upon the other.

In all matters of religious belief, of freedom of conscience and freedom of thought, the State has no business whatever to intermeddle; it shall inflict no punishment for opinion's sake. All men who conduct themselves properly have the same right to protection, answerable for their own private belief and to their own conscience and to their God.


In all matters of civil administration of the law of the State the ecclesiastic has no business whatever to intermeddle. He may expound principles and preach righteousness, as did John before Herod and Paul before Felix. He has no business to sit in an official chair, or to claim official rank, or to attempt to dominate civil procedure by thumping his ecclesiastical fist or by threats of "the secular arm" in reserve.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

A Uniform System of Romanization for Mandarin.

 CORRESPONDENT who has had many years of experience writes: The great need and the first need in securing the introduction of a proper Romanization for all our mandarin districts is to carry out the purpose of this Committee of the Educational Society, viz., "to prepare a uniform system for the mandarin dialects." To select this uniform system with all the good work done by Dr. Mateer and others from the river to Mongolia and from the ocean to Burma is not a difficult and should not be a long task. The next great need, when this uniform system is selected, is for all to adopt it and work in unison with it in all parts, even if in some localities it may not be all that particular place would like it to be. I cannot see why this selection and adoption should not be done at the next educational meeting in May. The Educational Association's Committee has yet time to bring this uniform system to the meeting and secure united acceptance. It was not expected that the Committee should do this; but now it is so near the meeting this would seem the best way to secure the Association's consideration and adoption of a union system. And then, if all go home and introduce this system into all their schools and begin with it in all school work, Romanization in mandarin will be a settled fact. The good it will do in all our work will soon begin to appear, and its use throughout the whole of China will be only a matter of time.

The Educational Society and its Committee are the ones to do this work of introducing the Romanized into China. Those regularly teaching in schools and instructing the young must be the leaders in introducing and popularizing the system. Evangelistic workers cannot do much alone, especially if all in charge of schools and their scholars with them despise it and ignore it as only fit for old women and fools. I am glad to know that in the south in one of the best worked districts, and in one of the best established and most prosperous missions, the theological students are taught in the

Romanized. This is the one of the wisest and best uses of it, and a good example to follow in our Mandarin districts. We can be sure our churches in any dialect in China will not be worked the best or become well established without its coming into general use and until preachers, teachers and people alike honor it and use the Romanized. Romanization thus far has made its way in spite of the disgust with which it is regarded by the students who graduate in our mandarin district. It is true we need the Romanized for our general evangelistic work, which cannot be best done in any district or dialect without it; but the Romanized is best for all classes, and the student who despises it and does not know it, is not the best kind of student, nor has he completed his education. The Educational Society and the teachers in all our schools are the ones to select and introduce the best uniform system possible for general use in all our educational and evangelistic work.

The introduction of a Romanized system in mandarin, while it is likely to be slow—like everything else in China—yet the starting of this in a general and wide use should not require any great time, if only united action be immediately begun in all parts of the mandarin field and in all our work, especially in all school work. This can and will no doubt be generally started if only our Educational Society and the Committee appointed three years ago will select and approve this uniform system, which, without diacritical or tone marks, will as easily and accurately as possible represent all the sounds in our wide mandarin field. The system in Dr. Mateer's lessons, and the knowledge we now have of the variations of this wide district, proves that such a system can easily be selected, and that it will be practical for representing the thousand and more syllables of all this important linguistic district.

Romanization in Japan.

IN the RECORDER of June, 1901, Rev. W. N. Brewster wrote a very interesting and able article on "China's Intellectual Thralldom and the Way of Escape." In that article he quoted from a little monthly called *Tidings from Japan*, which is responsible for the following paragraph: "The Department of Education has awakened no little surprise by issuing an order that the Japanese language be hereafter taught in all the schools by the use of the Roman character." It would seem from letters received from two well known Japanese missionaries that the editor of *Tidings from Japan* must have been laboring under a mistake in penning those lines. One of our missionaries writes as follows:—

The Educational Department of Japan has taken no such step as that indicated in the paragraph which you quote, I am sure. I never heard of it myself, and since your letter came to-day I asked a Japanese gentleman if he knew anything of such an order. He said he did not, though he sees two or three newspapers every day. As you probably know, the subject of substituting the Roman alphabet for the Chinese ideographs was much discussed here in Japan eighteen or twenty years ago, and a society was organized to promote the cause, but nothing practical ever came of it, excepting that perhaps the public mind was somewhat educated in the direction of the project. Again, within the last year or two the subject has been agitated considerably; and there is a strong feeling that something must, or at any rate ought, to be done; but just what ought to and can be done is not clear.

My own opinion is that such a cumbersome system as that of the Chinese characters cannot long abide the light of the twentieth century in an enlightened and progressive country like this; and yet there are serious difficulties in the way of dispensing with the ideographs altogether. Either they must in some way be reduced in number and simplified, or they must give place to the Roman letters; but which will be done I cannot say. I am inclined to think that the Roman letters will win in the end, but the end does not seem to be in sight just yet.

Notes.

THE *N.-C. Daily News* reports that there are 271 Chinese young men and three young ladies studying in the colleges of Japan; 161 of these young men are being maintained at government expense and 110 are privately supported. The young ladies also are privately supported. In our opinion the fact that 113 students are privately supported, is much more encouraging than the fact that the government is supporting 161. It shows that the people of China are beginning to awake from their long sleep. A government reform may go to pieces with a change of officials, but a reform that emanates from the people will be apt to grow as the years go on. It may be worth noting that the province which sends the largest number of students is Hupeh (36 government and 11 private), while Kiangsu comes next with 16 government and twenty-eight private students.

Those who have been watching the course of events can hardly be surprised to learn that Dr. Martin and the foreign professors in the Imperial University have all been discharged. The Doctor is too straightforward a man to curry favor with those who are in control at Peking, and it is pretty hard for some of us to believe that there is much confidence to be placed in the "reform" projects

of the present Chinese government. But reform in educational matters must go on in spite of the indifference and opposition of Chinese officials.

Our friends who advocate the use of Romanization seem to be getting pretty well stirred up on this important subject, and we are glad to use the RECORDER in bringing Romanization to the front. It is not, however, the only matter of interest to educationists which needs to be agitated, and we hope that our friends will send in short, pointed articles on other important subjects which interest them. We prefer two brief articles to one long one.

Some time ago one of our missionary teachers wrote to us asking for a general history suitable for girls' schools. We are glad to announce that Mrs. R. E. Abbey is preparing a book which is designed to meet this need. We desire to make the RECORDER a medium through which teachers may secure the help which they need. We hope that many others will make their wants known through our columns, and that those who can give the information desired will use the same medium to help their co-laborers in educational work.

One of our correspondents in this issue gives his views regarding the advisability of a uniform system for Romanizing mandarin. Whether it is possible or advisable to accomplish what he advocates is a matter upon which there is a difference of opinion. One of the ablest of our mandarin-speaking missionaries writes: "To spell many dialects by one system will require an amount of looseness and vagueness that will render the system nearly useless. To get a comprehensive system that would spell many dialects *consistently*—each, however, being different from the other—this would be much more practicable." Whatever differences of opinion may exist as to the question of a uniform system for all China, the best and ablest of our mandarin-speaking educators agree that there should be at least an agreement in the general principles, and that those who live in a region where any dialect is spoken, should come to an agreement, and not have each one his own peculiar method.

Mrs. C. R. Mills, who came to China in 1884, has for many years been doing a good work in educating a number of Chinese deaf mutes. In 1898 she severed her connection with the Presbyterian Mission and continued her work at Chefoo, where she has secured a building for her work and has developed a system for teaching the

character which not only has been useful in teaching deaf boys, but has also been tried with success in primary schools for hearing children. On a recent visit to Shanghai she gave a number of interesting addresses on the subject, and one of her pupils—a little deaf boy, who had been taught to write 3,000 characters and also had learned to speak a little—added much to the interest by his intelligent assistance in the exhibition of her system of teaching. There is a mortgage of \$6,800 Mexicans on her building, which it is hoped kind friends will assist her in paying, so that her work may go on unhindered by this encumbrance. Mrs. Mills estimates the number of deaf mutes in China at 400,000, based on a moderate average in other countries.

The second volume of Mr. Wang Hang-t'ong's Illustrated Chinese Second Reader (繪圖蒙學課本貳集) has come to hand, and we take this opportunity to congratulate Mr. Wang upon the success which has attended his labors. The first volume was nicely printed, but this one is better still; its appearance being improved by the use of lines between the columns. We would like to suggest that it would be still better if the sentences were separated by the use of small circles. We think the point which is used to divide the phrases of a sentence and which takes the place of the English comma should be supplemented by the use of the small circle, which takes the place of the English period in many of our educational and Christian books as well as in the Bible. There is an introduction to this volume by Dr. A. P. Parker, who considers Mr. Wang's series of books the best he has yet seen for teaching the "New Method."

Mr. W. A. Grönlund, who is much interested in the proposition to publish a newspaper in Romanized Mandarin, writes that he will be glad to help in such ways as he may be able, and he offers an annual subscription of \$25.00 Mexican for three years if God spares him to labor as a missionary in China during that period. This is a very practical way of offering assistance, and now that Mr. Grönlund has started the ball a-rolling the editor of this department desires to be next. Although not a mandarin speaker, he is greatly interested in this project, and offers \$10.00 per annum for three years on the same conditions as Mr. Grönlund. Who will be next?

Edward Howard Griggs, in the *Ladies' Home Journal*, writes: "Boys are protected from the excessive demands of our modern crowded course of school study by a certain healthy laziness. But girls, far more conscientious and more keenly responsive to stimulus, and also more easily suffering from strain, entering more and more

into schools whose curricula and methods have been developed for boys, often become so excessively absorbed in the pursuit of culture that they fall victims, sometimes for life, to the overpressure." This subject of overpressure is demanding a great deal of attention just now from educational writers, and has led many who formerly were very much in favor of co-education to doubt whether, after all, the evils do not overbalance the advantages. We do not have co-education in China, but sometimes we detect in the curricula of girls' schools what seems to be too great a desire to rival the schools of the other sex rather than to have a course of study and training adapted to the needs of Chinese women. Sex rivalry is good for neither man nor woman, nor will the cause of woman be advanced by proving that some woman can do certain things as well or better than the average man. China needs to have her women educated in order that they may faithfully and efficiently perform whatever duties fall to their lot, and the men need to be so educated that they will honor women in whatever honorable occupation they may be engaged.

We hope in next month's RECORDER to give a more complete programme of the next Triennial Meeting of the Educational Association than that which appeared last month. As the time draws nearer interest in this meeting increases. We expect to have many of the leading educationists of China with us and we are also expecting visitors from Manila and from Japan. An exhibition of books and other school appliances will be among the interesting features, and we hope that this meeting will be the best and largest meeting we have yet had. Every member of the Association who wants to get information on educational subjects and who wishes to meet the most wide-awake educationists of China should try to come, and those who have not yet become members should join at once and lend a hand in making this meeting a grand success.

Correspondence.

THE IMPERIAL UNIVERSITY, PEKING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your readers having seen in the papers a statement that our foreign faculty have been paid off and discharged will naturally wish for an explanation of this startling occurrence.

The new chancellor places it on the ground of economy, saying that as the time for reopening is still uncertain he does not wish to have a corps of professors drawing pay with nothing to do. He also says that the funds of the institution are much reduced; and leads us to suspect that he proposes to engage cheaper men, viz., Chinese who know

English, and Japanese who have some knowledge of science. However this may be, the discharge of the foreign faculty was precipitated by their demand for back pay. He refused to recognize their claim and said he would not pay it unless ordered to do so by the Chinese Foreign Office. This led to an appeal to the Foreign Office. Prince Ching, who is at the head of it, while admitting the validity of their claim for a portion of the time, was inclined to refuse pay for the time covered by the foreign occupation. Being reminded that he had made no such distinction in paying the Customs officials he abandoned that position and ordered payment to be made for the whole time elapsed since the beginning of the siege.

When the chancellor notified us of this decision he added that the president and professors might consider themselves discharged from the close of the Chinese year, February 7th, 1902, and according to contract entitled to an additional bonus of three months.

In making this communication not merely was he polite in expression, he expressed himself in terms of lofty eulogy in regard to the long and valuable services rendered to China by the president. He further informed me that he had set apart a sum of three thousand taels for the widow of professor James, who was killed in the siege.

Foreigners interested in education will be curious to see the result of this experiment. By the chancellor's request I drew up a scheme for the rehabilitation of the university, and he signified his approval of most of the proposed regulations. Whether he will try to carry them out without foreign aid remains to be seen. That the government does not mean to abandon the university is evident from a decree of the 15th instant calling

on viceroys and governors to send funds for its use; this appeal showing at the same time that the original endowment has been diverted to other purposes.

May the effort to sustain and expand it not prove abortive for the want of foreign advisers!

W. A. P. MARTIN,

Ex-president.

MISSIONARY HELP SORELY NEEDED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: When missionaries felt the need of medical men, they appealed to the home churches and they got them. There are now hundreds of well qualified medical missionaries, men and women, throughout the empire.

Wherever mission stations are planted, schools have been established, as well as churches. But these were, for the most part, elementary schools, using the Chinese tongue and for the children of the poor, as the rich were not yet prepared to learn. Later on, at the ports, the need was felt for education in English, so Anglo-Chinese schools and colleges were opened, with the result that many thousands of Chinese clerks and interpreters are from these institutions, and are fast banishing "Pidgin English" from all the cultured classes.

Now that the rulers and gentry desire Western education, there is a far greater need than ever for medical missionaries and elementary education. It is for colleges and universities in every province where the future leaders of China are to be trained in all departments of life, and that, in the Chinese language. Before such universities and colleges can be opened we need foreigners who have had training as professors of

history, law, science, engineering, as well as medicine and comparative religion.

If elementary and secondary education as well as medical work, whereby the lives of thousands and tens of thousands are benefitted, are considered proper mission work, how much more should advanced education be considered a worthy department when the destinies of millions are influenced by it? Moreover, most of the other work has been done at the expense of the churches at home; the whole expense of this wider field of influence the Chinese are seriously preparing to bear themselves, and thus from the beginning it promises to be self-supporting.

Again, these subjects cannot be taught in Chinese without text-books in the language. To make educational reform a practical success in China, and to secure that it shall be on a Christian basis, we need missionaries qualified as professors and prepared to translate important text-books without delay.

Some missionaries might be able to do translation work at their stations in addition to their present work, translating for one hour or more per day, not gratis either, as all other mission work is done, and thus be of the greatest service to China now.

Any who have had experience in teaching in colleges and who know the Chinese language well, and feel that they can render more service to China than they are rendering now, by teaching in the new colleges and by translating text-books, are requested to communicate with the writer, so that the two parties who wish to meet one another may have one common meeting ground where registers are kept of positions open and men qualified to fill them worthily.

TIMOTHY RICHARD,

Secretary of the Diffusion Society.

A REPLY TO MR. O'NEILL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Absence from home has prevented my replying sooner to Mr. O'Neill's letter in the November RECORDER.

He refers me to the letter written by the deceased missionary to General Gaselee. That letter is now before me, in the handwriting of my late friend.

The charge divides itself into two parts: First, demanding "British troops to shield his converts," and, second, demanding "British troops to help him in enforcing just claims."

The British Minister wrote on December 3rd, 1900, as follows: "I think there can be no objection to the missionaries trying to get compensation for their people." Three days later he wrote again: "I shall remind the viceroy of Article 8 of the Treaty of Tientsin, and say it is surely the duty of the Chinese authorities to see that offenders are punished and made to pay the value of the property taken or destroyed. That I wish to leave the Chinese authorities to perform their duty in the matter, in which I think the assistance of the missionary may be of great value to them." It was after receiving this approval that our brother attempted to help to redress the wrongs of the converts. The native officials almost invariably came to an amicable understanding with the missionary forthwith, and compensation was arranged without one appeal to the British military authorities. Then a strange thing happened. The British officer in charge of the district released the chief Boxer, who had been imprisoned by the native magistrate. This was outside the province of the British, and the result was a recrudescence of the trouble in a

new garb. Converts were now charged by Boxers—led by the man released—with extorting money and looting. The brave officer, without informing the missionary, opened an enquiry, and the converts were suddenly arrested, but knew nothing of the charges against them until placed in court. The accusation fell through; and then the converts were badgered by the same man to incriminate themselves, were asked to produce church rolls and accounts, to give an account of the workings of the Mission and other details which concerned no one outside the Mission. The same British officer gave the following order to two *hsien* officials: "The acting official is hereby authorised to refuse all help in the collection of monies by missionaries or their representatives, unless a written permission signed by a British military authority be produced." And this in spite of the authority given by the Minister in Peking. The Boxers now multiplied charges against the Christians, and *British troops* were placed at the disposal of the former to harass the latter. These Boxers had been guilty of grievous crimes, involving the loss of land, houses, furniture, cattle, human lives, etc., yet British troops helped them to annoy homeless, foodless, penniless converts. It was then that the missionary strove to shield his people, and, be it remembered, that it was against the arrogance and spite of a British officer whose aim was to inflict pain in wounds which were already deep, that the missionary protested and appealed. In this he was successful, and the officer and leading Boxers were disposed of.

As to the other charge, of demanding British troops "to help in enforcing just claims," nothing need be said. Such a demand was never made, as it was unnecessary. The officials had received instructions from the Viceroy to settle all

claims, and, in many instances the villagers offered compensation without any reference to the local magistrates. In the letter to the General there is no reference to this, and not a word therein could be construed to mean such a demand. It is absolutely and totally untrue.

And, in view of the facts just mentioned, I trust that Mr. O'Neill will no longer think that the letter was a "strange" one. What is strange is that an English officer should so bemean himself as to try and prevent the missionary from securing, in an amicable way, the settlement of claims which were recognised by the Viceroy as right, and which were being arranged with the local officials without demur or complaint. And all the time he was acting in accordance with the written approval of the British Minister.

With the letter of the missionary to the General before me, I state, unreservedly, that no demand was made for British troops for any purpose whatsoever, and I hope that Mr. O'Neill will accept this statement as correct.

De mortuis nil nisi bonum. Mr. O'Neill thus quotes in his last letter. I would, however, remind him that in August he brought serious charges against a nameless missionary; in November we find that the missionary referred to had been dead some months, so that the old adage seems out of place in his letter.

Yours sincerely,

W. HOPKYN REES.

OUR HELPERS AND THEIR FINANCIAL SUPPORT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: At the last meeting of the Shanghai Missionary Association a paper was read by the Rev.

Dr. Bryan on the above subject. The Rev. Doctor's remarks were eminently practical and helpful. Other speakers followed, and all of them made valuable suggestions. May I be allowed to allude to one or two things that were not especially touched upon.

First. That the mission which gives the highest education and demands the fullest qualifications from its native clergy, teachers, medical assistants and others will, of necessity, have to pay its helpers on a more liberal scale than the mission with men of a less highly qualified character.

Second. That there are certain natural laws, inevitable in their operation, which we must take into account when we attempt to make out a fair and a reasonable pay-table for our native helpers; I prefer the term co-labourers.

Take, for instance, the case of ten young men leaving a divinity school at home for their life work. They have all had about the same education, and so they start on a nearly equal footing. At the end of ten years you will find one in a little country church on small pay, one in a larger church with better pay, one or two men have made their mark, have larger churches, larger means, and they are on the high road to greater success and larger incomes. There is a law of natural selection, "survival of the fittest," if you like. At home the churches, for the most part, select their own ministers and pay them according to their ability and the ability of the church to raise a certain income to meet its expenses. In other words, the question of support settles itself.

Here, in China, until we have a self-supporting native church, we cannot arrange matters on this basis. Let us see if there is some definite way in which we can

arrange this matter on a good and a reasonable basis.

Take the case of a mission which has given its candidates for the ministry a full and careful liberal education, has also given them careful training in the divinity school and also in the practical part of their future career. The mission is now about to send them forth for their life work. The heads of the mission know from past experience that all these young men will start from the same point, but that the wear and tear of life will act differently upon each one of them. The strong, earnest, devout man goes forth to develop under trial and temptation overcome. The warm-hearted, faithful man, of less mental capacity than his brother, will also grow in stature and he will be a faithful and beloved pastor. The weak man may never fall into any disgrace, for he is a good man, only lacking in force of character; still he will follow the line of least resistance, take life easily, and he will become less and less efficient, have little influence upon the hearts and lives of those among whom his lot is cast.

Shall the mission pay all these men upon a uniform scale? No. In every walk of life the strong, successful man gains, and he should gain more than the weak man, the drone.

The question is, how can we adjust the pay on a fair, a reasonable basis? For some twelve years past I have advocated the following plan: Let us make several grades. The small native chapel in a little village amongst poor people. The larger church in some small town, where there are wider interests. The large city church with a larger congregation, or perhaps with a moderate sized congregation, but in a place where the minister has to meet the demands of more enlightened, better educat-

ed, richer, more influential people. I do not wish to be understood as naming any definite sum. What will suit one mission or one province, may not suit for another mission, another province. Just for the sake of example we will say: for the little chapel, give \$10 per month and house rent; for the church in a small town, \$15 and rent; for the city churches, \$20 and up to \$25, and rent per month. This scale of pay to be revised in any special case, as the growth of any individual church and congregation may call for such revision. *Fix the salary to be paid at each church.*

The young men will begin in the small chapels, or as assistants on the same rate of pay in the city churches. Let each one of these men work out his own place and standing. If he is strong, efficient, wise, he will be called in due season to the highest place the church can give him. If he is faithful in all things he will find his level. If he is a drone he will remain in the little place where he started. If he be wholly unworthy, drop him.

Heretofore I have spoken only of the ministers. The same rules, with modification, will apply to all helpers, teachers, medical assistants and others. For the past twenty years it has been my custom to advance my own medical assistants, trained nurses and other helpers, gradually, those that proved worthy going up higher as they developed their abilities. As they proved their fitness for positions of greater responsibility, larger reward.

Let us give to these men the stimulus of honorable competition, full recognition for all worthy effort on their part. Ever bearing in mind that we should give them the brightest ideals and that they should, at all times, strive for the glory of God, the cultivation of the best qualities in those committed to their care, and that the pecuniary stipend was the least part of their compensation, the greater being the respect and love of their fellow-men, the greatest the approval of their Lord and Master.

I am, yours sincerely,
H. W. BOONE.

Our Book Table.

Old Lanterns for New Paths. By Francis E. Clark, D.D., President of the United Society of Christian Endeavor. Published by the Society. Pp. 45.

This is a little collection of eleven short chapters on themes suggested by a reading of the book of Jeremiah while the author was at sea in the tropics. He has wisely shared his meditations with the wide circle of his friends and pupils, many of whom will thus be tempted to venture upon a more careful study of this little known and neglected prophet, whose message was never more needed than to-day.

The Pulpit Bible, by Rev. Joseph Parker, D.D.

We have just had a perusal of this work, the most recent from the pen of Dr. Parker of the City Temple, London. This work was advertised in the *British Weekly* at thirty-five shillings to subscribers. After publication the price was to be advanced.

It is called the Pulpit Bible as being adapted for pulpit use. It is the usual pulpit size—quarto—well bound, well got up, well printed.

The authorised version is used as text, and in the margin numerous notes are given.

The introduction is pathetic, "My Last Will and Testament." We have the man full of work and full of years bequeathing to his younger brethren the treasure he has found and made his own in the word of God. Dr. Parker has been in very deed a preacher of God's word. Many of us have been helped by the study of his several works. This latest work of all will well repay the student of the same. It is a mine for preachers, and many a suggestion for a sermon will be found amongst the notes. And not only for preachers will the work be useful, for the general reader and for every student of the Bible will it prove a treasure house.

WM. DEANS.

庚子教會受難記. The Tribulations of the Church in China, A.D. 1900 (Natives and Foreigners). Two volumes. S. D. K. Price 40 cents. Presbyterian Mission Press.

This long expected work has been just issued from the American Mission Press. The work is in easy Wên-li, but a mandarin version is nearly ready. The first volume contains Preface, Roll of Foreign Martyrs in Chinese and in English, Introduction, Lessons from the Tribulations, How the Home Churches regarded them, Siege of the Legations, Hand of God in the Siege, the Stories of the Greens, Glover, Argent, Saunders and Mrs. Ogren. The second volume comprises in twenty-three chapters the story of the Martyrdoms of Foreigners and of Chinese as far as materials had come to hand at time of going to press. The story of Chinese martyrdoms is of course incomplete for lack of accurate details, and future editions will be enlarged as facts come to light.

The lessons from the tribulations are placed early in the first volume, instead of the end, their logical place, because of the extreme importance of those lessons being

read. At the end they might be overlooked.

The volumes are enriched with four plates of the foreign martyrs, with key in English and Chinese. It was impossible to secure the originals of the photographs, and hence the engraver did his best from the photographs in the various missionary periodicals. The American Presbyterian Press likewise deserves credit for the way in which they seconded the efforts of the engraver.

REVIEWS.

The Lore of Cathay, or the Intellect of China. By W. A. P. Martin, D.D., LL.D., president of the Imperial University, author of "A Cycle of Cathay," "The Siege in Peking," etc, etc. Illustrated. Fleming H. Revell Co. September, 1901. Pp. 480. \$2.50 net.

This handsome volume is the conclusion and completion of the author's works on China, in which for much more than an average life-time he has been absorbed and in the elucidation of which he has displayed rare learning and insight. The substance of the work has already been for the most part before the public for a long period of years in Dr. Martin's *Hanlin Papers*, as well as in papers before the various societies of which he is a member. But this final and revised edition will be the one by which he will wish to be remembered, and it fills a place not to be taken by any other volume of any other writer.

Constantinople and its Problems, its Peoples, Customs, Religions, and Progress. By Henry Otis Dwight, LL.D. Illustrated. Fleming H. Revell Co. August, 1901. Pp. 298. \$1.25 net.

This is a work of exceptional interest, and holds the attention of the reader from the first page to the close. It is a temperate and a

thoroughly accurate statement from a recognized expert of the conditions in the storm-center of Europe and the gate-way to what used to be called "The Eastern Question," now shifted to a point much nearer to us. The book is especially valuable as exhibiting the essential identity of the moral problems which are confronting the civilized world at each end of the Asiatic continent and the ways by which in the great and cosmopolitan city which forms the center-piece of his book they are attacked by intelligent men and women. Every missionary should look into this most readable volume.

God's Perfect Will. By Rev. G. Campbell Morgan, author of "God's Methods with Man," "Life Problems," "Wherein have we robbed God?", "The Spirit of God," etc., etc. Pp. 164. \$0.50 net. F. H. Revell Co. 1901.

This is another of these little books which are issued at such frequent intervals, in reproduction of the ready thoughts and fluent expression of one who has recently come to the front in a conspicuous way as a leader of the religious life of the time. Many of his addresses are originally prepared for the Northfield meetings, in the conduct of which Mr. Morgan is the one chosen to conduct the work of the late Mr. Moody, which he has done with signal success. The present volume consists of a Prologue and Epilogue and eleven chapters discussing the biblical and the practical aspects of the doing of the will of God. The topics of necessity branch out into the innermost recesses of the divine life of God in the spirit of man. The treatment is brief, but suggestive, and always fresh and inspiring—two valuable qualities. The twenty-one lines of the page occupy exactly four inches of space, but in this edition there is a margin at the

bottom of two inches additional, for no very obvious reason, though the price of the book is sufficiently cheap. On page 81 an "of" has dropped out of the sentence in the second line.

How to promote and conduct a Successful Revival. With Suggestive Outlines. Edited by R. A. Torrey, author of "How to bring Men to Christ," "What the Bible teaches," etc., etc. Pages 336. \$1.50.—*How to work for Christ.* A Compendium of Effective Methods. Pp. 518. (By the same author). Fleming H. Revell Co. 1901.

Mr. Torrey is an exemplification of the truth frequently remarked upon, that one who has special aptitude in a special field of labor is sure to find others of a like spirit. For many years he has been principally known to the public in connection with the Chicago Avenue Church, often called Moody's Church, where he has been the center of a large and varied activity.

The first volume mentioned is a collection of papers by numerous writers, most of them more or less experts in their fields, on different aspects of religious work. These are followed by more than seventy pages of outlines of discourses, which will be less or more useful according to the intellectual habits of the readers of the volume. The tone of the papers is wholesome and earnest, and the book cannot fail to be stimulating under any skies wherever work for the Master is carried on.

The second volume mentioned, which as the writer informs us was made because he could not help it, is somewhat different in scope. It is divided into three "Books," of which the first is styled "Personal Work," the second, "Methods of Christian Work," and the last "Preaching and Teaching the Word of God," in which after various suggestions on the best way to

prepare a sermon, Bible-readings, the use of illustrations, etc., the author appends examples of the various kinds of sermons. The second Book in particular strikes one as being of the most practical sort, consisting of seventeen chapters on such topics as House to House Visitation, Cottage Meetings, Parlor Meetings, Prayer Meetings, the Use of Tracts, Open Air Meetings, Tent Work, Gospel Wagon Work, Colportage, Services in Theatres, Jails, Hospitals, Poor Houses, the After Meeting, Children's Meetings, Funerals, and the like. From this hasty summary it

is easy to see that the author may be right when he thinks that there is no other work of exactly this scope. Much of it seems as well adapted for use in foreign lands as at home, but this is not of course true of it all. In the sentence on page 338, "Furthermore it is not true that a man can say more without a manuscript than with it," the writer says exactly the opposite of what he means, as he is writing in praise of extemporaneous delivery, as superior to written sermons.

A. H. S.

In Preparation.

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

Life of the Late Geo.

Müller, of Bristol ... D. MacGillivray
Ponchet's The Universe, Rev. D. MacGillivray.

Safety, Certainty, and

Enjoyment ... Chas. G. Roberts
Thanksgiving Ann. (Cantonese version) ... E. C. Horder

Rev. S. Pollard writes from Chao-tong, Yunnan, that he has in hand translations of C. L. Bruce's *Gesta Christi* and F. W. Bourne's *Life of Billy Bray*.

Dr. H. T. Whitney, Pagoda Anchorage, writes that he is preparing a new translation of Gray's *Anatomy*. "This may be of some comfort to those who are waiting for it."

Mrs. J. C. Owen writes that she is translating Dr. Stalker's *Life of Jesus Christ*.

Mrs. J. Wilson Woodrow Woodbridge, Chinkiang, is translating "Ten Boys," two-thirds of which she has already finished.

Editorial Comment.

ALTHOUGH pressure on our space has caused us to print 8 extra pages this month, we feel sure our readers will not grudge the space given to the report of the service at which the memorial tablet to the members of the China Inland Mission who have recently been called home, was unveiled. We are glad to note that a brass tablet has been unveiled in New Hartford, Conn., to the memory of

Rev. Horace T. Pitkin, one of the Pao-ting-fu martyrs.

* * *

It is easy to criticize the action of those ladies who accepted the invitation of the Empress-Dowager and permitted themselves to be entertained by her who so short a time ago seemed bent upon their destruction. Yet we may well ask ourselves how we, if we had been in their places, would have done differ-

ently. The Empress-Dowager has been permitted by the Powers to return in peace and in full possession of her power. It would have cost more than the nations were prepared to undertake to depose her or prevent her from again being not only the power behind but on the throne. Matters being as they are, the ladies could not well do otherwise than accept. We can only hope that good may come from it all. We do not believe for a moment that the Empress-Dowager is greatly changed, but we believe she has learned a lesson which she will never forget, and it may be that the Emperor is too weak to make it safe for him to have full control of affairs. It will require time and wisdom to bring order out of the chaos and to evolve the new China from the old.

* * *

THE dismissal of Dr. Martin who had served China so many years and so faithfully, and the rest of the foreign faculty of the Imperial University, seems like a retrograde movement rather than a step forward in Reform. It is true the University has been a costly and not very productive institution; but it has never had a chance. It has been blighted from the beginning by the fear of Reform. It was more than aspiring young men cared to venture to submit themselves to what an education in the Imperial University might bring upon them. It might make of them Kang Yü-weis; and then, what?

* * *

DESPITE all this, however, the spirit of education is abroad in the land. Primers and readers

and geographies and arithmetics and slates and pencils and copy books and such like are in such demand as to fairly appall the printers and publishers and tax to the utmost the sources of supply. But the establishment of government schools and colleges and universities, in such a great country as China, must of necessity be a slow work. We can well conceive of a governor as being ever so willing to comply with the Imperial Edict commanding him to organize at once all those institutions, and at the same time perfectly bewildered as to the how and wherewith. From Israel's time in Egypt until now, it has always been difficult to make bricks without straw.

* * *

It was joyful news, as tending to peace and the integrity of China, the announcement of the treaty between Great Britain and Japan, followed by the very pregnant note of the United States to China and Russia. The political atmosphere seems wonderfully clarified thereby, and the outlook is more hopeful for China than ever. We have no faith, however, in the withdrawal of Russia from Manchuria. From some pretext or another we believe she will still retain her footing there. There will always remain the plea of the necessity of a great military force to protect the railway. And if that pretext is removed she will find some other.

* * *

A PATHETIC interest attaches to the frontispiece we issue this month. We cannot but wonder how the Emperor spent the time of enforced withdrawal, although

from the little we know of his character he evidently would take kindly to retirement. Was he able to take with him and study the books he was led to procure through the interest awakened by the presentation of the Empress-Dowager's silver-covered Testament? Dr. Eddins has kindly written the following in explanation of the picture :—

The island to which the Emperor retired temporarily in weakened health is represented in this photograph. Twan Wang, supported by Kang Yi, issued false decrees in that year, which were afterwards cancelled by the Empress-Dowager.

The Emperor's power was taken from him for the time by Twan Wang, and he was kept in the island in retirement on the ground that he was in poor health, which was true so far. The Emperor has always shown the greatest respect to the Empress-Dowager. He staid in the island about a year and a half. The lake represented is a mile and a half long, and lies on the west side of the palace wall and Prospect Hill. The island is in the south part of the lake. The trees and buildings in the photograph are at the south end of the lake. The Empress's summer residence, since burned down, was a few minutes' walk from the island on the north-west.

Missionary News.

Synod of Central and Southern China.

The Synod of Central and Southern China will meet in Hangchow the third Thursday of April (17th) at 2 p.m.

G. F. FITCH,
Stated Clerk.

The consecration of the Rev. J. A. Ingle, M.A., to be Bishop of the missionary district of Hankow, took place in St. Paul's Church, Hankow, on February 24th. The consecrating Bishops were: Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai; Rt. Rev. John McKim, D.D., Bishop of Tokio; Rt. Rev. Sidney C. Partridge, D.D., Bishop of Kioto.

Shantung Conference.

The canvass of opinion regarding a Shantung Missionary Conference, which it was proposed to

hold in Chefoo next August, has made manifest so limited an interest in this plan that the Committee in charge of preliminary arrangements has decided to take no further steps in the matter. The conference will therefore not be held.

Committee { ARTHUR H. SMITH.
R. C. FORSYTH.
L. J. DAVIES.

The American Episcopal Mission have opened a Home at Jessfield, Shanghai, for the purpose of providing for little Chinese girls whom it may be possible to rescue from cruel treatment or excessive neglect. This Home was intended primarily for slave girls, but its doors are also open for other little girls in distress who may need its shelter. Doubtless missionaries in the interior from time to time meet with such cases. Any applications may be addressed to Mrs. Graves, St. John's College, Shanghai.

The Anglo-Chinese College, Foochow.

The annual commencement of the Anglo-Chinese College on the 29th of January was an interesting and patriotic affair. The music was excellent and the essays were of a high order, all but the third being in English. Seven young men were graduated; the subjects of their essays being as follows: "The Fall of the Ming Dynasty," "Young China," "Reform in China," "Li Hung-chang," "The Greatest Needs of China," "Persecution and the Church," and "The Necessity of Unity in China." The diplomas were presented by Dr. S. L. Gracey, United States Consul.

Shantung News.

The Ch'ing-chou-fu correspondent of the *N.-C. Daily News* has been informed that the designs are now completed for restoring the buildings of the American Presbyterian Mission in Wei-hsien which were destroyed in June, 1900. The architect is Mr. Gordon, from Toronto in Canada, whose services have been secured for this important work.

The designs include residences for six families, comprising the Mission staff, boys' and girls' boarding-schools, men's and women's hospitals, besides other buildings necessary for the carrying on of the work of the Mission. It is intended also to erect suitable college buildings and to transfer the well-known college in T'eng-chou-fu to that place. These buildings are to accommodate 200 students, besides residences for professors, both foreign and native.

A handsome new church will replace the one destroyed and provide accommodation for double the number of worshippers that the former one could seat. A tower

sixty feet high will give grace and dignity to the building and prevent its being overshadowed by the college buildings.

Commencement Exercises at St. John's College.

Notwithstanding the inclemency of the weather quite a large number of guests assembled to witness the commencement exercises of St. John's College on Friday afternoon last. Punctually at 2.30 p.m., at the call of the bugle, the students fell into line and marched on to the lawn for dress parade. Under the command of Mr. G. B. Palmer they executed the different movements with a promptness and an exactitude which were highly commendable. At the close of the parade the students reformed for an exhibition of dumb bell drill, and went through it in the rain in a very creditable manner. The drum and fife corps which has been under the instruction of Mr. F. C. Cooper, showed a great improvement in the way in which they rendered popular martial airs. At 3.30 p.m. the literary exercises were held in the general assembly room. These were opened by the singing of a hymn in English, and by the offering of prayer by the Rev. J. A. Ingle, Bishop-elect of Hankow.

Three essays were read by members of the graduating class. The first, in English, was on the subject "The Alliance of the Yellow Races," by Mr. K. F. Tsang. The second, in Chinese, was on the subject "The Value of the Study of Chinese," by Mr. T. L. Tsang, and the third, in English, was on the subject "The Applicability of Western Forms of Government to the Orient." When the students had finished their part of the programme, addresses were delivered by Mr. H. S. Wilkinson, H.B.M.'s Chief Justice, the Rev. Dr. Edkins, and the

Taotai; the address of the latter being translated into English by the Taotai's Interpreter, Mr. Fung Yee.

At the conclusion of the addresses diplomas were presented to members of the graduating class—Messrs. T. T. Woo, K. F. Tsang, and L. P. T'ing. Certificates were given to seventeen young men completing the course in the Preparatory, and Rolls of Honor to those students who had kept their records during the term free from demerits and who had not been absent from any of their classes. Prizes were bestowed on two young men for excellence in the Department of Religious Instruction.—Ex. from *N.-C. Daily News*.

Martyrs of the China Inland Mission.

Memorial Tablet unveiled.

February 21st, 1902.

Last evening at 5 o'clock a large number of missionaries and others assembled in the hall of the China Inland Mission to witness the unveiling of an embellished brass tablet, mounted on teak wood, engraved with the names of the members and associates of the China Inland Mission who fell during the Boxer uprising of 1900.

After the singing of a hymn, Mr. Stevenson, the Deputy Director of the C. I. M., having removed the covering, mentioned that it was decided to erect a tablet at a large and representative meeting of the members of the Mission, held during the autumn of 1900. He further remarked:—

From the year 1661 to 1893 there were 130 Protestant missionaries martyred in all parts of the world, while during 1900, and in-

cluding the murder of Mr. Stonehouse in 1901, there were 136 Protestant missionaries and fifty-three children, altogether 189 martyred in China alone. We have here recorded the names of fifty-eight brothers and sisters and twenty-one children; seventy-nine names in all, to which we have also added the name of Mr. Fleming, who was murdered in the province of Kwei-chau in 1898. This represents all the martyrs of the China Inland Mission.

In Shansi we had eighty-eight workers in June, 1900. More than half that number were killed—forty-seven; only forty-one escaping. Some of our sister Societies were entirely wiped out. In Chih-li three were killed, including Mr. Wm. Cooper, who was well known to us all. During his visit to the stations in Shansi, it is remarkable to hear that the burden of his messages was, Suffering for Christ's sake. It would seem that he had been specially sent of God to prepare His servants for what was coming upon them. On Mr. Cooper's reaching Pao-ting-fu he, with Mr. and Mrs. Bagnall, was beheaded by the Boxers.

It has been very touching for me to read the last letters of the friends who have suffered martyrdom, which came into my hands long after they had gone home. Not one shrank from what lay before them, but all were calm. Let us remember to-day the friends who have lost their dear ones. Surely mission work has received a new baptism in China. Surely the future will be bright, as it has been in the past history of the church when the servants of God were martyred; there has always been a glorious triumph. It was the way the Master trod.

Dr. Edkins and Ven. Archdeacon Thomson also addressed the meeting.

The TABLET is inscribed as follows:—

In Loving Memory

OF THE

MISSIONARIES AND CHILDREN

of the China Inland Mission who laid down their lives for Christ's
sake during the anti-foreign outbreak of 1900.

CHIH-LI.

William Cooper
Benjamin Bagnall
Emily Bagnall
Gladys Bagnall
Vera Green

CHEH-KIANG.

David B. Thompson
Agnes Thompson
Edwin Thompson
Sidney Thompson
Emma A. Thirgood
Edith Sherwood
George F. Ward
Etta Ward
Herbert Ward
M. Etta Manchester
Josephine Desmond

SHAN-SI.

Emily Whitchurch
Duncan Kay
Caroline Kay
Jennie Kay
Stewart McKee
Kate McKee
Alice McKee

SHAN-SI.

Baby McKee
Jane Stevens
Margaret Cooper
Brainerd Cooper
Charles S. P'Anson
Florence E. P'Anson
Dora P'Anson
Arthur P'Anson
Eva P'Anson
William G. Peat
Helen Peat
Margaretta Peat
Mary Peat
Maria Aspden
George McConnell
Isabella McConnell
Kenneth McConnell
Anton P. Lundgren
Elsa Lundgren
Hattie Rice
W. Millar Wilson
Christine Wilson
Alexander Wilson
Mildred Clarke
F. Edith Nathan
May R. Nathan
Edith Dobson
Edith Searell

SHAN-SI.

Mary E. Huston
Margaret E. Smith.
John Young
Alice Young
David Barratt
Flora C. Glover
Faith Glover
Alfred Woodroffe
Eliza M. Heaysman
Emma G. Hurn
Elizabeth Burton
Annie Eldred
S. Annie King
Peter A. Ogren
Mary Lutley
Edith Lutley
Jessie Saunders
Isabel Saunders
Nathaniel Carleson
Mina Hedlund
Sven A. Persson
Emma Persson
Gustaf E. Karlberg
Oscar A. Larsson
Anna Johannsen
Jennie Lundell
Justina Engvall
Ernst Pettersson

Also of

WILLIAM S. FLEMING, killed in Kuei-cheo, 1898.

*"He will swallow up death in Victory and the LORD GOD
will wipe away tears from off all faces."*

ISAIAH XXV. 8.

*Erected by their fellow-workers in the
China Inland Mission, 1901.*

Diary of Events in the Far East.

January, 1902.

23rd.—The *Kobe Herald* of the 29th ult. gives the following account of the military calamity in Japan:—

A tragic and extraordinary disaster to a large company of Japanese soldiers is reported from North Japan. A dispatch from Aomori (the terminus of the Tokaido Railway north of Tokio) states that 210 men under command of Major Yamaguchi of the Second Battalion, Fifth Regiment, stationed at Hirosaki, in the Aomori region, started on a winter march to a well-known mountain, Hokkoda san, in the district, on the 23rd inst. The men were to spend the night on the mountain and return to quarters on the following day. Not a man returned on the 24th, nor on the following day, and enquiry was instituted. It was ascertained on Monday (27th) that all the men, with the exception of a corporal, had been frozen to death. The entire regiment and towns-people of Hirosaki set out in search of the missing men.

30th.—An agreement signed between Great Britain and Japan, intended to maintain the peace of the East and the integrity of China and Corea. There is to be co-operation between them in the event of either ally being at war with more than one Power. The agreement is for five years and is terminable at a year's notice on either side.

February.

1st.—Decree of the Empress-Dowager abolishing the old law prohibiting inter-marriage between Chinese and Manchus. Also as the custom of foot-binding amongst Chinese women is injurious to the health, the gentry and notables of Chinese descent are commended to earnestly exhort their families and all who come under their influence to abstain henceforth from that evil practice and by these means gradually abolish the custom for ever. The Empress-Dowager further states that she has carefully avoided the words 'We prohibit,' so that dishonest officials and

yamèn underlings may not have any excuse to browbeat and oppress her Chinese subjects who do not immediately follow this decree, on the strength that they have disobeyed the Imperial command.

—The Empress-Dowager gives an audience to the ladies of the Diplomatic corps. Mrs. Conger in her address to the hostess concluded by saying: "The world is moving forward. The tide of progress cannot be stayed, and it is to be hoped that China will join the great sisterhood of nations in the grand march. May all the nations, united, manifest forbearance, respect, and good will, moving on to the mutual good of all. The recent Imperial edicts give promise of great good to come to your people and to your vast empire, and it is our earnest prayer that God may preserve your Majesty and the Emperor and guide you to the fullest fruition of this promise."

10th.—According to a Reuter's telegram Mr. Brodrick stated in the House of Commons that the government had decided to withdraw the garrison from Weihaiwei and stop the construction of fortifications.

—Owing, it is said, to the pressure brought to bear by the faculty of the Peking University for arrears of salary the chancellor informed the president and the faculty that their salaries would be paid up three months in advance with one hundred taels extra, and that the services of all of them would end therewith. The chancellor does not intend to reopen till some time in the summer. The members of the faculty thus dismissed are two Americans, President Martin and Dr. Coltman; two Englishmen, Professor Allardyce and Professor Bailie; one German, Professor von Broen; one Frenchman, Professor de Gieter; one Russian, Professor Borodavkin; and one Japanese, Professor Nishigori. The Chinese instructors have been left without pay from the beginning of the siege, and are not likely to secure any remuneration.

Missionary Journal.

BIRTHS.

At Hoihow, Hainan, January 28th, the wife of Rev. C. H. NEWTON, A. P. M., of twins—a boy and a girl.

At Shanghai, February 1st, the wife of Rev. W. B. BURKE, M. E. C., S. M., of a son.

At Nanking, February 2nd, the wife of Rev. T. J. ARNOLD, F. C. M. S., of a son.

DEATHS.

At Sui-fu, Szchuen, Feb. 5th, ARTHUR ERNEST, son of Mr. and Mrs. A. H. Faers, aged 3 years and 10 months, of small-pox.

At Shanghai, February 15th, Rev. W. C. CLAPP, of the A. C. M. in the Philippines, aged 36 years.

At Kashing, February 18th, MARY ELIZABETH, infant daughter of Rev. and Mrs. L. L. LITTLE, aged 3 days.

MARRIAGES.

At Belfast, Ireland, January 1st, Mr. ARTHUR J. H. MOULE, C. M. S., Shanghai, to Miss ANNA H., daughter of Rev. Canon Riddall, D.D.

At Chungking, January 20th, Mr. A. H. BARHAM, to Miss M. GRABOWSKY, both of C. I. M.

At Shanghai, February 19th, Mr. ALFRED JENNINGS, Kiai-hsin, to Miss R. PALMER, Ho-tsin, both of C. I. M.

At Shanghai, February 25th, Rev. FREDERICK J. SHIPWAY, E. B. M., Shantung, to Miss AMY, daughter of Rev. J. T. BRISCOE of Bristol, Eng.

ARRIVALS.

At HONGKONG:—

February 2nd, Rev. and Mrs. ANDERSON and child, and Miss THOMPSON, for the Seventh Day Adv. Mission, Kuangtung.

At SHANGHAI:—

February 6th, Rev. W. L. KNIPE and family, W. SQUIBBS, M.D., and wife, Misses E. and M. CASSWELL, and Rev. T. SIMMONDS (returning), C. M. S., Szechuen.

February 9th, Misses R. C. ARNOTT and M. WILLIAMS (returning), C. I. M., Szechuen.

February 12th, Rev. W. E. MANLEY and family (returning), M. E. M.,

Chungking; Misses R. PALMER (returning), I. A. CRAIG, L. L. McMORRAN, from America, and Miss A. M. CABLE, from England, all for C. I. M.

February 16th, P. C. LESLIE, M.D., Mrs. J. MENZIES and child, Miss J. L. Dow, M.D., Miss M. A. PYKE (all returning), C. P. M., Honan; Misses M. A. FOSTER, L. A. BROOKS, MAUD KILLAM, M.D., Rev. G. E. HARTWELL and family (all returning) and Rev. W. J. MORTIMORE, Can. M. E. M., Chentu; Misses P. C. WELLS (returning) and P. WESCOTT, M. E. M., Foochow.

February 22nd, Mr. L. and Mrs. JONES and child (returning), C. I. M., from England; Mrs. E. W. BURT and two children, Rev. J. S. WHITEWRIGHT and wife (returning), Miss AMY BRISCOE, E. B. M., Shantung; C. J. DAVENPORT, M.D., and family (returning), L. M. S., Wuchang; THOMAS KIRKWOOD, M.D., L. M. S., Chungking; Mr. and Mrs. H. C. KINGHAM, Misses R. NORMAN, F. BERGIN, N. WARR, Mr. and Mrs. H. E. POWNALL (all returning), unconnected, Kiangsi; Rev. and Mrs. B. E. RYDEN and children, Rev. and Mrs. A. P. TJELLSTRÖM and children (all returning), S. M. S., Sha-si.

DEPARTURES.

FROM SHANGHAI:—

January 31st, Dr. J. A. ANDERSON and family, C. I. M., Tai-chow, for America.

February 8th, Rev. E. B. CALDWELL and family, M. E. M., Foochow, for U. S. A.

February 10th, Mr. F. MCCARTHY, wife and five children, C. I. M., Chefoo; Mr. and Mrs. F. C. COOPER and children, A. C. M., Shanghai, for England.

February 15th, Rev. W. H. HUDSON and family, S. P. M., Kashing, for U. S. A.; Miss C. K. MURRAY, C. I. M., Yang-chow, for England.

February 24th, Mr. B. M. McOWAN and family, C. I. M., Chefoo, for England, Mr. and Mrs. A. G. NICHOLS, K'ih-tsing, Mr. and Mrs. A. BIGGS and child, Cheo-kia-k'co, Mr. T. A. P. CLINTON, Ch'ang-teh, all C. I. M., for Australia.



E. FABER.

"As I do not know when the Lord my God will call me away to the heavenly home, I wish to state, that in joyful faith in Jesus Christ, the Saviour of all men, who has had mercy on me and prepared me by His Holy Spirit, I depart from this terrestrial world. The kingdom of God in its glory is my hope!"

(This simple, but beautiful statement was found, in German, on a leaflet amongst Dr. Faber's papers after his death.)

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Confucianism.

*Paper read by the late Dr. E. Faber before the Parliament
of Religions, Chicago, 1893.**

CONFUCIANISM comprises all the Chinese doctrines and practices acknowledged by Confucius himself and his best followers in ancient and modern times during a period of 2400 years of Chinese thought and life. We have to acknowledge that Confucianism has become the characteristic feature of the millions of China in religions, social and political life. Confucianism is therefore the key to a deeper understanding of China and the Chinese. Mankind is a whole, the Chinese are a part of it. The whole will influence every part, and every part must have an effect on the whole. But I cannot enter here into an investigation of the relation of Chinese history or of Confucianism to the history of mankind, nor seems it appropriate to speak on the relation of Confucianism to Christianity in an assembly where discussion is excluded. I cannot presume that everybody present would be kind enough to agree with *my* view of Christianity, nor could I expect any sound Chinese scholar to accept in politeness my exposition of Confucianism without scrutinizing the reasons which led to it. I shall therefore confine myself to Confucianism on its own ground. Confucianism is a living body. Life is organic. Hence Confucian-

* NOTE.—Of the original paper, as presented in Chicago, only a very abridged sketch has been published in the Records of the Parliament (Vol. II, p. 1350). The paper itself was kept there by some appointed authorities. Dr. Faber applied afterwards by letter for his paper, but it could not be found. Lately Dr. Faber's Mission in Tsingtau sent me a box with manuscripts left by Dr. Faber, and amongst them I found on some loose sheets the first draught of that Chicago paper. As it may interest many readers in the East I publish this original draught here, as far as I could bring these loose sheets together.—P. KRANZ.

ism is to be regarded as an organism. Natural organisms can scientifically be best understood by tracing their origin and observing their development, growth and decay. The best method to arrive at a thorough understanding of Confucianism will be a close examination of its first beginning, or genesis, and then describing its division and gradual development into Modern Confucianism.

Confucius, who professed to be a transmitter, not an originator, received his ideas from ancient records, of which he collected and published *what suited his purpose* in the Five Sacred Books. To these were added his own sayings (Analects) and, centuries later, a few other works, till the Canon of the Chinese Sacred Scriptures was completed in the seventh century of our era. It comprises thirteen different works of various contents and unequal value. Most of them are compilations, neither written by one author nor at one period of time. The text also has undergone many changes during the disasters and wars of a period of about a thousand years of Chinese history. About the true meaning of the Sacred Books the best Chinese scholars never agreed among themselves; there have always been opposing schools of interpretation from the death of Confucius to the present day. Moreover, Taoism, Buddhism and some other external agencies have conjointly with those internal causes gradually modified the Ancient into Modern Confucianism. Thus we shall have to treat

- I. The period of Chinese life before Confucius.
- II. Confucius and his work.
- III. The Sacred Books of China.
- IV. The different schools of Confucianism.
- V. Modern Confucianism.

I. THE PERIOD OF CHINESE LIFE BEFORE CONFUCIUS.

(1). *The Sources of our Knowledge of it.*

There are monumental remnants, cities, graves, altars, inscriptions in stone and metal, various kinds of weapons, of utensils, coins, seals, ornaments, etc., still surviving in some parts of the vast Chinese empire, ascribed with more or less probability to the pre-Confucian period, but they all are still too doubtful to serve our purpose. I do not mean to say that none of them are genuine, but they are too isolated to allow any sound theory to be based on them. If excavations were to be conducted in a methodical way at the places near the Yellow River and the Wei, where the earliest seats of Chinese government and civilisation were located, we should soon be in possession of reliable facts to rectify the floating traditions. As investigations in those localities could easily be carried on, it is a strong proof of the absence of

scientific spirit among the Chinese that nothing is done. We have therefore to confine ourselves to what we can find in the ancient literature of China. As, however, the critical questions in connection with this literature have scarcely been touched, we have to be cautious in regard to details, though we may arrive at a degree of certainty in the general features. The critical questions about the Confucian Sacred Books will be briefly related in our third chapter. All other ancient literary works have received less attention than the Classics; their text and explanations therefore must be expected to be even in a less satisfactory condition than the text and interpretation of the Sacred Books.

(a) Foremost among the literary sources from which we can collect much information about the pre-Confucian period in China, are the writings of the earlier *Taoists*.

1. Lao Tsz, the author of the *Tao-te-king*; see my article, *The Historical Characteristics of Taoism in the China Review*, Vol. XIII, p. 241.

2. Lieh Tsz; see my translation of his writings, "*Der Naturalismus bei den alten Chinesen*", and, "*Doctrines of Confucius*," p. 14, 5.

3. Chuang Tsz; see *Doctrines of Confucius*, p. 14, 6.

4. Me-ti (Micius); s. *Doctr. of Conf.*, p. 13, 2; *China Review*, p. 234. My work in German, "*Der Socialismus bei den alten Chinesen*,"* gives an exhaustive analysis of the works of this remarkable man.

5. Lü Pu-wei; s. *Doctr. of Conf.*, p. 16, 10; *China Review*, p. 235.

6. Huai Nan Tsz; s. *Doctr. of Conf.*, p. 16, 11; *China Review*, p. 235.

7. The *Annals of the Bamboo Books*. They are recognised by the *Taoists*, but their genuineness is vigorously attacked by *Confucianists*.

8. Kuan Tsz; he lived before Lao Tsz; the work under his name contains, however, many later additions; *Doctr. of Conf.*, p. 18, 3; *China Review*, p. 234.

9. Yen Ping Tsz; *Doctr. of Conf.*, p. 13, 1.

10. The *Canon of Hills and Waters*; *Doctr. of Conf.*, p. 17, 1; *China Review*, p. 242.

11. The most ancient medical and military writers point to pre-Confucian times; *Doctr. of Conf.*, p. 19, 9-12; *China Review*, pp. 234, 235.

(b). Not less important are writers of the *Confucian school*.

* Translated into English by Dr. C. F. Kupfer.

1. The Speeches from the States and Sketch of the History of the Warring States ; Doctr. of Conf., p. 7, 5 and p. 8, 9.
2. Hsin Tsz ; Doctr. of Conf., p. 8, 6.
3. Historical Records ; ib., p. 7, 1.
4. The Annals of the Han ; p. 8, 7.
5. A number of minor works, as Records of Ceremonials by Ta Tai ; ib., p. 8, 8. Anecdotes to the Odes ; ib., p. 9, 12 ; the Beautiful Dew, p. 9, 13 ; Liu Hsiang's works, p. 10, 16, etc., etc.

(c) Last but not least, all the *Thirteen Confucian Sacred Books*. These will be treated one by one in Chapter III, but see *China Review*, 239, 242 ; Doctr. of Conf., p. 5, 6 and 40-123. Of these thirteen, three have not yet been translated and two only in French, eight in English (two of the Four Books belong to the Book of Rites).

(2). *Confucianism only a branch of ancient Chinese life.*

The short survey of the literature of pre-Confucian China shows unmistakably that *both Confucianism and Taoism are based on Chinese antiquity*. Chinese antiquity can be compared with a large river that flows along from its unknown source and then divides itself into two main branches. On closer examination we discover that ancient China flowed on in its old channel and *Confucianism branched off from the main stream*. This means in plain English, that *ancient Taoism represents ancient China* in its principal features. Taoism, though not called so at the time, was in fact prevailing in politics, in morals and in religion during the time of Confucius and several centuries later. This is a truth so simple and so well corroborated by the Chinese literature mentioned above, that it is astonishing that Western students should not have discovered it long ago. The reason is that all knowledge of ancient China has been principally derived from about six or seven of the Confucian Sacred Books. It is most probable that there is *not one foreigner living who has read all the thirteen books of the Chinese Canon*. Of the other literature, including the ancient Taoist texts, only four works have been translated. Confucianists take occasional notice of the earlier Taoist literature, even admire it in some respects, but their mind is too much biased for an adequate appreciation of the value of any statements not in accordance with their preconceived ideas. The Taoist writers are not superior in this respect, especially those of modern days ; they are, moreover, overwhelmed by superstitious beliefs. All Chinese writers are deficient in method. They mix up all kinds of statements which they find, without reference to age and reliability. The true method would be to trace each statement to its source, give a critical

sifting of all available sources, then take not only their age but also their quality into consideration, guarding against party misrepresentations of the ancient authors. That Taoism forms the main stream down from Chinese antiquity, the Taoism prevailing during the time of Confucius and for several centuries after his death demonstrates to a certainty. That Confucianism is *only a branch* of ancient Chinese life, not representing the conviction of the majority of the people and their rulers, but of a select few, is shown by the uncontrovertible fact that Confucius met with such solid opposition during his life-time and that the Confucian Sacred Books do not present a continuous history of China in ancient times, but contain only some selected documents. These are facts of great importance. The only history which Confucius published comprises 250 years of his native country, the small State of Lu, and not even this commences at the beginning of Lu, but four centuries later. The best elucidation of it, called Tso-chuan, gives ample evidence of the prevailing Taoist tendencies even during this period. The same fact is apparent from the first History of China from its remotest antiquity to about 100 B. C. Confucianism had nevertheless its root in Chinese antiquity, else the Confucian Sacred Books could never have gained the influence on the Chinese mind which they soon had in the school of Confucius and received 300 years later over all China.

Further we find sufficient evidence in the literature quoted, that these two branches, Confucianism and Taoism (always remembering that these names are much later), had their origin a few centuries before Confucius. The overthrow of the Shang dynasty by the rulers of Chou, appears as the first cause of the division into two parties. The Taoists remained loyal to the house of Shang, and the rulers of Chou respected public opinion so much as not to exterminate the surviving descendants of the former ruler, but appointed them lords over the feudal State of Sung. The same favour was extended to descendants of other ancient rulers. Of the new dynasty, the Duke of Chou, a younger brother of Wu, the great warrior and first king of the Chou, was the greatest politician and law-giver of ancient China. Confucius acknowledged this Duke of Chou as *his great master and ideal*. Most of the famous men of the Shang dynasty, if not all, were raised by the Taoists into the rank of deities, and many are worshipped in China even to the present day. The time before the Chou, the Shang and still more the Hsia, (because the Shang had become too much the party-emblem of the Taoists during the Chou dynasty) we can regard as the period in Chinese history when Confucianism (Ju Kiao) and Taoism were not yet separate parties. Uniformity of opinion seems to have prevailed during the Hsia period.

(3.) *The Period before the Separation into two Parties.*

Some years ago I published an essay on "Prehistoric China" (see Journal of the China Branch of the Royal Asiatic Society, Vol. XXIV.) There I question the antiquity of Chinese literature, the origin of which I place between 800 to 1200 B. C., but I do not call in doubt that genealogies and other memos in pictorial as well as in ideographic writing. [Note by P. Kranz: Here Faber's manuscript breaks off, and I cannot find the closing paragraphs of this first part among his papers. The following, however, is an extract of it, published in the Records of the Parliament of Religions (II, p. 1350):]—

"The elements of Confucianism go back centuries before Confucius. The religious features of pre-Confucianism were these: Mankind was regarded as subject to a superior power called heaven, the supreme ruler (Shang-ti) or God (Ti). Under him many minor deities ruled as ministering spirits over lesser or larger spheres. A multitude of spirits roamed about, evil spirits causing all evil. Animals and trees were inhabited by spirits and worshipped. Sacrifices were offered to propitiate the higher beings. Exorcism and deprecatory services warded off evil. Oracles, etc., revealed the will of the gods, or fate, and thus directed human action. A primitive philosophy based on dualism and the evolution of the five elements explained all. Under the Chou dynasty (B. C. 1123?) ancestor-worship became the most prominent religious service."

II. CONFUCIUS AND HIS WORK.*

1. He was the descendant of a noble family. He acquired an early control of himself and observed an aristocratic dignity under all circumstances of his life.

2. He was the most learned man of his age. Learning was the privilege of only a few persons in China in those days. The schools mentioned as national or rather Imperial institutions were intended only for the sons of nobles, to prepare them for the various offices of State service.

3. Confucius started probably the first *private* school in China and distinguished himself as a teacher of first rank. His pupils belonged to the best families.

4. He was of a superior moral character, a standard to his pupils and in later ages to all his admirers.

5. His aim was political, the re-establishment of a strong Imperial government.

* This is the continuation of Faber's original draught.

6. Against the anarchy of his time he found it necessary to lay the greatest stress on the principles of authority and subordination.

7. In his moral teaching he regarded man principally as a political being on the basis of his social relations.

8. Personal character in its development is not overlooked, but made subordinate to the social and political duties. The family is held responsible for the individual, though Confucius was in favour of not extending the punishment of criminals to their innocent descendants.

9. All education and learning he brought into direct bearing on his political aim.

10. Confucius' idea of the Chinese empire, his "All under heaven," was a visible heaven on earth, the emperor, the only son of heaven, holding, as such, power and dominion over all the earth as his indisputable right. His Imperial laws were heavenly laws, like the laws of nature inalterable; every transgression causing evil consequences, even in nature. A return into the right path restores the perturbed harmony. The foreign treaties, forcing on China the acknowledgment of other independent States as equal if not superior to China, crushes this fundamental doctrine of Confucianism.

11. Ancient religion was simply continued, but made subordinate to the government of the State. The emperor as son of heaven is subject only to heaven; all gods and spirits are subject to him, are rewarded and punished, promoted or degraded by the emperor and his mandarins in accordance with their rank. This peculiarity has become very prominent in Modern Confucianism.

12. As the Chinese empire is regarded as a visible heavenly kingdom on earth, so the invisible world corresponds exactly to every Chinese institution, even in its smallest details. There is one highest ruler in heaven corresponding to the emperor on earth; under Him are innumerable gods of all degrees, rulers of States or large provinces down to invisible constables and kitchen gods. (Modern Confucianism went consistently into the extreme, that the deceased have the same needs in the other world as on earth, which needs have to be supplied by their descendants. There are also the same punishments; the torments in hell are counterfeits of the tortures in Chinese courts of law, in prisons and on the execution ground. The gods are just as accessible to bribes as the mandarins on earth). Confucius preferred to speak of heaven instead of God and gods, probably in order to avoid confusion with such beings called gods at the time, but he allowed error to have its own way. He sacrificed to the spirits as if

they were present (Anal. III, 12) and believed in the effect of exorcism (Liki), placing himself in court-dress at the entrance of his ancestral temple.

13. Confucius placed his ideal government not in the future, but in the past as an accomplished fact. What was possible then, must be possible at any time, as man and the laws of the universe remain the same.

14. Human nature is of the same kind in every man; every one can become a sage and reach the same standard, though under difficulties; no excuse is allowed for not reaching the moral standard.

15. Education is required to make man conscious of what is in his nature and of the duties he has to perform.

16. Example is the most effective teaching.

17. All fundamental views of Confucius are optimistic; human depravity and sin are not taken into account. As sin was left unremoved, nothing but failure could be the result.

18. Confucius regarded the model of antiquity as the only safeguard against all error and misrule. Every new measure had to be proved to be in accordance with the ancient patterns, which led to much sophistry and fraud.

19. Strict ceremonial observances Confucius regarded as indispensable. He considered them to be the highest perfection of human action. Every performance in human life and death was regulated by minute rules. Minister Yen's objection.

20. Ancestral worship became the characteristic feature of Confucian religion. The aim in it is apparently to confine religious worship to the worshipper's sphere of life. This was a failure, as it favoured the spread of Buddhism, and idolatry increased in the course of time.

21. Confucius laid much stress on the five human relations, the first of which is that between husband and wife. He had, however, no word of comment on the disgrace of the Imperial harem, nor on the prevailing evil of polygamy; consequently he had no influence on the elevation of women. Confucius had a low opinion of female nature. He demanded the strict separation of the two sexes, he allowed no social intercourse between the two. Females should not appear in public, not even be heard of, neither for good or evil. If they had to walk on the streets, they should take one side of the road, the males the other.

Young people of different sex should not speak nor look one to another; they were not allowed to choose a companion for life; marriage was negotiated by the parents through a go-between without the least reference to the feelings of the young people, for

marriage was regarded as a duty to the ancestors, not as a means of promoting the happiness of the young pair.

22. Confucius attempted to strengthen those in power by his principle of authority and subordination. In allowing, however, rebellion of subjects against tyrannical rule, he not only justified the extinction of the two dynasties before his time amidst much bloodshed, but encouraged the fifty similar larger attempts and the hundreds of local risings after his death, in which many millions of lives were sacrificed.

23. Confucius never thought of a legal check to tyrannical excesses. It is true he may have hinted at hereditary succession as the cause of the existing imperial weakness by praising Yao and Shun, who had passed over their own sons and elected the worthiest man of the empire to be co-regent and then successor. He even suggested the thought that he himself would be the man for such a position even in a small State. But no other sage-emperor has been on the throne of China after the death of Shun, about 4000 years ago, who appointed another sage as his successor.

24. Confucius taught according to the second book of the *Liki* the duty of blood revenge, the bad effects of which are evident even in the present time.

25. We see that three of the highly extolled Confucian social rules* are not fit for moral standards; their practice has been of disastrous consequences, a fruitful cause of disorder in the history of China.

26. The fourth relationship between elder and younger brother binds every younger brother for ever to submission under his oldest brother without prospect of ever attaining to the rights of full manhood. This principle works well in the comparatively few noble families and in a primitive state of rural society, but is an impossibility among the inhabitants of large cities and among the working classes in China.

27. The best teaching of Confucius and his school is on friendship, but I must leave it to the Chinese to find out, whether Confucius ever found such a friend, and whether he himself became one to somebody else. The same is true of Mencius. I know Confucius was often friendly, but this is different from being a friend. See Dr. Legge's remarks on Confucius' reliability in regard to speaking the truth, Vol. I, 79. 100.

28. Confucius, when in high office, had a rich and influential man, named Shao, summarily executed instead of transforming him by his saintly virtue according to his theory (see *Kia-yü*). That he

* Father and son (ancestral worship); husband and wife; ruler and subject.

punished a father together with his disobedient son for not having given him a better education, shows Confucius in this respect as superior to modern Confucianists.

29. Confucius must, nevertheless, notwithstanding many defects of his doctrines, be called the greatest Chinese teacher of the Chinese. He is the embodiment of all the ideal qualities of the Chinese national character, the incorporation of the Chinese national idea. This is the secret of his strength and of his weakness. The mind of the Chinese is shaped by their course of study, by their Classics, and to Confucius they owe these books.

30. Confucius is worshipped as the teacher of all Chinese, but not as a helper in times of need. For this purpose an ancient warrior (600 years younger than Confucius) has become more popular than any other object of worship (Kuan Ti, the god of war). For mercy and grace the Chinese adopted a Buddhist god, turning him into a woman, Kuan Yin, the goddess of mercy. We see here the three essential qualities of our Saviour divided into three distinct individuals, *i.e.*, revelation of eternal truth (the divine teacher); power and safe protection against all enemies, visible and invisible; mercy and grace to the repenting sinner by pardon and forgiveness.*

[Note by P. Kranz: In the Records of the Parliament a note is here inserted after Part II: "Prof. Faber did not discuss the Sacred Books and the Schools of Confucianism." Also among his manuscripts I do not find anything with reference to these originally intended third and fourth parts of his paper. So I suppose, he omitted these two parts, fearing the Paper would become too long. But I found on some slips of paper, kept by Faber in the same cover as the other loose sheets referring to this essay, the following dates of the life of Confucius and some general remarks about him:]

LIFE OF CONFUCIUS.

B. C.

551. Born.

549. His father died.

532. Married.

531. His son Li born. Keeper of stores of grain.

529. Begins teaching.

528. His mother died.

524. The Chief of T'an visits Lu.

523. He studies music under Siang.

517. Minister Mang Hsi orders his son to become Confucius' pupil. Visit in Chou.

516. Duke Ch'ao of Lu, defeated by the three families—Ki, Shuh and Mang—flees to Ts'i. Confucius to Ts'i.

* Cf. Faber's critique of Confucianism in the China Mission Hand-book, p. 1-11, reprinted as appendix to his "China in the Light of History;" also my pamphlet, "Some of Prof. Legge's Criticisms on Confucianism" and my Chinese tract "Christianity fulfils Confucianism."

514. Return to Lu. Officers of the three families. Yang Ho wishes to employ him.
501. The officers defeated ; Yang Ho flees to Ts'i.
500. Confucius magistrate of Chung-tu, then minister of Works and of Crime.
499. Lu and Ts'i covenant at Kia-kuh.
- 496-483. He wanders from State to State. Ten months at Wei ; he receives a revenue, starts for Ch'iu, but returns from K'uang. Lady Nan Tsz. At Ch'eng at the east-gate like a "stray dog."
494. At Ch'en.
493. Confucius breaks his oath in going from P'u to Wei.
- 492-491. In Ch'en with the warder of the city wall.
490. He goes to Ts'ai ; no provisions on the way. To the capital of Ts'u ; the Premier against him.
488. Back to Wei. Duke Ch'u against his father.
483. Return to Lu. Duke Ai. Ki K'ang chief. Music reformed. Study of Yi-king.
481. Ch'un Ts'u completed.
479. Confucius' death.

GENERAL REMARKS ON CONFUCIUS.

Confucius was not a dreamer who construed a world of opinions. There were at that time, as in all times among somewhat civilized people, too many opinions in the world. Abstract thinkers lose their contact with the realities of human life to a degree. Confucius, though the most learned scholar of his time, confined his studies of mankind to the men he saw around him and their needs. He was a man of political instinct and of social feelings. Though he did *not sacrifice himself* for the welfare of the people and never identified himself with the poor and suffering, but always maintained an aristocratic dignity, he clearly understood the duties of the government towards the people. Man is a social being and must be treated as such in his social relations, not as an abstract individual. Recognising social relations, there must be the distinction of superiors and inferiors ; equality is a social impossibility. Though he had no place nor part for the people in the government, Confucius taught the same moral nature of all men and thus an *essential equality*. He spoke not only of the duty of the inferiors to obey, but also urged on the superiors the higher duty to govern well, to provide for all the necessities of the people and to help them to develop their moral nature. Every metaphysical politician is in danger of pessimistic views, finding it impossible to carry his ideal out among the people. The best Taoists became

sceptics, pessimists, and as such repulsive or even cruel. Confucius' personal experience was discouraging; he also became dissatisfied and wavering towards the end of his life, but this was in contrast with his own optimistic doctrines which remained untouched. Man's nature being good, he only needs some instruction to make him conscious of his duty; there can then be no difficulty to make all people virtuous. A sage as king can accomplish it. Then all nature will be in harmony and heaven be found on earth. We see the practical Confucius was after all a mere theorist. We can see his failure, but we must also acknowledge his partial success. It was not Confucius, nor his doctrine, that saved China from falling into anarchy. The course of history went against Confucius for 400 years. His teaching of the social duties and his principle of authority, which had been kept in the hearts of a few, became then gradually recognized as the pillars of Chinese government.

(Part III and IV are omitted).

LAST PART (V) MODERN CONFUCIANISM.

Principal Literature: All Historical Works. Matuanlin and other Encyclopedias. The Statutes of the Present Dynasty. Criminal Law. *Peking Gazette*. Blue Books. Imperial Almanac. Sacred Edict. School Books and Helps to Students. Street Tracts. On the Life and Temple of Confucius. One Hundred Examples of Filial Piety, an enlargement of the earlier edition of twenty-four examples.

If Confucius and Mencius would return to earthly life and pay a visit to China, they would probably not recognise it as their own native country!

1. Its size has been multiplied not by peaceful attraction of neighbouring States, but by bloody wars and suppression. The Ts'in dynasty extended its Imperial sway south of the Yangtse River to the Canton province. The Han conquered those districts finally and made them provinces (Fuhkien, Kuang, Yunnan and part of Szechuen). The Tang conquered Corea after several years of hard fighting. War with the northern tribes of Mongolia and Manchuria and of Thibet continued through all Chinese history. The Tartars ruled over parts of China from 907-1234. The Mongols from 1206 till 1367. The Ming were Chinese and ruled from 1368-1643. Since 1644 Tartars rule again. They have added to China by conquest Mongolia, Kashgar, Ili, Thibet, Formosa. The hill tribes never submitted themselves voluntarily to Chinese civilisation, but were, many times, nearly exterminated by overwhelming Chinese military forces. China's enlargement to the present gigantic size is due to the sword and bow and during this dynasty to superior weapons than those subdued tribes could bring

into the field. Mencius would call these conquests, as he called those of the Warring States, "*wars of unrighteousness.*"

2. Confucius and Mencius would find the constitution of China changed, all fental States absorbed into one central State. Every mandarin holding office only for a short period of years in one place, which gives him no opportunity for great undertakings in the interest of the people. Not only titles but also offices are sold to unworthy persons.

3. They would see ruins everywhere, roads and bridges not in order, traces of huge inundations, fields lying waste, people starving from famines, pestilences arising from uncleanness, and to all these miseries heavy likin-taxes exacted everywhere.

4. They would see splendid temples and rich monasteries all over the country to a hundred thousand, but the majority of the people living near them poor and sunk in the vice of opium, gambling, etc.

5. They would find most of the temples dedicated to gods, of which they had never heard, being of later date. They would feel sorry that even the great duke of Chou had been turned out of his place of honour and that Confucius himself was made to displace his ancient teacher.

6. Confucius would notice with disgust, that in the temples in his own honour several thousand heads of cattle, an equal number of sheep, pigs, fish and fowl were slaughtered every year, and ten thousands of pieces of silk burnt, which had never reached him in the other world, and if they had, he would not even have room enough to store them. He would shake his head saying, "the Ancients did not do so; how can people be so foolish and invite my presence to 2,000 distant places at the same time? How could I manage to be present everywhere? The ancients did it at one place only and thought it enough. Why should not the silk be given to poor deserving scholars, many of whom walk through the streets in dirty and miserable clothing; why not honour me in the poorest of my followers?—disgraceful!"

7. Confucius and Mencius would come across benevolent institutions and rejoice at their sight and over their charitable aim, but they would soon discover, that a large proportion of the funds found its way into the pockets and bellies of respectable managers, dressed in long silk robes.

8. They would find everywhere in China a considerable change in the style of dressing. They would also observe males wearing a queue. "It is not a custom of the Middle Kingdom," they would exclaim, "we only saw it among some barbarous tribes to the N. E. of China." In seeing the small feet of women, they would turn

pale and say : " Is it punishment ? Are their feet cut off and only the heel left ? " " No," the smiling husbands would answer, " it is for beauty, an improvement on nature ! " " O, how sad," they would respond with a sigh, " to consider it beauty, when the noble human form is turned into the shape of the feet of cattle, but even cattle can use their feet ; they are strong and swift ; here nature is spoiled and you mean to improve it ? How sad, how sad ! "

9. Visiting a high-school in the city, they would find the books looking very different from those they had used, printed on paper, bound in volumes, containing characters of a form quite unknown to them ; they could not make out one sentence ; the students using brushes and ink for writing instead of the ancient iron stiligo ; neither Confucius nor Mencius could succeed in writing one graceful character with a brush on paper. The language of the teacher and of the students also differed so much from their own that both exclaimed, " How strange, how strange ! "

10. " Come brother Mencius," said Confucius, " let us take a walk to the next city. I know it is a pleasant road, shady and not too far." Mencius was also tired of the shaking car, and gladly consented. They went together, but found the road without tree ; only four or five isolated ones remained at long intervals. They also noticed the road often making sharp turns, which increased its length to more than twice the straight line distance. " Why has this been done so ? " Confucius asked an intelligent looking man, who rested under one of the trees. " Fung-shui," was his reply. " And why were the trees cut and no others planted ? " " They injured the Fung-shui," was the answer. Mencius noticed some pagodas in the distance. " What strange buildings those are," he said. " Who lives there ? " he asked a passer-by. " Nobody " " Are they pleasure towers to enjoy the beautiful scenery ? " " No, they cannot be ascended." " What then is their object ? " " Fung-shui," he said. Confucius pointed to the shoe-like masonry scattered over the hills. " What are they for ? " " Those are graves." " But why this peculiar shape ? " " To offer sacrifices to the deceased." " Oh," said Confucius, " I never did so, nor have I read that the ancient sacrificed to the graves." " Nor did I," said Mencius, " but there was a custom forming in my time to sacrifice to the presiding spirit of the locality where the grave was situated. I cannot understand, however, why the graves are scattered about so much, mounds being seen everywhere in cultivated fields, in gardens, before houses, some even obstructing the roads ; why is that ? " " Fung-shui," the man answered. " What then do you mean by Fung-shui," Confucius and Mencius exclaimed with an impatient voice, " we know nothing of the kind, nor is such a phrase mentioned in the

ancient records." "It means good luck," said the man. "Strange indeed," said Confucius, "to expect luck from such external things; it is in contradiction to the teachings of the ancients, who cultivated virtue and expected blessings from Heaven!"

11. Walking one day through the streets, they saw crowds of students enter the gate to an extensive building. "What on earth may this mean?" asked Confucius of one of the students. "Examination!" answered the young man, astonished at the question. Confucius inquired more into the matter. Both he and Mencius shook their heads and said: "Far away from the pattern of the ancients! Nothing but phraseology and empty routine. Where is the purified *character*, the basis for the emperor as well as for the common people? Can you in this way get men, strong to withstand all temptation, strong to overcome the evils of the world, strong to sacrifice themselves for the welfare of the people?"

12. Passing by a large book-store they entered and looked about, surprised at the thousands of different works. They spent some days to examine their contents. "Alas," said Confucius, "the same state of things which I found in China 2400 years ago and which induced me to purge the ancient literature from thousands of useless works. I found only a few, filling five volumes in all, worthy to be transmitted to after ages. Is nothing left of my spirit among the myriads of scholars professing to be my followers? Why do they not clear away the heaps of rubbish that accumulated during twenty centuries? They should, like myself, transmit *only the essence of former ages* to the young generation as an inheritance of wisdom, which they have to turn into practice and to increase. Shall I send you a broom? Or do you wait for me to return? Have you not my example? Alas, that the heaps of old rubbish are allowed to suffocate the germs of young growth in the Middle Kingdom!"

13. A gentleman invited them into his house; there they were asked to take chairs. They looked around for a mat spread on the ground, but seeing none, they followed the example of their host without saying a word. After some polite words, pipes were handed to the sages. They had observed before, that almost everybody in China, male and female, used a similar instrument to draw in smoke and puff it out again. "It is no ancient custom," said Confucius, and Mencius nodded assent, "the ancients valued pure air most highly." Tea was offered. Both sages shook their heads; it was neither water, nor was it soup, but as they had refused the pipes, they wished to please their host in this respect, especially as the perfume of the tea was agreeable and its effect refreshing and harmless; a good explanation of the infusion could also be given

either as flavoured hot water or as thin soup, bringing it thus in connection with ancient usage.

14. Seeing many arches erected in honour of famous women, they wondered again, that the fame of women should enter the streets and be proclaimed on highways. "The rule of antiquity," said Confucius, "is that nothing should be known of women outside of the female departments, neither good nor evil." They found out that most of the arches erected were for females that had committed suicide, or for cutting a little flesh from their own body, from the arm or thigh, as a medicine for a sick parent; others had refused marriage to nurse their old parents; a few, for having reached an old age and others for charitable work. Though neither Confucius nor Mencius agreed with most of these reasons, they as sages thought it better not to raise an objection if the praise would only be confined to the inner apartment. "Will not strangers think that the arches commemorate all the female virtue in China and that it must be rare indeed?"

15. Many other things which they saw and heard, they did not approve, as the Imperial sanction of the Taoist pope, the favour shown to Buddhism and especially to the Lamas in Peking, the widespread superstition of spiritism, worship of animals, as the fox, tiger, monkey, snake, (stone-) lions, of trees and stones, the clay-ox at the reception of spring, fortune-telling, excessive abuses in ancestral worship, theatrical performances, dragon-boat festival, idol processions and displays in the streets, infanticide, prostitution, retribution made a prominent motive in morals, codification of penal law, publication of the statutes of the empire, cessation of the imperial tours of inspection, and many other things. "The Middle Kingdom is changed, my brother," said Confucius with a sigh; "if I should live again on earth, I should need not only fifty years, but a long life-time to study Changes."

16. On their way back to the other world, they came across a railroad. The steam engine whistled and passed in full speed with a dozen of cars behind it. They saw in the next harbour steamers of immense size moving on quickly, even against wind and tide; they saw lamps, brighter than the moon, lighting themselves, burning without oil, and they saw many other things. "Wonderful, wonderful!" they both exclaimed more than once. Then turning to a multitude of scholars gazing after him, Confucius said: "The spirit of the ancients has come down on earth again, now appearing in Western lands as millenniums ago in China. Those sage rulers of ancient China exerted themselves in all kinds of work for the good of the people; their methods of agriculture were the best known in the world; their mining processes productive in all kinds of metals

and precious stones, and the industrial arts developing from generation to generation; their knowledge of medicines, of textile plants and silks, of dyeing in many colours, of embroidery in beautiful designs, of carving wood and cutting stones, of architecture in building temples and palaces; their locomotion by water and on land, using wind and the strength of animals as moving power; their methods of war and military tactics leading to victory over all their enemies; their educational system; their benevolent and righteous government,—*this* made ancient China the first power in Asia, if not in the whole world. Our sages kept China marching on at the head of civilisation; all nations around us looked up to China with awe. Others have now surpassed you. O my little children, all ye who honour my name, the Western people are in advance of you. Therefore learn from them what they have good, and correct their evil by what you have better; this is my meaning of the great principle of Reciprocity!"

*The Jesus Teaching and the Civil Government as
viewed from a Chinese Standpoint.*

BY REV. WM. ASHMORE, D.D.

THE Jesus teaching has come to China. It began to be taught a little in the days of Kiaking. A man named Morrison came to Canton. He was followed by a few others, among whom were Legge, and Gutzlaff, and Bridgman, and Medhurst, and Milne, and Williams, and others. But at first they did not make much progress, for people did not apprehend, and did not care to inquire. Furthermore the missionaries had to consume much time in getting ready—in making translations and in preparing statements of who they were and what they had in mind, so as to remove peoples' doubts and suspicions. At the end of thirty years after Morrison came to China, there were only a few over ten missionaries and not more than a few tens of converts in the whole empire.

The high officials did not like the Jesus teaching from the very start. This was not because the Jesus teaching had shown itself to be bad, or had made any trouble, but it seemed so much like the Lord of Heaven teaching (the Roman Catholic) which in time past had made them a deal of trouble. So on mere suspicion they opposed the newly-arrived Jesus doctrine, just as they had long opposed the Lord of Heaven doctrine; they did not see the differ-

ences between the two teachings, for while there are some things alike there are things so totally unlike that the Jesus people and the Lord of Heaven people never worship together.

Bye and bye a treaty came to be made by which it was agreed that, whereas the two teachings both taught morality they should be tolerated and not persecuted. Anybody could believe or not believe just as he pleased; just as he could believe or not believe in Buddhism, or Hinduism, or Mahommedanism as he pleased, and nobody should persecute him just because in his mind he did not think just as his neighbor did; or because he did not worship the same Lau Ia and in the same way the other did. In granting this the high officials said the permission never could make any trouble, for that nobody would care to believe the Jesus doctrine (for example), and that when the handful of missionaries that were now here should die off or get tired and go home, nobody would come to take their places, and so the whole delusion, as they considered it, would die out of itself. Among those who looked at it in this way was the noted Tseng Kwo-fan.

But, now, things did not turn out as they had calculated. When one missionary died off or broke down and had to retire, two or three, or half a dozen, would come in his place, and now behold they have multiplied and multiplied until there are some twenty-six hundred of them in China. These men and women are not shut up in a few open ports, but are scattered inland and all over the country and are in all the provinces, everywhere preaching their doctrine with a mighty intensity of conviction day and night. Moreover they establish hospitals and freely heal the sick and help the poor and make multitudes of friends wherever they go. And now, instead of a few tens of converts, they have many tens of thousands, and will soon have many hundreds of thousands. And these converts are found everywhere in town and in country, in valleys and on the hills. They cling to their new belief with such tenacity that neither fire nor sword can make them give it up. Nor can it be said that they are "all ignorant people" and number only "the riff-raff of the town." To be sure there are unlettered people among them, but there are also scholars, and the latter are multiplying all the time, and there are rich men and influential men, and there are already beginning to be officials among them. Furthermore they have established a good reputation for themselves where they are best known. To be sure there are some pretenders among them, but such persons meet with no favor, and when found out are dismissed in disgrace from their teaching temples. It is universally understood that lying and cheating and opium smoking and debauchery are denounced, and that

honesty, truthfulness and obedience to law are enjoined among them. Surely people of that kind cannot be considered objectionable people to have around. Everybody must admit that.

Another thing is apparent. It is certain that the Jesus converts are destined to become a mighty host in the land. One common spirit sways them even now, and in course of time they will come to have a tremendous influence all over the empire. They will be educated too, for they are pushing schools in a way that our Chinese teachers have never thought of. Indeed it is certain that they are to be the men of the future. This being the case how should we act towards them? It would be a stupid and a senseless thing to try to stamp out the Jesus teaching and the Jesus people as we would grass that is on fire. We never can succeed; we should only burn our clothes and scorch our feet. The Boxers have just tried it. They have killed off many thousands. Yet now, already, the teaching temples are more crowded than ever, and soon there will be ten learners where before there only was one. Is it not better to make up our minds to get along peaceably together and, what is better, to make the Jesus people the best and the strongest of friends? In order to this let us lay aside our dislikes and study up the Jesus teaching thoroughly, to be sure that we know what it is, and what is behind it all, to give it such power and momentum among us. Let us go back to the most ancient days—days more ancient than the days of our own Chinese sages—and then learn about the ANCIENT PREDICTIONS OF THE JESUS TEACHER.

ANCIENT PREDICTIONS ABOUT THE COMING OF THE JESUS TEACHER.

In China we love to go back to the days of our sages. The West also has had ancient sages. We learn that from our own books of wisdom. It is a long time back to Confucius and Mencius, but before that, even, there were famous wise men in the West. One of these was named Daniel, another Ezekiel, another Jeremiah, another Isaiah, another Solomon, another David, another Samuel, and another Moses. These men lived, some of them two hundred, some near five hundred, and some near a thousand years before Confucius was born. One of them, Solomon, who lived four hundred and fifty years before Confucius, prepared and put in order three thousand proverbs full of marvelous human wisdom. These men had the ear of heaven. The God of heaven Himself spoke to them and told them what a wonderful thing He Himself intended to do some day, on the face of the earth, in the ages to come. These men wrote it

down and transmitted it to the myriads of people yet to be born. They said that the living God of heaven would some day send to the earth a great teacher from heaven who would be the light of the world and the life of the world—that whosoever listened to Him would be saved and whoever listened not would be lost, for such was the irreversible decree of heaven. They told when and where this great teacher would be born, in a small village called Bethlehem. When He came He would proclaim the will of heaven, He would Himself make an expiation for the sins of the whole world by the offering up of His own body unto death. They said that because He was too good and too holy to pander to the bad tastes of men therefore men would reject His teachings (just as other times Confucius was rejected) and would hate Him and kill Him, but that after he had been slain, in three days He would rise from the dead and would ascend to heaven, where He would remain until a time came, fixed of heaven, for the restitution of all things, and that then He would come down out of heaven in power and great glory, attended with ten thousand times ten thousand angels, and would raise all the dead out of their graves and pass judgments upon them.

THESE PREDICTIONS HAVE BEEN AND ARE NOW BEING FULFILLED.

Jesus, the death-suffering and the life-giving teacher, was born in Bethlehem, just as had been foretold many hundreds of years before He came. At thirty years of age He began to preach. He chose twelve men to be with Him to hear and to transmit His doctrine. He performed many mighty signs and wonders: blind people were made to see by a touch of the finger, deaf people were made to hear, palsied people were made well, lepers were made clean, and dead people were brought back to life. He spoke as never man spoke. He did wonderful works which none other man ever did, just as had been foretold. But they hated Him without cause and slew Him just as had been foretold. On the third day He rose from the dead just as had been foretold. He gathered His disciples around Him and charged them to go forth into all the world and preach the good news of expiation for sin to all nations and to every creature that is under heaven, bidding them to observe all things which He Himself had commanded. Before they had gone over all the cities of the earth He Himself would come again and would gladden the whole world with His presence. All the princes and kings of the earth would honor Him and serve under Him as King of kings and Lord of lords, and all nations would love and obey Him. Having delivered His great world message, and in the presence of five hundred brethren

at once, He was taken up out of their sight and went away in the clouds of heaven.

The Jesus teachings were many and varied; they apply to men in all the five relations of life, and concern not only the life that now is, but, in a still more wonderful degree, the life that is to come, for when Jesus came He came to reveal to men the living and eternal and infinite God and to bring life and immortality to light. While we might speak about what He says of each of the five relations we are to speak of only one of them here.

THE RULERS AND THE PEOPLE.

By the Jesus teaching we mean now not only what He taught Himself but what was more fully expounded by His own immediate disciples who were instructed personally by Himself.

Jesus, the Master, taught: My kingdom is not of this world. If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence. And when one of His disciples drew his sword and cut off the ear of one of the men who seized Jesus, Jesus said to him, Put up thy sword again in its place, for all they that take the sword shall perish by the sword. And at the same time He touched the servant's ear and healed it. And again when called upon for tribute, he paid it, even when not due, lest He should offend them.

Paul, the disciple, taught: Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation. For rulers are a terror not to good works but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shall have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil be afraid for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon them that do evil. Wherefore ye must needs be subject not only for wrath but also for conscience sake. For for this cause pay ye tribute also, for they are God's ministers attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor; owe no man anything but to love one another, for he that loveth another hath fulfilled the law,

What more can a good magistrate desire?

and

What more can a good subject render?

The Jesus teacher teaches his disciples to pay his taxes, to be obedient to his magistrate, to fear him and honor him, not to have anything to do with triad societies or Ko-lau-huis or any other secret and mischievous organization; to live on good terms with his neighbors; not to cheat people; nor to tell lies; nor be a gambler or an opium smoker, or a law breaker of any kind; if he hears of any wicked thing being hatched in secret it is his duty to go and inform the magistrate. He also teaches his disciple that when he goes to get a deed stamped he should tell the actual truth about the price paid and he himself in this respect sets an example to be followed. Ordinarily the Chinese do not do such things, nor do the ordinary Chinese honor and obey their magistrates from any motive so lofty and powerful as does a Jesus disciple; the former respect him because he gets his power from some still higher official, but the latter honors him because he gets his power from God. Even though a magistrate be froward, still the disciple is taught not to rebel and make trouble but to have patience till the Lord's time comes for a change. In a certain case the Master might have declined to pay tribute, but he chose to submit to an exaction and paid without murmuring. Then, to note what the great Master said about His kingdom not being of this world. If it were like any other kingdom His servants would turn soldiers and fight, but He tells them not to fight but to put up the sword in its place. His kingdom is to be a kingdom of peace, and He is to be a king of righteousness. Therefore those who are preachers of His doctrine are not to meddle with the affairs of State; nor to be graded as mandarins and ride in official chairs and come and go with pomp and parade, and gongs, and fire-crackers. All such things as have been introduced of late in connection with the priests are at variance with the teachings and the examples of the great solitary one, the teacher of angels and men. The Jesus teaching repudiates all this, and the Jesus teachers never ask to be treated as mandarins, but wish to be reckoned simply as good and true men, in no way claiming honors extorted from the Chinese by the ambassador of just one foreign government at Peking. None of the other governments will have anything to do with such a mixing together of State officers and religious affairs, of mandarins and priests.

WHAT MORE CAN WE ASK?

We come back and repeat the question, What more can we ask? What more can any loyal Chinese ask who loves his nation and wishes to see his own rulers honored and respected and fairly treated. If this be the true nature of the Jesus teachings, then

instead of less of it we need more of it. We need more people of our own who will render to all their dues, tribute to whom tribute, custom to whom custom, honor to whom honor, fear to whom fear, and who will pay their debts and owe no man anything but to love him; and who will pray for kings and rulers and for all that are in authority, that we may lead peaceable and quiet lives. And if this is what the Jesus teachers inculcate and practice, why then we ought to have more of them come in to help our people to become good law-abiding subjects. We have done a foolish thing by persecuting persons who are our best and most disinterested friends.

By all means let us look into this thing. Let us get their books and see for ourselves. They ask us to do it. Let us ask about their schools and their hospitals and give them a chance to state their own case and then we will know.

AND STILL SOME DEMURS.

Oh yes, it will be said, that is all right enough, and yet are there not some things in which there is danger of friction between the Jesus teaching and certain established usages and ideas among the common people—on such subjects as the assessments for Lau Ia worship; the worshipping of ancestors; alleged superior privileges granted to the Jesus disciple by foreign treaties, woman evangelists, etc.? In reply we say: By all means let us look into these subjects also. This we will do at another time.

A Study of an Incident in the Boxer Rising.

BY REV. F. W. S. O'NEILL.

IF a variation in the accustomed orbit of a planet should occur, painstaking scientists would immediately set to work to discover the cause. And is not a grave eccentricity in the human orbit worthy of as patient investigation? Is not the bursting of a social volcano of infinitely more consequence to mankind than any Krakatoa eruption? Particularly is it so when we feel certain that in the silent interval the deadly fires of mistrust and hate, which gave rise to one explosion, are still smouldering on and may at any time burst forth afresh. Take, for instance, a striking phenomenon which took place on the summer day of 1900 when the large Protestant church of Moukden, with its pagoda-tower, went up in flames. We are told that the appearance of the first column of smoke was the signal for a widespread paroxysm of joy. Ordinarily staid and quiet members of the community had become all at once intoxicated with a sort of frenzy of delight.

Here then is a problem in social dynamics. No earnest observer of these potential children of God can be satisfied to pooh-pooh the occurrence as an unintelligible freak, not worthy of sympathetic attention. Human nature is at bottom rational, and Chinese human nature, notwithstanding its peculiar divergences from the Western type, is essentially so. Should it be suggested that ignorance and suspicion offer a likely explanation, one may reply that these elements doubtless form predisposing negative conditions. But something more than the prepared soil is needed in the shape of an efficient germinating cause. Let us see whether the consideration of illustrative events elsewhere affords us any data towards finding out

THE RATIONALE OF THE PHENOMENON.

The history of persecutions is a remarkable comment on Our Lord's statement, "My kingdom is not of this world." For it was on the wheel of politics that martyrs, generation after generation, have been broken. The Master Himself was arraigned on a political charge. In the eyes of His countrymen He was an anti-nationalist, a Messiah without a patriotic programme. And did not the barrister retained for the prosecution make a strong point in his case against Paul of the allegation that he was "a mover of insurrections?" Why did the Orthodox church, though for years well aware of Count Tolstoy's theological opinions, only recently decide to excommunicate him? Was it not because his teaching was thought to be becoming a menace to the State? The relation between the kingdom of Christ and the kingdoms of this world will no doubt remain a vexed question until the morning dawns, when the latter shall have been merged in the former. On the one hand, Henry VIII objecting to interference from Italy in his private affairs, and Luther braving Leo X and Charles V at the moment when Germany, galling under the foreign yoke, was eager to fight for liberty, are examples of the way in which the divine wisdom shapes the policies of nations for His own great ends. On the other hand, how familiar to us evangelicals is the dread of the mere name of Jesuit, a vague repulsion as from a nightmare! And why? Because, for one thing, he is assumed and not without ground, to be a designing schemer, probably a traitor to the country he happens to be in. Speaking at Basle on the Zionist movement, Professor Heman urged that missionaries to the Jews should change their tactics, seeing that hitherto the missionary, in leading individuals to join some Christian church, appeared, from the view-point of the Jews, to be making them renounce their nationality. We have here the crux of the matter under consideration. In what respect were the

delirious citizens of Moukden different from the wildly excited populace of Athens during the so-called gospel riots in November of last year? Both cities beheld an unusual explosion of national feeling; in Greece because of an alleged intrigue on the part of Russia, in Manchuria because of a suspected plot on the part of foreigndom generally. And if any one is inclined to believe that the Celestial is lacking in patriotic sentiment, let him remember the terrible proverb that rang pitilessly in the ears of the hunted Christians, "He who is devoid of poisonous severity, cannot be manly" with its complement; "he whose capacity is small, cannot be a superior man"—capacity, that is, to meekly swallow insult. This is the Chinaman's philosophy of revenge. The horribly atrocious treatment of unoffending women and little children, so staggering to the Western mind, was but an outstanding illustration of a fixed principle of native practice, viz., prolonged submission to ill-treatment without a word of protest, but when the watched-for opportunity arrives, then to the winds with every trace of friendliness or mercy and "pluck up the grass by the roots!" Who could have guessed that the colonies of Greater Britain would have sprung with such fervour to the help of the mother-country, until the touch-stone of the war was applied? It needed but the visible proof that the Flowery Land had dared for once to defy all the power of the "out-kingdoms," for once had shaken off the incubus of the unwelcome intruder, and, as by a wizard's touch, the floating germs of instinctive national spirit burst into full bloom in an instant.

"No Bishop, no King," is a pregnant motto of far-reaching import, for it presents one aspect of a generalization writ large on the story of the faith, a generalization indicative of man's misapprehension and distrust of God's purposes in every age. The Roman maiden shrinks from the idolatry of Emperor-worship and is flung to the lions. The Scottish covenanter will have none of the king's liturgy and is hounded to death by dragoons. The Russian stundist wishes to have his own hours for united devotion in his own way and is driven out of house and home. In each case the kingdom of time is afraid of the kingdom of eternity, suspecting it of treachery.

Bearing in mind such thoughts as these, let us turn to notice what perhaps we may designate

THE MORAL OF THE PHENOMENON.

Obviously the Moukden incident, regarded as typical of the catastrophe of 1900, was meant for our instruction in more ways than one. But, as it required the agony of the Indian Mutiny to teach the British to respect native prejudice and custom, so may

we not say that a like dearly-bought lesson was necessary here? While the missionary does not imitate the Customs' officer off Foochow who applied a boat-hook to poor oarswomen in order to clear the way, still there is a factor in his attitude which may be easily misunderstood. At the last Ecumenical Conference, Dr. Barkley, formerly Judge of the Supreme Court of the Punjaub, affirmed that "in some European countries the idea" seemed "to prevail, even among statesmen, that British missionaries in countries not under British rule, are emissaries of the British government, whose duty it is to seek to extend British influence and to instil a desire to come under British protection in the minds of the people among whom they work." Is it any wonder, then, that not only the untutored masses but also the educated classes of this empire should entertain exactly the same idea? Addressing the Students' Conference at Matlock in 1901, Mr. Rallia Ram, of Punjaub University, placed first among the difficulties in the way of the English missionary the fact of belonging to the ruling race. While we are differently situated, we can hardly fail to perceive how heavily handicapped in the pursuit of its spiritual mission is the church of China by our not being amenable to the government of the land of our adoption. The moment a native joins our ranks he is practically cast off by the powers that be. He has put himself outside the family of the Emperor's loyal-hearted children. The logical corollary is that he looks to the new Guild to back him up through thick and thin. But how, it may be asked, is it possible to remedy this apparently inevitable drawback? From the point of view of statecraft, to avoid future international complications by cutting the Gordian knot, Sir Robert Hart deliberately recommends that henceforth treaties should be based on the abolition of the extra-territoriality clause. He thinks that the stream which has vitiated the last half-century of foreigners' intercourse with China would thus be dried up at the source and that the confidence of the people would be won. In the face of the abounding iniquity of Celestial justice, that is a daring proposal. Yet if a brilliant administrator of unrivalled experience is not afraid to make such a paradoxical suggestion in the interests of commerce, how much more should the herald of peace and goodwill welcome it gladly in the interest of the cause he has at heart? For we are bound to do all in our power to counteract the influence of the fatal policy of demanding square acres of an alien territory in lieu of missionaries' lives, of which Kiaochow is so glaring an instance. Forming a bright set-off to action of this kind the United States has lately shown to the civilized world a rare example of Christian vengeance in magnanimously returning the larger part of its stipulated indemnity to the

guilty Imperial government. Would He who laid aside His nationality and condescended to be enrolled in the Roman census, who refused to speak the word that would have summoned to His aid against the awful injustice of His adopted land, the legions of His own country, to-day regard any similar line of conduct as quixotic? What is recorded of the Apostle of the Gentiles shows us, indeed, that we may sometimes be permitted to stand upon our rights. Yet this does not constitute the irresistible attraction of the Religion of the Cross. And the inspired author of the law of Christian expediency,—“If meat maketh my brother to stumble, I will eat no flesh for evermore,”—made it his rule to waive his just claim to a preacher’s stipend. Kenosis for the sake of self-culture is a feature of Bdddhism; self-emptying for God and one’s fellow-men is a distinctive note of the beauty of our faith. Moreover, let it be observed that Paul’s appeal to Cœsar was away from the judgment of his own people to a foreign heathen tribunal. In the marvellous providence of God, the Tarsus family had somehow gained the coveted boon of citizenship for the protection of the apostle’s person, not that he might be able to petition a Gallio about a case of petty tyranny in Corinth.

The redeemed China that will take its appointed place in the coming “Parliament of Man” is not to be a diluted compound of America and Europe. The sooner the extra-territoriality article is expunged, the sooner may we expect to see the native church growing into an independent living organism, bringing its own grand contribution to the interpretation of divine things to put alongside the legal exactness of the Latin theology and the metaphysical subtlety of the Greek. The continent which gave birth to all the great ethnic religions which have endured, will, when its eyes have been unsealed to behold the light of the world that shone first on its shores, assuredly yet become a teacher and leader of mankind. By making ourselves of no reputation, we shall hasten the advent of that day. Thirteen or fourteen years ago, when, before the committee of the C. M. S., Wilmot Brooke stated his intention of going 300 miles up the Niger and right into the heart of the Soudan, he made the following special request: “Now I ask one thing, if I am taken prisoner by the Sultan of Soccoto, no consul is to come after me, no gunboat is to be sent up the Niger to rescue me. I want to be able to say to the Mohammedans, ‘If you come to Christ and believe in the Saviour, you will probably be killed, but so will I. I want to be one of yourselves.’ Whatever risks they run in becoming Christians, I want to run too.” Such a determination does not miss the solemn emphasis of the comparison expressed in the words of our Lord’s Commission, “*As the Father hath sent Me, even so send I you.*”

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 132, March number.)

THE SHÊN SOMETHING FROM WITHOUT.

That Shên as applied to the soul affirms its divine origin rather than its spiritual nature, is evidenced by the fact that it is often spoken of as something from without introduced into the man.

1. 上有神德居, 蓋先天一氣, 自虛無中來者, 神之德也. 叅同契

Above there dwells a divine virtue. Hence before birth there comes (to the child) a spirit (breath) from out the empyrean, which is this divine virtue.

2. 是故事其神者神去之, 休其神者神居之. 淮南子

Hence it is that when a man uses (excessively) his Shên, it leaves him, but when he spares his Shên, it remains with him.

3. 先生嘗言心不是這一塊, 某竊謂滿體皆心也, 此特其樞紐耳, 曰, 不然此非心也, 乃心之神明升降之舍, 人有病心者, 乃其舍不寧也, 凡五臟皆然, 心豈無運用, 須常在軀殼之內. 性理大全

"You (Sir) have often said that the mind (heart) is not simply one spot of the body, by which I suppose you mean to say that the mind pervades the whole body, and that the heart is simply its pivotal point." To this the teacher replied, "Not so, this is not the heart, but the dwelling to and from which the Shên-ming of the mind (heart) ascends and descends; when the heart is diseased, the dwelling of the Shên-ming is not comfortable. The same is true of all the five viscera. Has the mind (heart) no ability to circulate; must, it always be in its shell?"

The terms 'ascending' and 'descending' which are here used quite affirm the divine origin and relationship of the human spirit. It is a divine guest in the man, and for this very reason the term *Shên-ming* is applied to it.

SHÊN THE MYSTERY OF THE SOUL.

That Shên as applied to the soul means divinity, is shown by the fact that it is not used to express simple spirituality, but rather that which is mysterious and wonderful in the soul.

1. 神是心之至妙處.

The Shên is the most admirable part of the mind.

Nearly every definition or explanation of *Shên*, as referring to the soul, exhibits in some form that which is wonderful, admir-

able, inexplicable, and so allied to the divine. This is not the range of words and ideas that the term spirit commonly calls forth.

2. 神者天地之心, 常存而不測者也, 窮之則天地之心在我, 如子之繼父志也. 西銘

The Shên (speaking of the sage) is the mind of heaven and earth continually present and inscrutable. When I fully comprehend it (i. e., my own Shên) then I have such a relation to the mind of heaven and earth, as the son has to the father when carrying out his will.

Here we have the *Shên* categorically defined as being the divine mind continually present and operating in a mysterious manner in the soul. He who fully comprehends and appreciates the promptings of this divine part, will be in perfect accord with the will of heaven. The comparison of the relation of the son to the father subsists, not only in the son doing the will of the father as a fulfilment of official duty, but especially in the inherited oneness of mind which naturally leads the son to walk in the steps of the father. The thought goes very much farther and rests on different premises from the Christian idea of the image of God in man.

3. 非放不下心, 而操之爲神, 正唯放下, 而不爲心累之爲神也. 西遊真詮.

It is not he who is only able to compose his mind by constraint, who is divine; it is rather he who is able to compose his mind and not be troubled by the effort, who is divine.

4. 用者技也, 不用者神也, 神則無所不用, 况小技乎. 莊子註.

He who works by means, is skilful; he who works without means, is divine. He who is divine, commands all means; how much more does he command a trifling attainment of skill?

In both these extracts *Shên* goes far beyond that which is simply intellectual. It reaches out towards that which is mysterious and divine. In the first it implies a spontaneous self-control, and in the second commands a range of efficiency that transcends the human and becomes divine.

SHÊN THE ENDOWMENT OF THE SAGE.

That Shên when used of the soul means divinity rather than simple spirituality, is shown by the fact that it is attributed to some in a greater degree than to others, being rather the characteristic of the perfect man and of the sage than of common men.

1. 王倪曰, 至人神矣. 高士傳

Wang Ni says: "The highest type of man is divine."

So far as the nature of the mind is concerned, that of the common man is as truly spiritual as that of the ideal or perfect man. It is evident, however, that by his use of the word *Shên* the

writer intends to express something that is the peculiar endowment of the ideal man.

2. 神無所在, 無所不在, 至人與他心通者, 以其本乎一也. 皇極經世.

Deity (Shên) is nowhere, yet everywhere. The mind of the ideal man is in communication with him, seeing the two are primarily one.

The clear ascription of omnipresence to *Shên* fixes its meaning as that of deity. The ideal man is then said to be united to *him* in virtue of their primary oneness. It would not be easy to make a stronger affirmation than this that the reason the ideal man is *Shên*, is because of his participation in the divine nature. Once more we find *Shên* used for God by way of eminence, and the use of the personal pronoun shows that the idea of personality was present to the writer's mind.

3. 去欲則宣, 宣則靜矣, 靜則精, 精則獨立矣, 獨則明, 明則神矣, 神者至貴也. 管子.

He who puts away desire, becomes free; he who is free, becomes tranquil; he who is tranquil, becomes refined; he who is refined, becomes self-reliant; he who is self-reliant, becomes perspicacious; he who is perspicacious, becomes divine; he who is divine, is superlatively exalted.

This is the reasoning of a Taoist philosopher. Is there any rational point in beginning with the casting out of selfish desire and running up such a moral and intellectual climax as this in order to reach the idea of spirit? As steps up to the divine, however, such a ladder is full of force to the heathen mind. To the same purpose and much more is that notable climax constructed by Mencius, ending with 聖而不可知之之謂神. *When the sage passes beyond our comprehension he is what is called divine.* Spirit as such has no necessary relation to the sage, much less is it necessary to go beyond him in order to teach it. This very significant passage will come up for fuller consideration in a subsequent chapter.

4. 衆人之死爲鬼, 而聖人爲神, 非有二致也, 志之所在者異也. 朱子鬼神.

When common men die, they are Kwei; when the sage dies, he is a Shên. Not that the two were originally unlike; the difference is in the bent of the will.

This sentiment of the standard classical commentator is one frequently met with. It naturally suggests the thought that if *Shên* be rendered spirit, then what of *Kwei*? By the same rule it should also be rendered spirit. If *Shên* is nothing more than spirit, then certainly *Kwei* is nothing less. The soul of a common

man is as much a *spirit* as the soul of a sage, whether taken before death or after. In what respect then is the soul of the sage held to be different from that of the common man? Not, as is here clearly stated, in any original difference of nature, but rather in that surpassing virtue and knowledge which is attained by a superior strength of will, and these are just the things which in the heathen mind distinguish a god from a demon. The relationship here and elsewhere represented as subsisting between *Kwei* and *Shên* really forecloses the argument that *Shên* means nothing more than spirit. The real idea of spirit as such was not present to the author's mind at all when he wrote the above words.

5. 見人所不見謂之明, 知人所不知謂之神, 神明者先勝者也. 淮南子.

He who sees what others do not see, is called intelligent (Ming). He who knows what others do not know, is called divine (Shên). He who has divine intelligence, is the first to gain the victory.

6. 若是者, 皆神之所使, 而非明者之所能用也, 蓋明者, 但能爲之耳, 至於不平之平, 不徵之徵, 則神者之所使也, 明外也, 神內也, 明之不勝神久矣. 莊子註.

Things like these are all such as the divine man employs, but are not such as the intelligent man can use. For the intelligent man can only work by means, but as to making right what is wrong and attesting what is unattested, these are the things which the divine man effects. The intelligent is external, the divine is internal. The intelligent man has ever been unable to excel the divine man.

In both these extracts a distinction is made between him who is intelligent (*Ming*) and him who is divine (*Shên*). The argument is fanciful no doubt, yet all the same it discloses to us the fact that in the opinion of the writers *Shên* meant something more than spirit. The intelligent man already possessed all the essential attributes of spirit, why then go further in quest of spirit? *Shên* is spirit with divinity in it.

SHÊN A HIGH ORDER OF INTELLECTUAL FACULTY.

That Shên as applied to the soul means divinity rather than simple spirituality, is shown by the fact that it is specially used to express and ennoble the higher order of intellectual faculties.

1. 讀書有神, 下得十分工夫, 卽得十分效應. 家寶.

When one studies with Shên (the mind intent), then every moment spent yields an effective result.

In common speech, attention of mind is expressed by 用心 (use heart). Here, however, the use of the term *Shên* points to a higher and intenser intellectual effort, such as exhibits the extraordinary powers of the mind.

2. 心之神,發乎目,則謂之神. 皇極經世.

The Shên of the mind as expressed in the eye is called Shên.

This sentiment is one often found in Chinese books. The *Shên* in the mind is regarded as dormant, and unknown as such, until it wakes up and flashes in the eye. The eye, as the most expressive feature of the human face, seems to mirror forth the divinity within. The same sentiment is common to almost all nations. Suetonius says of Cæsar, "His eyes were bright and piercing, and he was willing it should be thought that there was something of a divine vigor in them." In the Upanishads of India the mind is frequently spoken of as "the divine eye."

3. 君子大抵以心劍爲用,心劍者天下之利器也,日泉云,磨劍劍利,磨心心劍神,劍利一人敵,心劍神萬人敵. 廣東新語.

The superior man for the most part uses the sword of the mind. The sword of the mind is the sharpest instrument in the world. Ji Ch'üen says, "Whet a sword, and it becomes sharp. Whet the mind and the sword of the mind becomes divine. With a sharp sword one can stand against a single individual, and with a divine mind, one can stand against the world."

The author is evidently aiming at something more than the ordinary intelligence—which we in the West express by spirit—namely at that higher and mightier intelligence which partakes of the divine.

4. 上學以神聽,中學以心聽,下學以耳聽. 文子.

The superior scholar hears with his Shên, the ordinary scholar hears with his mind, the inferior scholar hears with his ears.

5. 知者心之神明,妙衆理而宰萬物者也. 四書合講.

That which knows is the Shên-ming of the mind, which beautifies all truth and masters all things.

At first sight this passage may seem to teach precisely that *Shên-ming* is used to express simple intelligence, but this is a superficial view of its force. The mind (心) itself fully includes and expresses the idea of simple intelligence, and if this were all that is meant, why go back of the mind? The real idea is that that faculty of the mind which knows and understands, is, in its higher development, divine. The term *Shên-ming* is used for the express purpose of exalting it and allying it with the divine. The writer is speaking of that masterful knowledge which the sage makes the basis of his ethical system in the first section of the Great Learning.

6. 心者人之神明,所以具衆理而應萬事者也. 四書味根錄

The heart is the divine part of man, that which comprehends all truth and responds to all emergencies.

Here again, *Shên-ming* is used advisedly to express something more than that which is simply spiritual. It is used to compliment and exalt man.

SHÊN MORALLY EXCELLENT.

That *Shên* as applied to the soul means divinity, rather than simple spirituality, is shown by the fact that it has the quality of moral excellence.

The moral quality of spirit as such is indifferent, that is, it may be either good or bad; virtue or goodness is not a necessary quality of spirit.

1. 人心一念之正, 而神在其中焉, 因而鑒察之, 呵護之, 上至於父母, 下至於子孫, 必致其福而後已, 故正心即是神, 神與神相親, 又何疑乎. 信心應驗錄.

When a man's mind is upright, there is a divinity within it whose office it is to observe and protect and to cause a blessing to come upon parents and descend to posterity. Now the upright mind is just this divinity, and how can one doubt that it is the affinity of the divine with the divine?

The writer is a moralist who, in exhorting men to virtue, avails himself of the moral instincts of the human soul, which he bases upon the affinity existing between the *Shên* in the soul of man and the *Shên* who watches and protects the good. How very like this is that passage of Cicero, "As everything is pervaded by a divine intelligence and sense, it follows of necessity that the soul of man must be influenced by its kindred with the soul of the deity."

2. 無知之知則體寂, 無物之物則用神, 天命之性, 粹然至善, 神感神應. 王龍谿全集.

In the case of knowledge that is only potential, the faculty is dormant. In the case of production without antecedent material, the operation is divine. The nature conferred by heaven is uncontaminated and perfectly grand. The divine (in heaven) moves (inspires), the divine (in man) responds.

As in the last passage, so here, the virtuous instincts of the soul are connected with *Shên*, and are represented as specially moved by the interaction of the *Shên* in man and the *Shên* on high.

3. 衆生所以不得眞道者, 爲有妄心, 既有妄心, 卽驚其神. 太上清靜經.

*The reason why the mass of students do not attain the truth, is because of the vanity of their minds. When the mind becomes vain, the *Shên* is obscured.*

That is to say, the vanity of the mind frightens away the higher and purer aspirations which inhere in the nature of the *Shên*.

4. 凡人心即神,神即心,無愧心,無愧神,若是欺心,便是欺神,故君子三畏四知,以慎其獨,勿謂閤室可欺,屋漏可愧,一動一靜,神明鑒察。 信心應驗錄。

The mind of every man is Shên, and this Shên constitutes the mind. He whose heart does not accuse him, is not accused of Shên (God). If he cheats his own mind (conscience), he cheats Shên (God). Therefore the superior man fears the three powers and keeps in mind the four witnesses in order to guard himself when alone. Say not that the secret chamber may be deceived, or that there is no need to be ashamed before the hole in the roof. Whether in motion or at rest the gods (Shên-ming) are observing.

5. 冥冥中有所謂神焉,其德甚盛,甚威,甚赫,其洞鑒無微不照,其感應無往不通,世人敬之畏之,誰敢比而同之歟,不知神亦不外於人也,人亦可以爲神也,盡觀夫人心乎,心之虛靈,即神之聰明者是,神之正直,即心之剛方者是,殆一而二,二而一者也。 信心應驗錄。

There is in the unseen that which is called deity. His virtue is very abounding, his majesty very dreadful. There is nothing so small that his penetrating gaze does not reach it. There is no place to which his inspiration does not extend. Men honor him and fear him. Who dares to compare with him? And yet you should know that the deity is not exterior to man. Men may also be regarded as divine. Why not look at the mind of man? The spirit of his mind is just the divine intelligence. The righteousness of God is just the firm rectitude of the mind. They (the human and the divine) are one yet two, two yet one.

The second of these extracts is an exposition of the first part of the first. The linking of the moral excellence of the *Shên* in man with the moral character of God is very evident, as well as very significant. The second passage, in particular, contains a categorical affirmation that the spiritual part in man is divine; the two being really one. Such sentiments abound in Chinese tracts. Religious writers constantly avail themselves of the word *Shên* to establish and enforce moral truth. It will perhaps be said that it is nothing more than what Christians speak of as the image of God in man which is thus invoked as the ground of moral obligation. This, however, rather serves to make the argument the stronger when we consider that that which is thus regarded as imaged forth in the human soul is not 天主 nor 上帝, but precisely 神, the very word which in virtue of its meaning suggests both the ground and the rule of moral obligation.

I have translated in the singular, which I think is quite justified by the conception of the writer. He did not have in mind this or that God, nor yet the many Gods, but that one all-comprehensive God, who fills "the unseen," and with whose being the soul of man

is one. If the language had offered him a choice of a singular and a plural form, he would assuredly have used the singular, and so said God, by way of eminence.

To sum up the case I would ask the student of this question to weigh carefully the several classes of illustrations given above, and thus say whether their aggregate force does not justify the conclusion that *Shên*, applied to the soul, does not mean the spirit simply as such, but that it means the soul regarded as divine. We have seen how, when applied to man, it implies and asserts his identity with the divine spirit supposed to animate heaven and earth; how it goes beyond and behind the soul as such and claims to be enshrined in the very adytum of life and to be the primal source of being; how it is not content with the ordinary powers and properties of spirit, but claims to be the inscrutable of all that is mysterious and wonderful in man; how it leaves common men with a minimum and claims to be the special endowment of the genius and the sage; how it has in it an excellence and a dignity which make its simple use the highest compliment; how it goes beyond anything contained in the word spirit, and affords a foundation on which to build the solid structure of moral obligation. Now, are these things the characteristic attributes of spirit? Does spirit ordinarily include and express such ideas as these? The analogy of every other language answers, No. Spirit, as such, is not by its nature divine. It is not necessarily identical with the divine spirit. Spirit is life, but it does not go beyond life, and constitute its own cause and origin. Spirit is intelligence, but it predicates nothing special in regard to the degree of intelligence. In order to eulogize a man's intellectual powers as marvellous, what language does not call him divine rather than spiritual? * Spirit is the common endowment of men, but not of one man more than another. When one man far surpasses his fellows in wisdom and virtue, who characterizes him as a spiritual man, and who does not characterize him as a divine man? † Spirit removes from the physical and connects with the unseen, but it adds no special dignity or honor. What obsequious sycophant compliments his king as a spirit and not as a god? In short, the usage of the word *Shên*, when applied to the soul, shows clearly that it means much more than simply spirit—shows in fact that it means divinity in humanity, and the pantheistic philosophy of the Chinese explains how such a usage came to pass.

* A man's soul is not any more a spirit because of his intellectual greatness than his body is more really physical because he is a giant in size. The small weak body is just as truly a body as the large and strong one.

† Those who would properly weigh the present question, must put aside the peculiar meaning which the work of the Holy Spirit on the soul has given to the term spiritual. In Christian phrase a spiritual man is a man whose thoughts and affections are strongly directed towards God, an idea unknown to the heathen and quite aside from the present argument.

Educational Department.

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Conducted in the interests of the "Educational Association of China."

Syllabic Language is the Prime Need in the Reformation of China.

領綱新維爲字音切

REV. J. SADLER, of Amoy, has sent us the translation of a tract by Mr. Loo Chuang-chang (盧慈章), who has worked at the subject for more than twenty years and has elaborated a system of writing which he (Mr. Loo) thinks would be of service. He thinks his system preferable to the use of Roman letters. While not agreeing with him in this point, it is encouraging to see that the Chinese themselves are waking up on the subject of phonetic writing. Dr. Y. J. Allen, at a meeting in Shanghai some weeks ago, reported that he had received from several Chinese communications on this subject, and a number of systems which had been elaborated had been forwarded to him for inspection. Dr. Timothy Richard also spoke encouragingly of the importance of this movement. Mr. Sadler writes:—

"In connexion with the system advocated above, it may be noted that where the Romanized is most used in China, there the advantages are found to be greatly increased in regard to education, literature, correspondence, and many other ways, both for men and women. The present time seems to be the psychological moment for turning attention to the boundless importance of a syllabic language for China."

Mr. Loo's argument is as follows:—

"At the present time the Emperor of China wishes to reform the country schools; newspapers, translations of Western books, all are to be used. This is the beginning of reform, but alas, the existence of the Chinese character is the greatest hindrance. For example, in regard to schools, men study the character merely, but they have no regard to books, such as may meet the national needs. Thus, though they may study for ten years, they are not educated; they merely know characters, not books; in this way a life-time of work is wasted.

Suppose that newspapers are started. Amongst a hundred people only one or two can read. Thus the benefit is largely lost.

Suppose we consider the translation of books, the Chinese characters have not necessary terms for rendering the foreign names of things, or for setting forth the ideas. The Chinese characters are not suited for Western names and terms. In this way, it is not easy to make translations.

To reform China it is of the first importance to have a syllabic language. If people will but adopt this method then within a month they can both read and write.

Again, if schools are established for young and old, male and female, within a year all the population of China might learn to read. Then every form of knowledge might be acquired and the intelligence of the nation be developed.

The syllabic language would not only be useful for schools.

Supposing that all China used a syllabic language, by this means newspapers could easily be read; then whatever improvements the government wished to introduce for the good of the people could be at once read and understood by the masses. In this way the mind of the people would be greatly enlightened.

Supposing a syllabic language be used for the translation of books, then the contents could be easily understood. Thus terms for inventions and terms for science, and names, whether of persons or places, could be well translated; men would then write as they speak. Translators would then find their task less difficult. Not only could Western books be translated, but Chinese books could be translated into the syllabic language, and thus even women, children, and agricultural laborers (who formerly knew nothing of the history of their country) would, by the syllabic language, easily learn. Is not the syllabic language of the first importance for reforming the country?"

Executive Committee Meeting.

THE Executive Committee of the Educational Association of China, met at McTyeire Home, Friday, March 14th, at 5 p.m.

Present: Rev. A. P. Parker, D.D., chairman, Rev. Timothy Richard, D.D., Rev. F. L. Hawks Pott, D.D., Miss H. L. Richardson, C. M. Lacey Sites, Ph.D., proxy for Rev. J. C. Ferguson, and Rev. J. A. Silsby.

The meeting was opened with prayer, and the minutes of last meeting were read and approved.

The following named gentlemen and ladies were proposed and elected to membership in the Association:—Rev. H. L. W. Bevan, M.A., Rev. E. Box, Rev. Arnold Foster, M.A., Prof. J. Simester, Miss Florence J. Plumb, Miss M. H. Polk, M.D., Miss Mary M. Tarrant, Miss Johnnie Sanders.

The programme for the Triennial Meeting was considered and agreed upon. (It is published in the present number of the RECORDER.)

A sub-committee, consisting of Dr. Richard, Dr. Pott and Mr. Silsby was appointed to prepare for the popular meeting on Thursday evening, May 22nd.

Dr. Parker and Mr. Silsby were appointed a committee to make such alterations and amendments in the programme as might become necessary.

It was resolved that Miss C. P. Hughes (now in Japan) be invited to address the Triennial Meeting on the subject of Education in Japan, that Fred. W. Atkinson be invited to give an address on Education in the Philippines, and that Dr. S. Lavington Hart be invited to give an address on Educational Reform in China. The Committee having learned that he expected to attend the Triennial Meeting, Dr. John Fryer was invited to give an address on the Establishment of Professorships of Chinese in the Universities of the West.

It was resolved that an Entertainment Committee of two gentlemen and two ladies be appointed to arrange as far as possible for the entertainment of those attending the Triennial Meeting, and that a notice be inserted in the RECORDER asking all those who contemplate attending the meetings and desire entertainment to communicate with the Committee before the first of May. The Committee appointed is:—Rev. W. P. Bentley, Rev. W. N. Bitton, Mrs. E. H. Thomson, and Miss Alice Waters.

Mr. Silsby was authorized to prepare an edition of Mrs. Parker's Geography in the Shanghai Vernacular, to be published at the expense of the Association.

The Secretary was authorized to send out circulars asking for educational statistics.

The Committee then adjourned.

J. A. SILSBY, *Secretary*.

Notes.

DR. SHEFFIELD writes from Peking: "I have come to value very highly the privileges of the Triennial Meetings of the Educational Association, and will plan to give myself the pleasure of attending the forthcoming meeting. I trust it will also be possible for Mrs. Sheffield to go with me."

Among those who have already intimated that they hope to attend the Triennial Meeting, we are glad to mention: Rev. D. S. Murray and Rev. Frederick M. Brown, of Tientsin; Rev. C. F. Kupfer, of Kiukiang; Miss Laura M. White, of Chinkiang; Miss Carrie I. Jewell, of Foochow; Rev. D. L. Anderson, D.D., and Miss Susie E. Williams, of Soochow; Miss E. M. Gary, of Sungkiang; Mrs. A. L. Davis, of Nanking; Rev. W. N. Brewster, of Hinghua.

We are indebted to Rev. D. S. Murray for a prospectus of the Tientsin Anglo-Chinese College, "a Christian College under the auspices of the London Missionary Society," with Dr. S. Lavington Hart as principal. Dr. Hart is assisted by Dr. G. Purves Smith and by Dr. Ernest J. Peill, and we are glad to learn that there are already over seventy pupils pretty well advanced in English studies.

Dr. John Fryer's many friends will learn with pleasure that he expects to be in attendance at the Triennial Meeting. Much of the Association's success is due to the indefatigable labors of Dr. Fryer, who was one of the founders of the Association and for many years its General Editor and Chairman of the Executive Committee.

Those who expect to attend the Triennial Meeting of the Educational Association are requested to send in their names as soon as possible to the Entertainment Committee, of which Rev. W. P. Bentley is chairman.

Will not every member do what he can to increase the membership of the Educational Association? We have now about two hundred members. Can we not double this number by the time our Triennial Meeting is held? This is a critical time in the history of China, and a time of grand opportunity along the line of Christian education. Let us stand shoulder to shoulder and help one another as much we can.

A friend who is interested in Romanization writes: "If a system is inaugurated by our Educational Association at the next meeting, then at once school books and books needed in evangelistic work in any locality can be transliterated into the Romanized and made ready for use without delay. The new translation of the New Testament can be put into Romanized as soon as completed, and that will be the boon of boons to all our church members. This simple mode of writing will be a great aid in our church work, and it will be a great advantage to the government and to all the people when their eyes are sufficiently opened. In the telegraph service it would save much time and expense. If introduced into the schools we would soon have a large number of readers who could read any book or paper without stumbling, and if the Y. M. C. A. and other periodicals would begin at once and introduce a column in every issue, a large and growing number would soon be found reading the Romanized in preference to the character. There is abundant evidence

that Romanized writing is of growing interest, even in the outside circles of our influence."

A writer in the *Ladies' Home Journal* says that Americans learn readily, but acquire a spoken language more slowly than any other civilized people, and "it is because we are so self-conscious that we do not wish to speak the foreign tongue until we can use it quite correctly, and so we do not use it at all." We are not sure that Americans are sinners above others in this respect, but we agree that self-consciousness, operating in the way indicated, is one of the greatest hindrances in the way of learning a language. The student who is not willing to make blunders and who keeps his mouth shut for fear of being laughed at, will not make very rapid progress in learning to speak.

Mr. Frederick W. Nash, Agent of the American Book Co. for the Philippines, writes: "Unless something unforeseen prevents, I shall certainly be present at your Triennial Meeting in May with a line of our sample books, and I hope to bring Mr. and Mrs. Atkinson along."

A friend writing from Manila, says that there are about one thousand Americans teaching in the Philippines, and he understands that there are also about two thousand native teachers. The American men and women who have been engaged as teachers are most of them of high grade.

It is expected that these teachers will be careful not to offend the religious prejudices of the native Philipinos, and they "cannot take part officially in any missionary movement." Some of the teachers seem to be over careful in this regard, professing Christians even depriving themselves of church privileges, but many are earnest Christians whose activity cannot be repressed. The superintendent, Mr. Atkinson, is a most earnest and delightful gentleman. A man of strong intellect and character, he fills admirably the position he occupies as chief of the educational work. He has already accomplished great things for the islands, and his department is one of the most popular branches of the government effort for the building up of reformed conditions among the people. As to educational work under Protestant auspices, the excellent work of the government makes it unnecessary to do much in that line. The Presbyterians have a school at Dumaguete in Negros, and hope to establish a theological and training school later on; while the Methodists are planning for the establishment of a memorial college in Manila to be named in honor of President McKinley.

Programme of Triennial Meeting.

Wednesday Morning, 9 a.m., May 21.

1. Opening Exercises, conducted by the President, Rev. Timothy Richard, D.D.
2. Organization.
3. Reports of General Officers, viz., General Editor, Rev. A. P. Parker, D.D.; General and Editorial Secretary, Rev. J. A. Silsby; Treasurer, Rev. W. N. Bitton.
4. Reports of Committees:—
 - (a) Executive Committee Rev. J. A. Silsby, Secretary.
 - (b) Publication Committee Rev. A. P. Parker, D.D., Chairman.
 - (c) Committee on Geographical and Biographical Names } Rev. D. Z. Sheffield, D.D., Chairman.
 - (d) Committee on Technical and Scientific Terms } Rev. C. W. Mateer, D.D., Chairman.
 - (e) Committee to prepare Course of Study and Plan for General Examination Board, etc. } Report presented by Rev. F. L. Hawks Pott, D.D.
 - (f) Committee to prepare Uniform System of Romanization for the Mandarin Dialects } Rev. F. E. Meigs, Chairman.

Wednesday Afternoon.

1. Japanese Educational Movements in China and our Relation to them } Rev. Timothy Richard, D.D.
2. How can we help Officials to secure such a Knowledge of Western Subjects as will fit them for the New Régime? } Rev. Y. J. Allen, D.D.
3. What can be done to reach the Great Scholar Class? } Rev. D. L. Anderson, D.D.
4. Christian Education in Relation to Educational Reform in China? } Rev. D. Z. Sheffield, D.D.

Thursday Morning.

1. Kindergartens: Are they needed in China? } Miss J. Brown.
2. Day-schools Rev. W. P. Bentley.
3. The Teaching of Chinese Language and Literature in Foreign Countries ... } John Fryer, LL.D.
4. Educational Reform in China.
Dr. S. Lavington Hart has been invited to give an address on this subject.

Thursday Afternoon.

1. How to Teach Chinese to Sing at Sight. Mrs. Timothy Richard.
2. A Lesson on Voice Production ... Miss Laura M. White.
3. Romanization.
Rev. J. C. Gibson, D.D., has been invited to read a paper on this subject.
4. Short Answers to Many Questions.

Thursday Evening.

Popular Addresses:—

1. The Relation of the Foreign Community to Educational Work for the Chinese.
2. Education in Japan.
3. Education in the Philippines.

It is hoped that Miss C. P. Hughes, who has been examining into the educational work in Japan, and Hon. Fred. W. Atkinson, Superintendent of Public Instruction in the Philippines, will be present and give addresses on the above subjects.

Friday Morning.

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| 1. The Great Need of Competent Native Teachers | } | Mrs. A. L. Davis. |
| 2. New Methods of Teaching Chinese | | Rev. Ernest Box. |
| 3. Teaching English in Mission Schools | | Rev. O. F. Wisner, D.D. |
| 4. How to teach Useful Trades and Professions | } | Rev. W. N. Brewster. |
| 5. Industrial Schools for Women and Girls | | Miss Susie E. Williams. |

Friday Afternoon.

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| 1. Medical Schools for Women | Mrs. J. B. Fearn, M.D. |
| 2. Training Schools for Christian Workers. | Rev. D. S. Murray. |
| 3. Training Schools for Women | Miss Carrie I. Jewell. |
| 4. Local Educational Associations and their Relation to the National Association. | } Rev. W. M. Bridie. |
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Saturday Morning.

1. Reports and Unfinished Business.
2. Election of Officers for ensuing Triennium.
3. Resolutions.
4. Closing Exercises.

*Feast of Lanterns.**(In a Buddhist Temple.)*

The full moon meets the temple fane,
 And all the incensed air breathes "Buddha";
 Yet Thou, Eternal One, among the gods
 Dost meet Thine own.

Hills echo to the clanging roar,
 And all the list'ning night throbs "Buddha";
 Yet Thou, Eternal One, beyond the tomb,
 Dost hear Thine own.

Stars gaze into the sacred pool,
 And all the waving lamps light Buddha;
 Yet Thou, Eternal One, that lightenest all,
 Dost see Thine own.

Meet me, my Saviour, where I stand,
 Hear me, my Saviour, while I pray,
 See me, my Saviour, in the temple shade,
 And make night, Day.

Correspondence.

ANCESTRAL WORSHIP.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I presume Dr. W. A. P. Martin had no intention of opening afresh the debates of the last General Conference, when he wrote the article on Ancestral Worship which appeared in your last issue. Nor do I intend to enter the lists as a controversialist if I can avoid it. But, granting for the moment his contention that ancestral worship so-called is nothing worse than a useless superstition, I should like to know the scriptural basis for his attitude toward it. The Bible does not advocate the *Laissez faire* system toward superstitions of any kind. For instance, having countenanced ancestral rites, how would Dr. M. explain Psa. 101: 3, either in English or Chinese? "I will set no wicked thing (Marg. *thing of Belial*, i.e., of *vanity*, cf. the scholarly estimate of ancestral worship, 陵前供養是虛文,) before mine eyes; I hate the work of them that turn aside; it shall not cleave to me." Cf. the Mandarin version: 邪僻的事, 我不許在我眼前, 叛逆的事, 我甚恨惡, 不容沾染我身.

A sermon on this text would be difficult to prepare and more difficult to deliver, after compromising with ancestral rites such as obtain in either China or India!

I am, etc.,

J. C. GARRITT.

TIENTSIN ANGLO-CHINESE CHURCH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: We desire to call your attention to the fact that there has recently been formed in Tientsin a church which is especially

intended for the benefit of the English-speaking Chinese who come to this port from places in the south. Many of these may not be connected with either of the missions which are at work here, and may not be able to join heartily in the Mandarin services, but could appreciate a service in English.

The Tientsin Anglo-Chinese church has been formed to welcome such young men and to bring them if possible under the Christian influences which they are sure to need in their new surroundings.

As officers of this church we shall be glad if any of your readers will let us know of such young men of their acquaintance who may already be in Tientsin, or may be on the point of coming here. We will extend to them a hearty welcome.

The meetings of the church are held in the chapel of the Anglo-Chinese College, London Mission compound, Taku Road.

On behalf of the church, we are,

Yours in Christian fellowship,

S. LAVINGTON HART, *Pastor*.

ROBERT R. GAILEY, *Elder*.

S. CHIN YUNG SAISUN,	} <i>Deacons</i> .
WONG KOK SHAN,	
SETOO YUNG JUNG,	
T'AN HUI CHANG,	

VEGETARIAN SECTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Allow me to thank Mr. Miles for his illuminative paper on "Vegetarian Sects" in the January RECORDER. The same sect has extensive ramifications throughout Shantung, though here it masquerades under a different name.

I have always found the members more spiritual than the average Chinaman, and some of our best members have come from their ranks. I have in my possession a 証恩 certificate. It reads as follows: 光緒二十五年歲次己亥三月二十日張論道領受証恩執照道本上帝教遵大清諸惡莫作衆善奉行, and is stamped in two places with the palm of the hand of the 引恩, which shows markings very much like the character 本. This is regarded as a living proof of his divine commission.

There is very grave suspicion here that this sect was one of the most active agents of the Boxer movement in Shantung. Shortly before the outbreak one of them tried to convey a warning to one of our members, who was once a very prominent vegetarian. The leaders have not returned to their homes since the rising. I was fairly acquainted with most of the leading vegetarians in this district, and their connection with Boxerism has been an unpleasant shock, for they always seemed good and devout men.

It would be instructive to know if in Chihli, Shansi, and elsewhere where Boxerism was rife, the vegetarians were in any way implicated, either openly or secretly. Will not brethren in these provinces enlighten us?

Yours faithfully,
J. SPURGEON MEDHURS T.

TECHNICAL TERMS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was about to propose the organization of a league offensive and defensive against the publication and circulation of all books and tracts to which the author, adaptor or translator fails to add a complete English-Chinese list of the termini, technici and proper names occurring in the

manuscript. Examining committees and publishers could do much to check the growing confusion by refusing to look at a manuscript not accompanied by such a list. Others can help by boycotting books that have this inexcusable defect.

After all that has been said and written on the subject one cannot help suspecting that some of the kind helpers in this branch of our work are in greater haste to get their names associated with certain books than to give their colleagues an insight into their stock of equivalents. Translators, teachers and a growing number of general book-buyers would find it a great convenience if publishers would state in their catalogues which of the books offered are supplied with such a list.

The above flowed from a hot and hasty pen. The following may claim more consideration: Resolved, That all who are engaged in the preparation of religious, general, and especially scientific literature, for the Chinese are again and most urgently requested to make a list of the technical terms and the characters used in translating them, as well as of the proper names occurring in their manuscripts and offer it to the publishers before the work leaves the press. Secondly, That at least one-fourth of each edition contain this list, and, Finally, That the authors or translators of the standard works now in circulation be requested to prepare such lists for future editions. Now, dear editor, give us the benefit of your position and influence to get this thing started. Scold and say all the hard things you can against every one who ignores the benefits of harmony in our publications. Instead of finding and using a remedy for the evil that has been growing for more than a generation the confusion is becoming daily worse confounded.

F. OHLINGER.

DR. GRAVES' PARAPHRASE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just been reading the "Paraphrase of Romans" by Rev. R. H. Graves, D.D., briefly noticed in your January No. and wish to add my testimony to its value.

It is admirably adapted to its purpose, clearly stated in the preface: "That a translation must adhere rigidly to the original and therefore cannot explain what is obscure; that in Paul's epistles there are things hard to be understood, and some explanation is needed."

By means therefore of a paraphrase of Romans, and brief comments on difficult passages, so interwoven as to be read consecutively, the reader is carefully led into a clear understanding of the whole book.

Besides this there is given, at the outset, an exhaustive analysis of the epistle. We find also an analysis of special passages as needed and connecting links supplied, particularly at the beginning of chapters, so that the line of the argument may not be broken.

The following is the analysis of chapter 7th:—

"What is said in this chapter is that the law is not able to make men righteous. It states: 1st. Those who are styled righteous, *i.e.*, justified, are set free from the law; verses 1 to 6. 2nd. The law adds to men's sin; verses 7 to 13. 3rd. The law cannot save men because it cannot deliver them from the lusts of the flesh; verses 14 to the end."

As a specimen of the comments, we may give those on chapter 8: 34, "Originally our own hearts as well as Satan can bring accusations against us, for our sins are many, but when our judge has declared us justified, all accusation is vain,

no man can condemn us. This blessing all comes from trust in Christ Jesus. His saving us includes four things: 1st. We are sinners; Christ by His death has redeemed us. 2nd. We have no strength; Christ has risen and given us life. 3rd. Appearing before our judge we have as Sponsor our exalted Savior, sitting at the right hand of God. Our intercessor Jesus has already prayed for us. Christ's work is thus complete."

Dr. Graves is preparing a similar paraphrase and brief comment on all the epistles. They will be a very valuable help to preachers, teachers, and theological students, and possibly even more valuable to the whole body of native Christians who have not much time for larger commentaries, but who in their families and in their closets will read with pleasure this book written in Easy Wên-li and in that terse, clear style that characterizes all of Dr. Graves' work.

H. V. N.

BOOKS IN AMOY ROMANIZED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For those of your readers who are interested in the Romanized, I send a list of the publications in our Amoy Romanized Colloquial. Doubtless a number of books are omitted, as I have been unable to obtain a complete list:—
The Bible, complete.

Bunyan's Pilgrim's Progress, including Christiana.

Bible History. Five volumes.

Various Catechisms and Question Books.

Church Forms.

Hymn Books.

Church History.

Evidences of Christianity.

Work of the Holy Spirit.

Spiritual Manna.

Meyer's Abraham.

Family Government.

Jessica's First Prayer, Robert Annan, The Two Friends, and *many* other such short stories.

Æsop's Fables.

Primary Physiology.

„ Astronomy.

„ Geography.

Arithmetic.

Algebra.

Physical Geography.

Chinese History.

History of Egypt.

Suggestions and Helps to School Teachers.

Church Messenger. A monthly publication containing church and other news, with more than a thousand subscribers.

Character Dictionary, with the names and meanings of the characters in Romanized. Much used in the study of character.

After studying the Romanized for one term (about four months) in our schools, the average boy, girl, man or woman can read any of these above mentioned books—the brighter pupils requiring much less, and the stupid ones more time. Besides learning to read, they also learn to write the Romanized and use it in writing letters to one another and to missionaries, using their owing pen and paper. The letters are colloquial and more free and natural in style than the character letters can be, and there is never a need to call in an interpreter to translate parts of letters.

One of our very best native school teachers, a young man who has had marked success in teaching the Chinese character in his boys' boarding-school, says, in a printed article on "How to teach the Chinese Character:" "The Romanized Colloquial is of great assistance in the teaching of the Chinese character, therefore the children when entering school ought to be quickly taught the Romanized."

When comparing our schools with those in other parts of China where the Romanized is not used, we do not find our pupils in any way behind in the knowledge of the Chinese character.

Yours truly,

M. E. TALMAGE.

THE TERM FOR SATAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There are evidently many of your correspondents who feel alike about the amount of space occupied in the pages of the RECORDER with the term question, and the undersigned is reminded of an incident in the missionary experience of a "new comer" who was being initiated into the mysteries of the study of the Chinese language by that venerable man Dr. Blodget, and was stimulated by the remark, "My dear friend, you have now got hold of something that you will never see the other end of." We are aware, most of us, already that there is another *side* to the term question, but the *end* is what worries us; the end, the end! Where is the other *end*?

There is not the least doubt about the spirit of the present paper that it is above reproach or even criticism, but "life is short and art is long," and the art of the fisherman's art requires time, as well as patience. There is 'a time for everything under the sun,' the preacher saith, and perhaps now is the time for the discussion of term questions; for there are many questions of terms that are suggested.

E. g., here is the question of the term for Satan or Devil and its content as found in the usages not only of Chinese writers but especially in the present language of daily life. Mark Twain wishes to "give the devil his due" if not

the missionary. What content shall we as missionaries give to the term Kuei or Mo-kuei?

For the important question after all must be what shall be the content of the term as a growth of generations of teaching and experience. It is worth something to have a good term to start with, but what shall we put into the term?

This is not an idle question, as witness a recent experience of the writer in Shansi during the settlement of the troubles in Ta'i-ku. A Confucian scholar by the name of Lou Chieh-dz, living in the village of Tung-fang, had invited the Boxers to his village three separate times before he succeeded in engaging their services to exterminate the Christians of his village. They did awful work when they did come and killed twenty-six in this one village.

After the funeral at this village, the young men of the church caught the man mentioned and gave him a terrible beating before the foreigner could interfere, and in spite of earnest exhortations to patience and Christian forbearance. During the beating, it is reported, the man pleaded for mercy on the ground that he did what he did under the influence of Mo-kuei. He had heard preaching in the village, and in the stress of trouble dropped so easily into the vocabulary of the Christians as to make his plea seem to them almost plausible.

Unfortunately for his case, however, he had been boasting publicly that he had with his own hand killed several of the Christians. He is reported to have exclaimed at one time, "Who would have believed that it would be my happy lot to kill Liu Feng-ch'ih (the noble preacher) and to have my son kill Miss Bird." *Pure malice and hatred* of the light that these "pure and peaceable" folk had

preached quietly in this quiet village was the sole and complete cause of his actions. He hated the light because his deeds were evil and his own heart evil. He was anxious in stress of weather to throw the burden of responsibility off his own shoulders upon *Mo-kuei*; and in this was he so very much different from the rest of mankind except in the outward attendant circumstances?

From Adam to Lou Chieh-dz, the sin and crime that men intuitively know themselves are responsible for they have attempted to lay on the back of the devil, and from the blood of Salem witches to that of the thousands of victims of the Boxer uprising shall we lay off all the responsibility on the shoulders of evil spirits and demons? There is abundant evidence and data in the experiences of last year for the study of hypnotism, but after all is said there still remains the fact of free will and personal responsibility and that the responsibility will be required of "*this generation*."

How much will be "required" of this generation of missionaries and of the theology that still preaches a Miltonian Satan (that must evidently be the ideal God of some Chinese without any question) the writer does not assume to judge; he merely suggests the question for prayerful and earnest consideration. What shall we in our preaching put into the term Kuei? Shall we tell the Chinese that they are helplessly in the hands of the devil unless they take refuge in Jesus, or shall we tell them that God made them free and will hold them individually responsible?

I see, dear Editor, that I too have struck a trail that there is practically no "other end to," so I will chop off right here.

Yours sincerely,

I. J. ATWOOD.

Our Book Table.

Woman's Work in the Far East, Vol. XXIII, No. 1, March, 1902.

A very interesting number, illustrated with two cuts: one of an Upper Class Girls' School, Foo-chow, and another of the late Mrs. A. P. Parker.

Woman's Work has now become a quarterly, which should make it much more desirable, and the price has been raised to \$1.00 per annum, post paid. It should have a wide circulation and certainly be on the table of every missionary lady.

China: Her History, Diplomacy and Commerce, from the earliest times to the present day, by E. H. Parker, reader in Chinese, University College, Liverpool, formerly H. M. Consul at Kiungchow and in 1892-93 adviser on Chinese Affairs to the Burma Government. With maps. Second impression, etc., etc. London: John Murray, Albemarle Street. 1901. 332 pp.

This book will be of interest to all. To the business man, because it treats of trade with China, both ancient and modern; to the diplomatist, because it tells him of the government, population, and revenue; to those interested in Chinese history, because it gives much new information about the Chinese as a people; and to the general reader, because it is packed from cover to cover with interesting facts.

He has his hit at the Germans, the Russians, the British, and the French, all of which are just; his joke about the honest American broker and his compliment to the plucky little Jap, are likewise characteristic. Indeed the entire book is in the style of E. H. Parker, the sceptic, the critic, the friend of China and of fair play, the man whose mind is always alert to further information on the subject closest to his heart—China.

We heartily commend this book to all who are interested in knowing about China and the Chinese. It is worth a score of the ordinary "globetrotter," newspaper correspondent, and transient visitor volumes that have appeared during the past two years.

I. T. H.

Missionary Readings for Missionary Programs. Compiled and arranged by Belle M. Brain, author of "Fuel for Missionary Fires," "Transformation of Hawaii," etc. F. H. Revell Co. 1901. 7 in. by 4. Pp. 235. \$0.60.

This little volume contains twenty-five selections from current missionary literature (all but one taken from the copious list of works published on these topics by the Revell Co.), adapted for readings. Six of them are from the graphic pages of the "Life of Dr. John Paton," one from Dr. Pierson's "New Acts of the Apostles," one from the "Life of Dr. J. K. Mackenzie," one from "Far Formosa," two each from "In the Tiger's Jungle" and "The Cobra's Den," each by Dr. Jacob Chamberlain, three from "Korean Sketches," two each from Rev. Egerton Young's interesting Indian stories, two from the author's "Transformation of Hawaii," one from Cyrus Hamlin's Life and Times, one from "While Sewing Sandals" and one from "The Gist of Japan."

The choice seems to have been judicious, and it is impossible that any youth, or any grown person, who will go through with the entire series, can honestly say that missionary literature is "dull." Much of it is in fact among the best we have, and a little book like this cannot fail to be useful in establishing this truth. It ought to be

introduced widely into Sunday School libraries, irrespective of its special design for readings in mission circles.

Christians of Reality. Addresses by John R. Mott, M.A., General Secretary of the World's Student Christian Federation. Delivered to audiences of Christian workers in China during his second visit in October and November, 1901. Shanghai: National Committee College Young Men's Christian Association of China, 1902. Pp. 134. Paper, 50 cents (Mex.).

Mr. Mott's name is well known among the missionaries of China, both because of the two missionary books which he has written ("Strategic Points in the World's Conquest" and "The Evangelization of the World in this Generation") and because of the two visits which he has made to the Far East. The clearness and crispness of his addresses and his evident piety and earnestness have given his messages, by the Holy Spirit's power, a profound influence over the lives of his hearers. It is a matter for thankfulness that, through the liberality of a friend, the fervent addresses which Mr. Mott delivered in China last fall are now placed at the disposal of the public at a nominal price.

This little book contains seven addresses under the following captions: "Christians of Reality," "The Use of the Tongue," "Be Filled with the Spirit," "The Place of Prayer in Our Work," "The Need of More of the Evangelistic Spirit," "Individual Work for Individuals," and "Christ our Pattern in Religious Work."

While lacking the literary finish of Mr. Mott's other books, these addresses are so brimfull of deeply suggestive and singularly practical spiritual thought, that they will be eagerly read by all who are able to lay their hands upon them. We bespeak the book a wide circulation.

L.

China in Convulsion, by Arthur H. Smith. In two volumes. Fleming H. Revell Company, New York. Presbyterian Mission Press, Shanghai. Price to missionaries, \$12.00.

Among the many marked providences which distinguished the siege in Peking, not the least was that which caused that the Rev. Arthur Smith should be a witness and a participator in its tragic events. It would have been a distinct loss if one who was so well qualified, by preceding experience and studies and successful authorship, had not passed through the siege and lived to record his impressions. While Smith's Characteristics have justly brought the author deserved renown, China in Convulsion will be even a more lasting memorial to Dr. Smith's ability and valuable as *the record* of the greatest event in modern times.

At first one is tempted to view these two pretentious volumes with a feeling as if perhaps the author had attempted too much, but as he begins at the beginning and reads on, he finds the interest continually deepening, and when he has finished the whole he wonders what could have been left out, and is really grateful to Dr. Smith for his wonderful painstaking. Not one of the thirty-eight chapters could be spared.

Beginning with the various causes which led up to the Boxer outbreak, he leads us through the various stages which resulted in the great outbreak of 1900. Whether Roman Catholicism, or Commercial Intrusion, or Territorial Aggression, or the Anti-foreign Propaganda—it is useless to try and unduly dwell upon any one of these as a chief cause in the outbreak. No one or two, perhaps, was sufficient in itself. All were conjoined, and Dr. Smith has given us a most valuable *resumé*.

Of the account of the siege itself it is useless to write—suffice it that we have here such a de-

scription as no one else could have given and where Dr. Smith appears at his best. The chapter "The Hand of God in the Siege of Peking" has already appeared in the pages of the RECORDER, and is a remarkable summing up of the wonderful way in which the divine interposition was manifested in behalf of that beleaguered little company.

The book is rendered doubly valuable by a well-arranged index, and is made attractive by over one hundred illustrations and maps.

ACKNOWLEDGMENTS.

Annual Report of the American Presbyterian Mission, Canton, for the year ending October, 1901. Total communicants, 3,253; contributions, \$3,966.

The Great Siberian Thoroughfare. By Charles S. Leavenworth. *Shanghai Mercury*. A graphic account of a trip across Russia and Siberia to China.

Annual Report of the Medical Missionary Society in China for the year 1901, Canton. Total number of in-patients, 1,925; out-patients (visits 20,677; surgical operations, 2,347).

Malarial Fevers and Mosquitoes. A tract in classical Chinese; illustrated. By Dr. M. Mackenzie, C. M. S. Hospital, Fuh-ning, Foochow. Price five cents per copy. \$4.00 per 100. An attempt to bring to the Chinese a little of the up-to-date knowledge on this very interesting subject.

The Asylum Record. Being Vol. VI, No. 1 of the Record of the Okayama Orphanage, Japan, Mr. Ishii's.

The twenty-sixth Annual Report of the Central China Religious Tract Society, for the year ending December 31st, 1901, showing a total circulation for the year of 259,864 Tracts and Scriptures.

Transactions of the Royal Asiatic Society of Japan, December, 1901. Kelly and Walsh: Shanghai and Yokohama. Price yen 1.50.

In Preparation.

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

Life of the Late Geo. Müller, of Bristol D. MacGillivray.
Safety, Certainty, and Enjoyment ... Chas. G. Roberts.
Thanksgiving Ann (Cantonese) ... E. C. Horder.
Brace's Gesta Christi S. Pollard.
Story of Eclipses ... D. MacGillivray.
Life of Billy Bray ... S. Pollard.
Gray's Anatomy ... Dr. H. T. Whitney.
Stalker's Life of Christ Mrs. J. C. Owen.
Ten Boys ... Mrs. J. M. Woodrow Woodbridge.
Life of D. L. Moody ... D. MacGillivray.
The Reason Why ... D. MacGillivray.
General History for Girls ... Mrs. R. E. Abbey.

Mr. Lyon, of the Y. M. C. A., writes that Dr. Torrey has authorized our national movement to translate his books into Chinese.

We are beginning with "How to Bring Men to Christ" and expect to add several others of his most popular books from time to time.

Rev. C. Spurgeon Medhurst, E. B. M., writes: "I have been for a good while convinced that the much neglected Tao-teh-king is essentially a Christian book when rightly understood, and a work I am preparing in English will demonstrate that fact. Whether it will ever develop into a Christian commentary in Chinese on Lao-tzu, I do not know; but there is a good field here for anyone willing to work it. In any case I should be glad to hear from any who are investigating primitive

Taoism—the foundation of most of China's secret sects."

Rev. G. D. Wilder, A. B. C. F. M., Peking, writes: "Do you know of anyone preparing Burton's 'The

Records and Letters of the Apostolic Age' as a companion volume to Luce's Harmony of the Gospels? I have thought of doing it, but will not if anyone else is engaged on it."

Editorial Comment.

WE are sorry to read in the *North-China Daily News* of the 27th of March that "the provincial authorities at Chi-nan-fu are insisting that all students in the new college there, founded by the Viceroy Ynan Shih-k'ai, and which is looked up to as a model for the colleges in other provinces, shall, without regard to creed, worship the tablet of Confucius; although the promise was made by Mr. Tang, acting for the then governor, Ynan, at the time the regulations were made, "that the Christian students should be excused from this bi-monthly ceremony." Although it is said that the new orders were inspired from Peking, yet the fact that in the printed regulations which appeared last fall, it was distinctly declared that at certain times the students should all be led by their teachers to sacrifice to the most Holy Confucius, has made us suspicious from the first. Dr. Hayes explained that this clause was added by governor Ynan after he himself had passed the rules, but that Christians were to be exempt. We most decidedly hope that Dr. Hayes will withdraw himself from an institution from which Christianity is so decidedly debarred. Nothing will be gained by temporising or yielding. One concession will be followed

by a demand for a second, and it will be decidedly easier to stand firm from the beginning. The missionaries can find better fields for exercising their powers than in ministering to an institution which shuts them out from the very purpose for which they came to China. And we fully believe that missionaries will soon be in greater demand and command greater respect than ever if they stand firm to their principle and show no weakening when confronted with temptations to yield to seeming expediency.

* * *

IN this connection we were much impressed by a case told of by Rev. Arnold Foster, of Hankow, in a recent missionary prayer meeting in Shanghai. The case was that of one of the brightest students of one of the mission schools in Hankow who had recently been asked by the governor to go to northern Hupeh and take charge of a new school to be established there. The young man first wrote and explained that he was a Christian, and that if he went he should expect to maintain his Christian principles, do no work upon the Sabbath, and should identify himself with the Christians of the place, of which there were a number, and do what he could for the propagation of

Christianity. On no other conditions would he consent to go, and so strong was he upon the subject that he waited until he had the assurance of the governor, who also said that the gentry fully agreed, that he should be at perfect liberty to maintain his Christianity and that his religious principles would not be at all interfered with. And even the Chinese officials will honor the man who has the moral backbone to stand up straight and say out and out, "These are my conditions; I can come on no other."

* * *

APROPOS of this we notice in the same issue of the *Daily News* that Chang Chih-tung was sending a telegram after Dr. Martin to catch him at Vancouver, asking him to return and accept the post of president of the Viceroy's college at Wu-chang. Rejected by the Empress-Dowager and the authorities of the Imperial University of Peking, yet Chang Chih-tung has the sagacity to see that men of such erudition and experience are not to be lightly set aside. Should Dr. Martin accept, we trust there may yet be years of useful and honored labor before him.

* * *

SHORTLY before leaving China Dr. Martin delivered an address in Shanghai in which he spoke hopefully of the future, based upon the apparent change in the Imperial government and the desire of the Emperor as well as of many others for information. He also thought that the mind of the Empress-Dowager was opening up, and that she was attempting to atone *as best she could* for the harm she had done.

Also the grip of foreign nations was becoming firmer. At the same time he thought there was something to fear from the fact that the government was seeking, as much as possible, to exclude Christianity from the schools and from text books. They would like the help of foreigners, but with Christianity eliminated. Now was the time for missions to develop their schools and to raise their character. Such an opportunity had never occurred before. He finally remarked, "I have not lost my faith in that providence over all which is shaping the issues of this vast empire."

* * *

THAT the missionaries in Peking and about are not insensible of the exigencies of the hour is manifest from the fact that at least three Missions, the London Mission, the American Board, and the American Presbyterian, are seeking to combine in an effort for a grand university, to include four departments, viz., two undergraduate colleges and two graduate schools. "These shall be individually known as the Union College of Liberal Arts, located with the Methodist Mission in Peking; the (North-China) Union Training College, located with the American Board in Tung-chow; the Union Theological School, located with the Presbyterian Mission in Peking; and the Union Medical School, located with the London Mission in Peking. Other departments may be added from time to time to meet the growing needs of Christian education in North-China. All departments of the university shall be union departments, that is, the grounds,

plant and equipment of a given department may be the property of one society, but its governing body, teaching staff, and current funds shall be jointly provided by the several missionary societies." The progress of this new development will be watched with interest, and we most heartily commend the thought of this union in school work, where possible, to those in other parts of China.

* * *

OUR readers will be pleased to know that a "*Union Church for Mandarin-speaking Chinese*" (官話合會) has lately been established in Shanghai by a Council of representative missionaries of various denominations.

The object of the organization is, according to the printed constitution, to bring into Christian fellowship such Mandarin-speaking Christians as may be

permanent or temporary residents in Shanghai, and to carry on evangelistic work amongst non-Christian Mandarin-speaking residents and visitors. Mandarin-speaking Christians from other churches, *especially from the interior*, may become members of this Union Church by presenting a letter of commendation from their original church, but in joining this church they need not dissolve their connection or give up their membership in their original church. New converts may be received (after due examination by the pastor and the officers of the church) on profession of "*personal faith in the Lord Jesus Christ as their Redeemer, their only and sufficient Saviour, and their Divine Lord and Master, such profession being supported by a consistent Christian life.*"

Missionary News.

The Christian Mission at Chueo, Anhwei province, has just enjoyed its annual native conference. The sessions were marked with much practical interest and spiritual blessing. The city church showed a membership of seventy-two. This was after some fifteen names had been erased from the roll. The church at Yu-ho-tsz, the out-station, showed a membership of thirty-five. Six were added by baptism at the village church on the day following the conference.

The whole outlook is hopeful. The widespread spirit of enquiry is affecting the field on all sides. The officials and literati read and are subscribers to the 萬國公報. There are also a large number of rascals all around the districts, seeking to deceive the people by

blackmailing money from them, telling them that the tickets they sell will give them a place of power with the foreigners and secure them immunity from the claims and injustice of the mandarin. Never was greater wisdom required and more tactful adaptation demanded than now.

Rev. W. E. Soothill writes: "Our work here is going on very encouragingly; congregations are large, both in town and country. We had eleven hundred in our chapel at the first service of the Chinese New Year, most of them Christians, and the outsiders were most attentive. It really seems at last as if that which our predecessors toiled with such patience for is in these

days to be given to us their unworthy successors; 'one soweth and another reapeth.' Our new church is to be opened in six weeks, and we shall then have a record assembly; the place will seat well over a thousand, and probably we shall have fifteen hundred present."

Statistics of Missions whose Head-quarters are at Hangchow for the year 辛丑 ending February 7th, 1902.

To the Editor, "THE CHINESE RECORDER AND MISSIONARY JOURNAL."

MY DEAR SIR: I send you herewith the table of statistics which for a few years past, with the exception of last year, you have inserted in the RECORDER.

It was presented at the united prayer meeting held in the Sin-ih Dang here on Saturday. The fine weather favoured us; and I never saw our little church so crowded. Stools were brought in after the building was already, to all appearance, full; and there was hardly a vacant square yard left. As the Christians had on arrival all been generally invited to go to the front, and there were probably none but Christians east of the font, we have reason to think that this was the largest gathering of *professed Christians* ever assembled in Hangchow. The statistics show a certain advance on those given two years ago.

Nevertheless a careful study of them does not seem to justify a satisfied view of the present condition of our work, as centred in Hangchow.

In my own communion about ten Christians, all of some standing, have been excommunicated. Meddling with law-suits (encouraged by the excitement of the times) and violation of the seventh Commandment were the occasions. One culprit was a catechist of twenty years' standing.

One of my pastors views the number of catechumens reported with mixed feelings. Hardly any of them are women; very often one male member of a family applies for baptism; parents and brothers remaining heathen, yet without exciting persecution! My friend fears that such candidates come from very mixed motives.

I can criticize my own communion more freely than others; yet as a fellow-Christian earnestly praying for the prosperity of all who love the Lord in sincerity, I cannot but feel it as a personal grief when in one case I see practically no advance in two years; and in another a zealous pastor, quite single-handed, assisted neither by missionary nor efficient native colleagues, attempts to plough and sow and do all the other duties of spiritual husbandry in fields scattered over *eleven* (11) *Hsiens*!

I do not say we are without grounds for encouragement. A review going back twenty years, or forty, does indeed make us thankful. But we are not, I think, at present by any means in a satisfactory state.

We pray, and we ask our friends and fellow-labourers to pray, for the "Spirit poured out on us from on high" to make really fruitful the wide areas of our attempted missionary and pastoral labour.

Yours faithfully,

G. E. MOULE.

MISSIONARY SOCIETIES, MISSIONS, AND CHURCHES.		Actual Com- municants.		Baptized (ad- ults) during the year.		(1) Applicants for Baptism.		Contributions (by Chinese only).	
		M.	F.	M.	F.	M.	F.	Church support.	Alms and other uses.
CHURCH MISSION- ARY SOCIETY, C. M. S.	1864, <i>Hangchow</i>	60	37	7	4	12	9	187.75	(2) 42.90
	By letters	17	17	...	...	...	...	.....	.....
	1876, <i>River Hsiens</i>	22	29	3	2	(3) 9	1	33.30	2.24
	1877, <i>Chu-ki Ch.,</i>	135	55	17	8	c 60	c 10	126.00	(4) 112.00
	West								
	<i>Chu-ki Ch.,</i>	65	31	5	1	18	7	60.00	(4) 80.80
	East								
	<i>P'u-kyang</i>	2	...	...	...	5		20.50	.....
Totals		470		47		131		\$665.49	
AMERI- CAN PRESBY- TERIAN MISSION, NORTH. A. P. M. N.	1865, <i>Hangchow</i>	75	48	5	1	(6) c 10		157.63	27.45
	<i>Sin-z</i>	25	15	3		c 10		55.00	7.30
	<i>Hai-ning</i>	6	6	2		c 3		2.00	
	<i>Tong-yang</i>	28	43	4		"Some tens"		14.00	2.00
	<i>P'u-kyang</i>	18	2	...	...	c 10		No returns.	
	Totals	266		15		circa 100		\$265.36	
(7) CHINA INLAND MISSION, C. I. M.	1866, <i>Hangchow</i>	26	29	2	2	4	3	55.70	10.60
	<i>Siao-san</i>	20	19	5		11	7	25.90	Returns
	<i>Chu-ki</i>	36	18	8	1	14	5	23.50	
	<i>Sin-dzen</i>	9	4	...	...	19	4	11.00	not
	<i>Dong-lü</i>	11	4	...	...	1	1	5.50	
	<i>Yü-'ang</i>	21	11	...	...	12	5	11.80	yet
	<i>Lin-an</i>	28	10	...	...	11	3	12.00	
	<i>An-kyih</i>	5	2	...	...	2	2	6.20	come in.
Totals		255		18		104		(8) \$484.20	
AMERI- CAN PRESBY- TERIAN MISSION, SOUTH A. P. M., S.	1868, <i>Hangchow</i>	36	78	...	3	6		73.92	20.00
	<i>Tien-swe- gyao</i>								
	<i>Hangchow</i>	16	20	...	3	2	3	35.33	8.87
	<i>T'ai-bin- gyao</i>								
	(9) <i>Teh-ts'in</i>	118		25		10		120.00	9.00
	Totals	268		31		21		\$267.12	
Totals reported Feb. 8, 1902		1,259		111		356		(10) \$1,684.17	
"	Jan. 31, 1900	1,113		173		251		1,357.36	
"	Feb. 10, 1899	990		(11) 115		322		1,493.39	
"	Jan. 2, 1898	1,009		126		(11) 285		1,333.22	
"	Feb. 2, 1897	971		155		192		1,038.44	
"	Feb. 3, 1896	876		131		189		750.01	
"	Feb. 6, 1894	685		79		117		707.14	
"	Feb. 17, 1893	662		(12) 105		115		718.24	
"	Jan. 30, 1892	575		98		(12) 93		624.00	
"	Feb. 9, 1891	486		82		137		550.90	
"	Jan. 21, 1890	443		53		109		514.67	
"	Jan. 31, 1889	430		32		75		496.13	
"	Feb. 11, 1888	442		30		69		411.80	
"	Jan. 28, 1884	350		36		41		320.00	

NOTES.—(1) Catechumens not mere hearers.

(2) Includes Chinese communicants' offertory, etc., and \$13.50 Chinese Gleaners.

(3) C—circa. Pastor's register lost in the riots.

(4) (4) These sums include \$177 given by recipients of government indemnity for local purposes.

(6) It is to be regretted that in no station is an exact number of catechumens forthcoming.

(7) The C. I. M.'s pastor claims an interest in twelve Hsiens, of which eight only are here indicated. Can he really shepherd single-handed so scattered a flock?

(8) The sum of \$315 included here was received towards building a church in Hangchow.

(9) Teh-ts'in alias Lin-wu is here replaced in this table.

(10) Here \$177 and \$315 are extraordinary sums, and more than account for the apparent advance on the last aggregate reported, which, however, included some windfalls.

(11) (11) Baptized in 1899, less than half the catechumens of 1898.

(12) (12) Here only the number baptized is greater than last year's catechumens.

Excommunications.—We have been saddened, in the C. M. S., by the necessity laid on the Bishop of excommunicating or suspending from communion several Christians of long standing for interference with law-suits and adultery or unlawful marriage. Among the guilty were a catechist, a colporteur, and a former warden. The unsettlement occasioned by the troubles of 1900 has proved a severe test of character.

HANGCHOW, February 8th, 1902.

G. E. MOULE, Bishop.

Missionary Journal.

BIRTHS.

At Hongkong, February 2nd, the wife of Rev. LOUIS BYRDE, C. M. S., Kueilin, of a daughter (Christian Cassia).

At Chefoo, February 17th, the wife of Rev. JOHN GRIFFITH, C. P. M., Honan, of a son.

At T'ai-chow, March 10th, the wife of Rev. EDWARD THOMPSON, C. M. S., of a daughter.

At Tsing-yang-hsien, March 17th, the wife of Rev. M. EKVALL, C. and M. A., of a daughter.

MARRIAGES.

At Kiukiang, March 19th, Mr. JAS. A. GORDON, Tu-kia-pu, Kiangsi, to Miss AMY F. BLANDFORD.

At Chefoo, March 22nd, CHAS. LEWIS, M.D., to Miss CORA E. SAVIGE, both of A. P. M., Peking.

At Shanghai, March 31st, Mr. W. W. LINDSAY to Miss MABEL FISHE, both of C. I. M.

DEATHS.

At Wuchang, March 17th, ANNIE E. wife of Mr. P. T. Dempsey, W. M. S., in her 44th year.

At Sui-fu, Szechuen, February 7th., CHARLES ALFRED, youngest son of Mr. and Mrs. A. H. Faers, C. I. M., aged 8 months, of small-pox.

At Peking, March 20th, DOROTHY MARY, daughter of Rev. and Mrs. T. HOWARD-SMITH, L.M.S., aged 2 years and 9 months.

ARRIVALS.

At SHANGHAI:--

March 3rd, Rev. and Mrs. A. G. SHORROCK and child (returning), E. B. M., Hankow.

March 6th, Miss L. M. ROLLESTONE (returning), A. P. M., Ningpo; Rev. G. R. DAVIS (returning), M. E. M., Peking.

March 8th, Miss R. ELWIN, C. M. S., Shanghai; Miss A. O. KIRKLAND, E.B.M., Chefoo; Miss J. BECKINSALE, E. B. M., Hankow (returning).

March 9th, Mrs. K. S. STORKE, Am. Nor. M., Runningfu, Honan; Miss L. DUERR, C. I. M.

March 10th, Misses A. M. HANCOCK (returning) and A. C. LAY, C. I. M., from America.

March 13th, Misses A. H. GOWANS and CORA E. SAVIGE, both for A. P. M., Peking; Dr. C. S. LEWIS, for A. P. M., Hudan; Mr. W. W. SIMPSON (returning), for C. and M. A., Tao-chow.

March 15th, Mr. J. G. NILSON and family, Misses A. S. SWANSON, M. ANDERSON (returning), I. A. GÖTHBERG, and Mr. GÖTHBERG, C. I. M., from America.

March 19th, Rev. W. A. CORNABY and family (returning), W. M. S., Han-yang.

March 22nd, Rev. J. F. PEAT and family (returning), M. E. M., Chungking; Rev. E. J. LEE, A. C. M., Shanghai; C. A. HAYES, M.D., and wife, for S. B. C., Wu-chow.

March 24th, Rev. H. O. CADY and family (returning), M. E. M., Chen-tu.

March 26th, Rev. JAS. WAITE, wife and child, and Rev. A. WAITE, for A. P. M., Shantung; Mr. H. J. SQUIRE and family, Misses OAKESHOTT, MELLOR, and MABEL FISHE (returning) from England; GEORGE MÜLLER and ADAM SEIPEL, all C. I. M., from Germany.

DEPARTURES.

FROM HONGKONG:--

February 19th, Dr. M. SANDEMAN, Amoy, Dr. J. M. DALZIEL, both E. P. M.; and Dr. VAN S. TAYLOR, C. M. S., Hing-hwa, for Great Britain.

FROM SHANGHAI:--

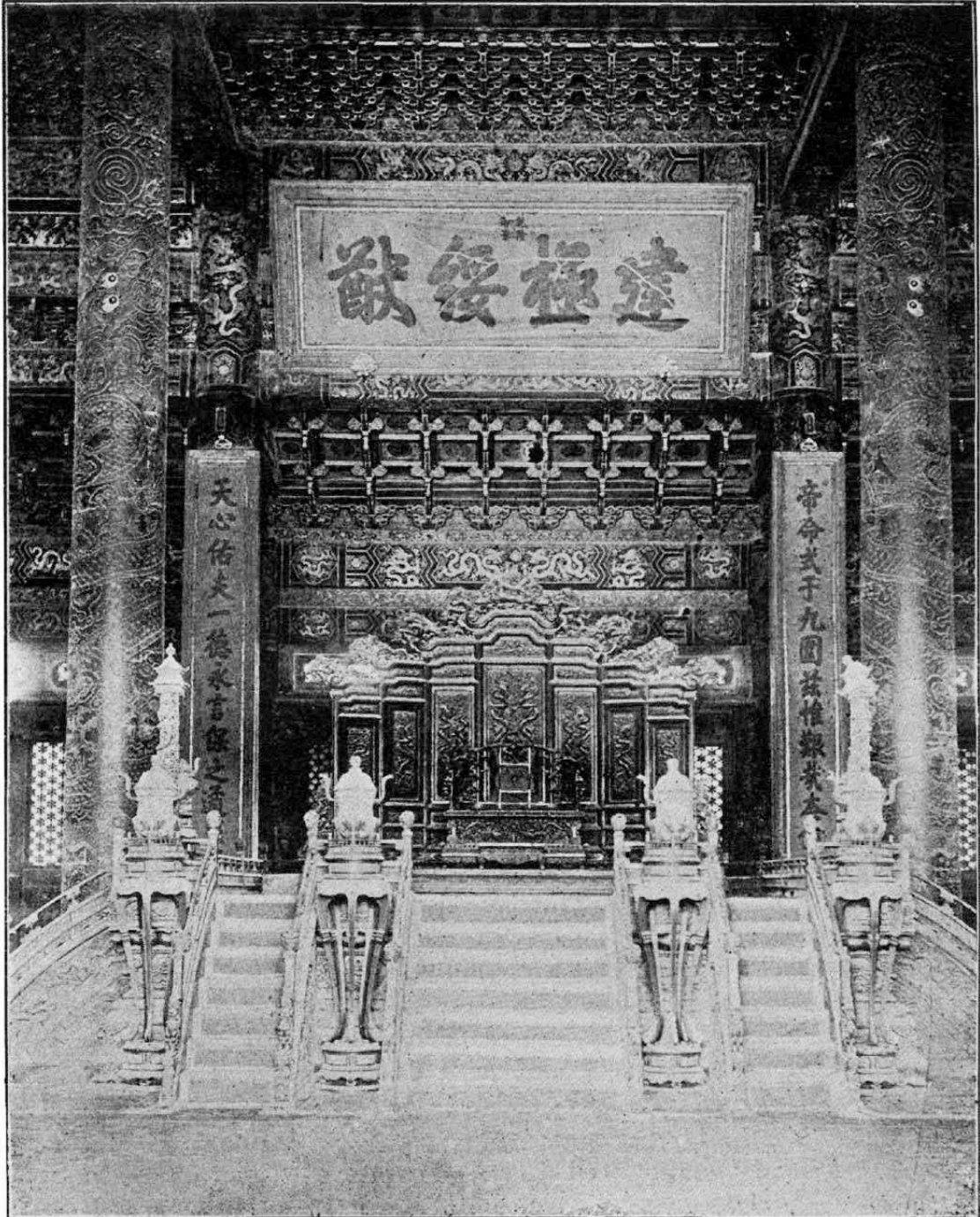
March 6th, Rev. G. OWEN, L. M. S., Peking, for England.

March 15th, Rev. B. R. MUDDITT and wife, of Wei-hai-wei, for England; Rev. Dr. W. A. P. MARTIN, Peking, for U. S. A.; Mr. D. W. CROFTS and family, C. I. M., for Finland.

March 22nd, Miss R. B. LOBENSTINE, A. P. M., Nanking; Miss E. L. MCKNIGHT, S. P. M., Soochow, for U. S. A.

March 24th, Rev. J. W. WILSON, wife and child, L. M. S., Chungking; Mr. T. J. HOLLANDER, wife and child, and Miss LUCY SMITH, C. I. M., for England; Mrs. S. S. MACFARLANE and child, L. M. S., Tientsin, for England.

March 29th, Miss LOTTIE PRICE, S. B. C., Shanghai; Rev. W. W. LAWTON and family, S. B. C., Chinkiang, for U. S. A.



“DRAGON” THRONE OF THE EMPEROR OF CHINA.

[See Editorial Comment.]

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AND

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The 'Natives.'

BY REV. ARNOLD FOSTER.

MANY years ago there appeared in the *Spectator* a letter, or a series of letters, on 'The Mental Seclusion of India.' It was ably written by some one who had lived for a long time in India and had evidently come into close contact with the Hindus. His object in writing was to show that there seemed to be an impassable mental gulf between the Europeans and the people of India—'the natives' as he described them. He admitted that in some cases pleasant personal relations might exist between the European and the Hindu, and that the two might find common subjects of interest about which they might converse, but beyond a certain point, he maintained, it was impossible to go. The Hindu lives in a world of thought peculiar to himself and his countrymen, and he studiously hides it from the white man. In vain the European tries to get access to his real thoughts, his real motives, and his real ideals.

This letter, or these letters, produced in due time a rejoinder from India written by a cultivated Hindu. At this distance of time I cannot remember much of what he said, but the general drift of his answer was to the effect that one principal reason for the existence of the gulf of which the English writer had complained was a lack of sympathy on his own part and on the part of Europeans generally, with the Hindu. Without sympathy, without mutual respect, no one can ever thoroughly understand the thoughts and workings of another's mind. He illustrated his point in various ways, but one only remains with me. It seemed to me that to this one he attached, rightly or wrongly, almost more importance than to any other. 'Why!' he said in effect, 'just think how you English


always talk of my countrymen—'the natives'! Do you suppose that persons who apply to us habitually a term that, in this sense, they never apply to Europeans or to people whom they regard as their equals, are persons with whom we can feel thoroughly at ease? If you were living in France, Germany or America would you talk there of 'the natives'—the native rulers, the native shops, the native servants? Is not the term one that you apply regularly, in this sense, to people you look down upon from your position of lofty superiority? You don't *intend* to be impertinent, you don't intend to be patronizing, but you *are* so, and the fact that you are sublimely unconscious of the impression made upon us by this style of speech, may help to explain to you why we feel that a barrier exists between you and ourselves. The same spirit that prompts you to speak of us always as 'natives' runs through all your intercourse with us; and then you complain of 'the mental seclusion of India' and wonder that we exercise constant reserve in responding to your attempts at friendliness."

It has sometimes seemed to me that as a knowledge of English grows amongst the Chinese, a certain resentment will increasingly be felt in China amongst a class whom it is most important that we should not alienate from ourselves, even innocently and unintentionally, by the constant use of the word 'native' as applied to all things and people Chinese. We ourselves, or at least those of us who understand Chinese, regard the common term by which we are designated 洋人 *Yang-jên* as an objectionable one. It may perhaps in certain connexions be an allowable term for a Chinaman to use, but *as a rule* it implies either gross ignorance or supercilious pride on the part of the speaker. It is, as we all know, generally used in ignorance by a people who, knowing nothing whatever of geography or of anthropology or of anything else outside of China, class together all strangers from across sea as 'Ocean men.' It is sometimes used also by those who know better, in a spirit of conscious or unconscious contempt. Whatever may be the reason for any man calling us 洋人 we should certainly feel that a mental gulf existed between him and ourselves, and this feeling would not be lessened, though either he should be able to talk English perfectly, or we should be able to talk Chinese perfectly. As the term *Yang-jên* is used by the Chinese indiscriminately of all white races, so the term 'native' seems to be used indiscriminately by many Englishmen and Americans of all coloured races. It is a convenient term under which to group together Hindus and Esquimaux, Chinese and Red Indians, Japanese and Hottentots, Manchus and South Sea Islanders; but it is not to be wondered at if men of education amongst any of these races, as they mix with English-speaking

people, object to the term as applied to themselves. Of course there is a *proper* use of the word 'native,' and in this way we may legitimately apply it to any people under the sun. Are you a native of England or a native of America? we may without any offence ask any English-speaking white man of whose nationality we are uncertain. Are you a native of China or a native of Japan? we may ask without giving any offence to an English-speaking Chinaman or an English-speaking Japanese of whose nationality we are not sure; but I submit that in the majority of cases in which the word 'native' is now generally used of the Chinese, the proper and respectful word to use is 'Chinese' or 'Chinaman,' and that the Chinaman who understands English is fully aware of that fact and often inwardly resents the use of the other word, whether as applied to himself or to his fellow-countrymen. It is much to be wished that missionaries, at all events, would accustom themselves to use on all occasions that form of speech which is least likely to jar on the ears of the English-speaking Chinese, and not create in their minds a feeling of want of sympathy between them and ourselves.

The Church and Chinese Indemnities.

BY REV. LLEWELLYN JAMES DAVIES, CHI-NAN-FU.

 LITERAL application of the teachings of Jesus to the present Chinese situation would, I believe, lead the church to forego indemnity for losses incurred at the hands of the Boxers. The opinion that it is neither equitable nor politic to accept money indemnity for Christian life taken by non-Christian mobs, has of late years rapidly gained ground. I believe that it would be the highest Christian ethics and the best possible common sense to take this position not alone with regard to life but property as well. The ethics of present day politics and commerce is too much like the ethics of the savage and the criminal. The ethics of the "mailed fist" is akin to the ethics of the slungshot, and it is the "mailed fist" argument, and this only, which will draw indemnities from the Chinese.

It is confidently believed by many that for the church to abstain from an indemnity collected from the Chinese government at the point of the bayonet will be the highest worldly wisdom. In a former article, Bishop Moule, of the Mid-China Diocese, after stating that the missionary would be clearly within his legal rights in asking indemnity continued as follows :—

Policy and other considerations, such as humanity, may forbid what equity would fully justify. And I do not hesitate to say that I shall rejoice if the Church Missionary Society sees its way, at least in the case I have instanced (destruction of property at Chu-chi) to take upon itself the responsibility for indemnifying those who have suffered loss in its service and to forego its own claim upon the Chinese government for pecuniary compensation.

I propose to mention some of these considerations which would indicate that it will be good policy for the church to seek no indemnity from the Chinese government.

I. The probable effect upon the Chinese government and upon the communities to which the missionary goes. Almost all Chinese officials believe the missionaries to be political agents. Dr. Sheffield says that "missionaries are feared and hated, not because of their religious teachings, but because they are thought to be political emissaries." While in China* I was repeatedly asked my rank as "an American official," and whether I "report in person to my emperor on my return to my native land," "how much salary my government allows me," and many other similar questions. There are doubtless many things which, interpreted from the standpoint of the Chinese official, would appear to warrant such a view. Nothing could be better policy on the part of the church than to take some action which would distinguish it from the governments of Europe and America, and no action would more sharply differentiate the church from the land-grabbing powers than a refusal to accept indemnity.

Another item is the probable effect of the collection of indemnity upon the local communities where property has been destroyed and outrages have been committed. The criminals in these cases have been two—first the rowdies and second the government. It will be impossible to collect money from the rowdy class and foolish to expect that the government will punish itself. Those upon whom the burden will fall are the gentry and the well-to-do farmers and merchants of the community. It is from this class largely that the church must grow. It is said that the gentry might have restrained the mobs, and having failed to exert this power should suffer; but these men might reply that in some cases those of their number who were friendly were overpowered by the hostile. I am informed that such was the case at Wei-hsien, where the Presbyterian mission compound was destroyed.

The first business of the missionary is neither to uphold the formal dignity of his own government nor to see that criminals get their just deserts, but by all means to win men to Christ. In China, as in America, he must win his own way into men's hearts

* Written while in the U. S. A.—Ed. RECORDER.

before the door will open to the Master. To be the recipient of funds contributed under force by members of the community whose responsibility for the outrages is at most only indirect, will win the missionary the good-will of no one, but will alienate the very ones we seek to win.

As affecting the non-Christian Chinese there is a further item indicating this policy. A refusal to take indemnity for the destroyed property would, I believe, impress the non-Christian Chinese with the unselfishness of the church and with the spirituality of the Christian religion. They would be forced to recognize a condition of mind very different from anything they know in men who, having the power to collect a just claim, should voluntarily lay aside that claim. If the church will pass over its claim it will not alone influence the Chinese but will startle the world. Chinese papers, both secular and missionary, will pass the news, and as the missionaries return to their posts the Chinese pastors, evangelists, and church members will spread the news.

II. A second general consideration which indicates this policy is its probable effect upon the Chinese church. By the extra territorial treaty clauses the foreigner in China is governed by the laws of his own nation. The policy of the Chinese government during the past few years has been to avoid trouble by letting the foreigner have his own way whenever possible. Both Protestants and Romanists are charged with using their influence to protect their followers. Missionaries generally agree that there are cases of persecution in which to refuse aid would be unjust. The opinion is equally unanimous that a disposition to take advantage of the influence of the foreigner is very widely diffused in the Chinese church, especially among those whose knowledge of the Christian truth is slight. That the Chinese officials feel this state of affairs to be very troublesome is known to every one who comes into contact with them. Their sentiments were voiced long ago by Wen Hsiang, who said in 1868:—

Take away your extra territorial clause, and merchant and missionary may settle anywhere and everywhere ; but retain it, and we must do our best to confine you and our trouble to the treaty ports.

Whatever may be done, no one will maintain that the collection of indemnity will tend to lessen this spirit of dependence on the political influence of the foreigner, which is an acknowledged weakness in the Chinese church of to-day. On the other hand, no action of the missionary body and of the Christian church would tell more powerfully for the destruction of this spirit than foregoing indemnity. It was said to me once by a Chinese teacher, when I refused to interfere in behalf of some Christian school-boys

who had been beaten in a street fight: "If it were you who had been beaten, you would take the matter to court fast enough." Example is better than precept, and I believe that the example of an American and European church, sufficiently Christ-like to take joyfully the spoiling of its goods, would prove a death blow to political influence as a factor in the life of the Chinese church. From the standpoint of its effect upon the Christian Chinese, it would therefore be good policy to take no indemnity.

III. A third argument for this policy is its effect upon the Christian church in Christian countries. That the church needs a fuller baptism of spiritual power is certain. The spiritual life of the church will be quickened if it takes spiritual nutriment and spiritual exercise. To forego indemnity, and to make good our losses, will require the exercise of a spirit of dependence upon God which we hardly manifest in the ordinary life of the church, and further of a spirit of sacrifice which will be very closely akin to that of Jesus Himself. It is vain to expect God's blessing if we rise not above the merely commercial idea which views the money spent in mission work as an investment to be governed by the same laws as the investments of commerce and to be defended with battleships and Maxim guns. It was not by means of this kind that the apostles and early martyrs turned the world upside down.

IV. A further consideration is the probable effect upon the whole Christian world. Governments are straining every nerve to construct more battleships, raise larger armies, and to increase and perfect their armaments. On the other hand, there is an ever-increasing body of thoughtful men and women who deprecate war as a means of settling international disputes, just as many Christians deprecate the appeal to force in private affairs. There is no reasonable doubt that this century upon which we now enter will see a wonderful advance along these lines in an application to international life of the principles upon which the individual life of civilized men is now based. The peace conference of Nicholas shows that the eyes of some are turned toward the light; that they catch a glimpse of an ideal state in which the reign of justice and love shall bring peace to all men. The church has now presented to it an opportunity to assume the leadership in these great movements. The road is not that of earthly glory. If the church is willing to be lifted up in sacrifice as Jesus was lifted up, it will draw the world to Him. The day of justice and peace must come, and the church has now the power to hasten that time. The door is open—the door of suffering, of self-abnegation.

In spirit I have suffered with those whose goods have been destroyed ; I have wandered with the homeless Chinese Christians ; I have felt the agony of a strong man overpowered in defense of those dearer than his life ; I have stood beside that Christian mother who saw father and children and grandchildren slain before her eyes ; the unutterable shame of outraged Christian womanhood has burned into my soul. But beside all these sufferers I have seen the form of One who is able to succor, who came with angel hands to receive them ; and still in His side was the mark of a spear, and the hand outstretched to save was pierced, and again I heard from those sinless lips the prayer, " Father, forgive them, for they know not what they do." Above the strife and trial of earth they have joined the great multitude from whose eyes all tears are wiped away, and should we listen we might almost hear their triumph song. Shall these have died in vain ? In the name of the Infinite sufferer and of those who in following Him have known the fellowship of His sufferings, I plead that we who remain may so act that their blood may be indeed the seed for the redemption of the Chinese.—*Missionary Review*.

*Sabbath Observance.**

BY REV. J. E. SHOEMAKER.

ALL Protestant Christians are united in their appreciation of, and love for, the Sabbath or Lord's day.

All understand the benign and uplifting influence which make its observance so rich a blessing to humanity. But unless special thought and study have been given to the subject, it may not have occurred to some that this day is essential to the very existence of the Christian religion.

Opinions differ as to what basis underlies this institution, giving it the right to claim authority over men. Some view it as a merely utilitarian institution and say it is better to observe the day because of the good it brings.

Others say that the day derives its authority from the mandate of the church, and it becomes a matter of ecclesiastical decree whether or not the day shall be observed and to what extent.

But both these ideals fail to invest the day with an authority which can move the consciences of men who fail to see the

* Read before, and published by request of, the Ningpo Missionary Association.

advantage of giving up one day in seven, or who deny the right of any human organization to compel them to do so. The idea which seems to me the true one, and which I shall try to set forth in this paper as the basis of authority for the urging of Sabbath observance, includes both those already named and adds another infinitely more secure, namely, that the Sabbath derives its authority from the revealed will of God. God grant that we may approach the discussion of this subject with a due appreciation of its importance in view of the insidious attacks by which Satan is now trying to destroy the day; and may the Holy Spirit give us each such a desire to know the will of the Master as shall enable us to discover and accept the truth while we guard against the false. I shall take up the subject under three main divisions: Setting forth the authority for Sabbath observance; The requirements for Sabbath observance, and, Some suggestions for promoting Sabbath observance among our Christians.

I. The Christian Sabbath or Lord's day is a divine institution, the observance of which is a binding obligation upon all men, and especially upon all who profess faith in Christ.

The Sabbath meets a need in the constitution of the human being and all human society. It has existed since the creation and will last as long as the human race lasts, for "the Sabbath was made for man." Bishop Horsley says: "The use of the Sabbath, as it began, will end only with the world itself." When Moses, at the dictation of the Lord Himself, put into writing those unchanging obligations of the creature to his creator and to his fellow-creatures, the observance of one day in seven as a day consecrated to God is set forth most explicitly. These were not temporary laws for the regulation of a particular nation, but the foundation principles of duty for the whole human race. The ten commandments are an indivisible unity. If one can be rejected, all can be rejected. They stand or fall together. I am aware that now-a-days there are not lacking those who would sweep away the authority of the whole decalogue because we are "not under law, but under grace." But can any Christian believe that grace is a license for lawlessness? Surely no one who accepts the Bible as authority need have any difficulty on this point. Grace means for past sin, forgiveness: for present weakness, enabling strength. Not under the law of compulsion, but sharers in the grace that make possible a glad, willing obedience. Not goaded on by threats of punishment, but lovingly constrained by a tenderness irresistible.

Christ was plainly referring to the keeping of the commandments when He said, "except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter

into the kingdom of God." Matthew v: 20. If it was God's will that established a Sabbath, nothing but His will, revealed with equal clearness, can abrogate the law. So far as our divine revelation goes, such an annulment has not yet been given. Bishop Ryle gives as the result of his study of the Bible's teaching on the Sabbath the following: "From Genesis down to Revelation, I find the day published, republished, endorsed, sanctioned and never repealed."

But going on to consider briefly what Jesus, by example and precept, taught regarding the Sabbath; what do we find? We note first that Jesus was a regular attendant at the synagogue on the Sabbath (Luke iv: 16, 31), that He frequented none but places of worship on the Sabbath, and that not a single word or act of His can possibly be construed as authority for secularizing the day, or observing it as other than a season of rest, worship, service and spiritual refreshing.

It is true that Jesus exposed pharisaic falsehoods and asceticisms which had been added to the proper observance of the day, just as He denounced abuses connected with the house of God; but He only cleared away the human error that the divine institution might become the blessing which God intended it to be.

Jesus spent His earthly life under the constant surveillance of enemies whose one desire was a ground of accusation on which to secure His condemnation; and the only flaw they could find in His treatment of the Sabbath was His working miracles on that day. It is probably due to controversies over this matter that of the thirty-three recorded miracles, seven were performed on the Sabbath. But just what did Jesus really mean to teach by thus antagonizing the prevailing views of the times with His repeated miracle working? It seems clear that His object was not to overthrow the institution but to correct false notions regarding its use. He tried to make it clear that works of mercy which had as their object the glory of God, were not to be considered as violations of the Sabbath. Were this not His object why should Jesus have been so careful to defend His use of the Sabbath and show that by their own Scriptures, when impartially interpreted, He was innocent of any transgression? There is not a single act or circumstance in His whole life that can be used as an argument to prove that Jesus considered the Sabbath law a thing of the past.

Let us look at the statements that Jesus made regarding the Sabbath. "The son of man is Lord, even of the Sabbath." Matthew xii: 8. Could Jesus possibly have put His seal upon the day in language more simple and conclusive than this? If the Sabbath of pharisaic formalism was about to pass away, all that it originally stood for was to remain unchanged with this added force. The Lord

with His own lips said: "This day belongs to me, it is a part of my domain, I am Lord of the Sabbath." Henceforth the Sabbath pertains to the *kingdom of Christ* and is an indispensable part of His scheme for the salvation and transformation of the human race.

Jesus said: "The Sabbath was made for man, and not man for the Sabbath" Mark ii : 27.

Judaism made the Sabbath a slavish conformity to a code of forms ; a hollow mockery which made man's lot still more unbearable. While professing such reverence for the day that they could not bear to see it violated by the plucking of a few mouthfuls of wheat by the hungry disciples, they did not scruple to use its sacred hours to plot the murder of the innocent. It was against such cold, hard hypocrisy that Jesus directed His attacks, and forever redeemed the day from the realms of ecclesiastical dictum, to be what God meant it to be—a means of blessing to His people. But it by no means follows that because the day was made for man he is at liberty to use it or abuse it as suits his convenience. All God's dealings with man are in accordance with fixed laws of cause and effect. Obedience brings blessing, transgression brings punishment. Man can only get the benefits of the Sabbath when he uses it in the way God intended.

Again Jesus said: "My Father worketh hitherto and I work." John v : 17.

The Jews saw in this a claim of divinity, and Jesus evidently so intended. Christ's Sabbath work in New Testament times no more invalidates the day than did God's ceaseless working in the old dispensation. But view this as the statement of Jesus the man, and it simply says that god-like deeds of love and service to mankind are a fit employment for God's day. "It is lawful to do well on the Sabbath days." Matthew xii : 12. Jesus clearly admits that there is a binding *law* for Sabbath observance and gives as His sole reason for sanctioning what to the Jews seemed innovations, that they were not in violation of the law. They were *lawful*. But lest there might still be some who doubted what His attitude toward the decalogue was, Jesus says in so many words : "Think not that I am come to destroy the law or the prophets ; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matthew v : 17, 18, and His discourse which follows shows that the law which He had in mind included those eternal principles of human obligation which are summed up in the ten commandments.

Some would make capital of the fact that Christ never quoted the fourth commandment. But neither did He quote the third or

the second or the first. Such an argument, therefore, proves far too much, and so proves nothing. If Jesus by word or act abrogated the law which enjoins Sabbath observance, His disciples and apostles were ignorant of the fact, for we read in the gospels that when the body of Jesus had been laid in the grave "the disciples rested according to the commandment." Luke xxiii : 56.

But possibly some one will say that all this argument if it proves anything, proves that the seventh day is still the lawful Sabbath. In reply we simply point out that Jesus unquestionably sanctioned the observance of one day in seven as a holy Sabbath. The apostles and early Christians under the guidance of the Holy Spirit fixed upon the first day of the week on which Christ arose from the dead, as the one which should be observed. To say they made a mistake is to discredit inspiration and attack the very foundation of the whole Christian church. To us it seems conclusive that nothing but the divine sanction could have enabled the Christian Sabbath to displace the Jewish and stand secure against all attacks for over nineteen hundred years. For it is a historic fact as pointed out by Mosheim, the great authority in church history, that "all Christians were unanimous in setting apart the first day of the week on which the triumphant Saviour arose from the dead for the celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimony of the most credible witnesses." (Church History, ch. iv, sec. 4.)

The Christian church has never been without a Sabbath, and the faithfulness with which it has been observed has ever been a true index of the degree of spirituality existing in the church's inner life.

A lowering of the standard of Sabbath observance is an unfailing sign of worldliness among professed Christians and a confession that the church has lost the spiritual power which could bring men up to the Lord's standard.

But unfaithfulness on the part of the church cannot change God's purpose. The Sabbath stands as immutable as truth itself, with rich blessing for all who keep it and an added guilt for all who neglect it. It is the Lord's day, and no man can rob Him of it with impunity. But let us consider briefly what use God intends His people to make of the day.

II. What constitutes an observance of the Sabbath?

I will merely attempt to lay down a few principles that seem to me to be fundamental. The working out of these principles into a course of conduct must be left largely to the individual conscience.

The root idea of a Sabbath, both in the Old Testament and the New, is a day of "rest." The creator made man with fixed limitations, and no human power can change them. The need of regular days of rest is recognized by all enlightened people, and experience has justified the wisdom of the scriptural plan of one day in seven.

Without this the individual or the nation cannot hope to reach a high state of development or happiness. We have but to look about us to see what a ceaseless, hopeless, heartless struggle for existence life becomes without a Sabbath of rest. Without cessation of one's regular employment therefore there can be no real Sabbath.

Again the Sabbath is distinctly a religious institution, and should be religiously observed. Any act may be said to be religious which is prompted by a desire to fulfil the will of God. True Sabbath observance, which alone can bring the full blessing of the day, must have as the underlying motive a desire to please God. Our Christians need careful instruction on this point to guard them against the mistake to which their old ideas make them so liable, of supposing that the mere act of abstaining from remunerative labor one day in seven is a kind of meritorious deed for which they may claim reward both in this life and in the future life.

In Sabbath observance as in all matters of religion the motive is the determining factor.

The third principle which I mention grows out of the fact that the Sabbath is peculiarly the Lord's day. From the beginning of time it has been a holy portion, reserved by the Lord for fellowship and communion with His people. God the Father is infinitely concerned for the development of each of His children and appoints one day in seven when they may cease striving for the means of a livelihood to hold sweet and uplifting intercourse with Himself.

Without a willing consecrating of the day to the Lord, to be wholly given up to the employments which He definitely points out as His will for each, there can be no real spiritual blessing received from Sabbath observance.

Rest, worship and an unreserved consecration of the day to God's direct service, are indispensable to a right observance of the Lord's day.

Too high a standard for China do you say; too idealistic!

I can only reply that I find no authority for any other standard, and Christ's warning to those who would introduce a new standard on their own responsibility bids us be very careful how we deal with God's explicit commands. (Matthew v : 19.)

But the all-important question to be now considered is how to realize the ideal Sabbath.

III. How can we promote Sabbath observance in the churches over which we have charge?

I will only make a few general suggestions, trusting to the discussion of the evening to complete this part of the subject. First in importance is the need of an appreciation of the deep responsibility which rests upon us who are the instructors of the infant church which is to mould and regenerate the oldest and largest nation in the world. A failure on our part means loss of power to the church with consequent loss of blessing to thousands of souls. It would seem as though the adversary were making special efforts to undermine the very foundations of the Sabbath in our churches just now, and unless we as a body are prepared to stand shoulder to shoulder and fight hard and long, we are in danger of witnessing a sad retreat that will mean tremendous loss to the cause of our Master. One of our pastors said to me not long ago: "If the Sabbath goes, we may as well give up the fight." While that is perhaps putting it too strongly, there is no denying of the reality of the danger which threatens. But on the other hand, there is no reason to be overcome with a hopeless paralyzing fear. It needs but a bold, courageous facing of the difficulty to assure its being successfully dealt with. Perhaps we sometimes fail to consider how much depends upon our *example* as a means of deepening the reverence for the Lord's day among our Christians. A very little laxity on our part might embolden some whose faith is weak to yield to his inclinations to do that which his conscience does not quite approve; for, he reasons, who would expect the scholar to live as good a life as his teacher? I doubt not that our lives are more closely scrutinized than we generally suppose and have a potent influence over many lives.

We will find many opportunities, too, of speaking on the subject with the pastors and helpers and setting before them with all possible vividness the far-reaching consequences involved in the question. It is the attitude taken by the leaders which will eventually determine the position of the whole church regarding this question. In thus keeping the subject before our people we should deal with it, not as a matter of expediency or utility merely, but as God's will. Show that it is the Lord's way of giving blessings which can be had in no other way, and blessings so essential to the welfare of human souls that to fail of them is to suffer eternal loss. Show how God is dishonored by the desecration of His day. Let us not be afraid to preach the whole truth of the Scriptures. There is room for the use of good literature bearing on the subject. Some

such literature is already available; there is room for more. But great care should be exercised in selecting such literature. The best of all literature on the subject is the Bible itself, and if it is searched faithfully the nature of the obligation will be well understood, and the ideas formed are likely to be more accurate than could be got from our nineteenth century notions on the subject. But perhaps the most essential as well as the most difficult of all is the securing of a wise, discriminating, faithful, loving discipline of habitual Sabbath violation in our congregations. Where the authority is in the hands of the missionary, this matter is simple enough; but where the authority is vested in native officers the case is more complex. But these people really love their Lord, and if it is brought home to them that He expects a certain thing of them, they respond with a ring that shows true metal. I am learning every year to have more confidence in the power of truth over the hearts and minds of our Chinese pastors.

They still need, however, some one to keep laying the truth on their consciences as often as it falls away or is crowded aside.

Unless the churches can be got to maintain a faithful discipline on this point, all other efforts will be largely fruitless. We must keep reminding them that to fail to *rule* the church truly is as much of a sin as to fail to *preach* the true gospel. Discipline for Sabbath breaking does not tend to make its observance a work of merit any more than discipline for idolatry tends to make refraining from idol worship a meritorious deed. Any one who really loves the Saviour will obey His will, and any one who does not love Him has no place among His disciples. "By their fruits ye shall know them." Still, great care and discrimination must be used in applying this test. As a rule one who has no love for the Sabbath very soon loses interest in religion altogether and has to be cut off for other reasons, whereas a wise dealing with his coldness in its early stages might have rescued him from the hands of the adversary. Surely there is only harm to the church, and no benefit to themselves can result from keeping on our church rolls names of persons who do not care enough for their Lord to attend the services of His house or use the means of grace that are put within their reach.

But I will not attempt to take up detailed applications of the principle I have tried to set forth. Once those principles are securely inbedded in the region of deep convictions with the church leaders, the matter of Sabbath observance will work itself out in the way that is best. Do not think I am doubtful as to the final outcome of the Sabbath question. It is the Lord's day, and He will have His own. My great concern is that we

should put ourselves in an attitude of readiness to be used of Him; for unless we do, He will have to cast us aside and call in more obedient servants.

My prayer is that we as individual servants of the Master, and as an association of missionaries, may be given wisdom to know and grace to fulfill the part the Lord has for us to perform in preserving a true Sabbath, a genuine Lord's day for the Christian church in China.

What the Visible Church Ought to be.

BY PASTOR P. KRANZ.

ALL true believers in Christ form together, according to the New Testament, *the body of Christ in this world* (I Cor. xii. 13; Eph. iv. 4, 16; Rom. xii. 5.) One must not say, as many theologians influenced by a misconception of the teaching of their colleagues in the 17th century about the "invisible church" (*ecclesia invisibilis*) are accustomed to say, that this *body of Christ* is meant to be invisible. This was *certainly not the idea of Paul*, and is one of the most fatal errors in the Protestantism of to-day. The fallacy of Romanism will not be abolished until Protestant Christians come to a true understanding of the meaning of the body of Christ in Paul's epistles and act accordingly. The body of Christ consists of all true believers, and they are (as far as they are still on earth, i.e., aside from the triumphant church in heaven) *visible men and women on earth*. If all the members of Christ's body on earth are visible men and women, *how can one say that His body is invisible?* Their *faith* indeed is in itself invisible and perfectly known to Christ alone. (II Tim. ii. 19); it is difficult for other men to judge whether a man is a true Christian or a hypocrite; the whole extent of Christ's body is therefore exactly known to Christ alone, but yet this does not make the *nature* and destination of this His body on earth to be an invisible something. It is the duty of *all* the real members of Christ's body to endeavour to make themselves cognizable as the body, i.e., as the visible embodiment of Christ's Spirit in this world (Joh. xvii. 23: that the world may *know* that God has sent Him). The organ of this body of Christ, by which it becomes recognizable and efficacious in the world, is the visible communion of *professing believers* in Christ. This communion of professing believers ought to be an epistle of recommendation for Christ (written by the spirit of God in tables that are hearts of flesh), known and read of all men (II Cor. iii.

2, 3); it must as a *visible* church bear witness for Christ by words and life (I Pet. ii. 9; Matt. v. 13, 14) and must for this purpose keep itself pure, as far as possible, from unbelief and sufferance of wilful sins. If it abandons this desire for purity, then it loses its salting power and therefore its right of existence (Matt. v. 13). The professing church of believers is the representative of Jesus Christ before the world and must therefore endeavour to consist of such members only who stand in living faith; it must not allow dead members (dead in unbelief and sin) seemingly to hang on the body of Christ, but must debar such would-be members from the rights of membership (treating them, however, with kindness and love) until through repentance and faith they have become alive in Jesus. (I Cor. v. 6, 7, 9-13; II Cor. vi. 14-18; II Thess. iii. 6; Eph. v. 11, 27; Col. iv. 5; Phil. i. 27; ii. 15; II Thess. iii. 14; Tit. iii. 10; II Joh. x. 11; Matt. xviii. 15-17; Acts xix. 9; Heb. xiii. 13; Rev. iii. 14-16; Matt. xiii. 29, 38. The field in the parable as Jesus Himself distinctly says is not the church but the world, i.e., the tares must not be torn out from the *world* (by killing through inquisition, etc.), but to the tares in the *church* applies I Cor. v. 13.)

The visible church of professing believers in Christ ought to endeavour to become more and more identical with all the members of the body of Christ, or, to speak quite accurately, of that part of the body of Christ which is still on earth, although in this æon both the professing church and the total sum of all true believers will perhaps never be quite in congruity. At present certainly no particular church can claim to be identical with the body of Christ on earth, because many other true members of this body are scattered in other denominations. But although the perfect ideal may not be reached in this æon, *it is not therefore permitted to give up all desire and earnest endeavour to come nearer to it.* On the contrary, it is the *plain duty* of all denominations to *strive for the unification of the whole body of Christ on earth.* (Joh. xvii. 11. 21-23; I Cor. i. 10-15; iii. 3-5; xii. 12-27; Eph. iv. 3-6; xiii. 16; Rom. xii. 4, 5.) The apostle Paul addressed to the Corinthians with reference to the schisma in their midst the question, "*Is Christ divided*?" He evidently meant to say by this that their division into several parties, denominated after certain leaders, created before the world the *appearance* as if *Christ Himself was divided*, because the church, the visible *embodiment* of His Spirit, was divided, which ought not to be. Paul was evidently not satisfied with the mere talking about the unity of the spirit, whilst the contradicting aspect of the church being divided in different sections continued. He wanted also the outward union of the church by united meetings, and those who opposed this union he

called *carnal* (I Cor. iii. 3.) Christ prayed (Joh. xvii), that His disciples might be perfected into one in Him and the Father, so that the world might know, that God had sent Him. Did Christ mean by this union only an *invisible union* or a visible union of His disciples? He evidently meant a *visible union*, else *how could* the world *recognize* through this union His God-sent mission?

From what we have said above, it follows that all churches have the three-fold duty:—

(1). To keep their membership, as far possible, free from unbelievers, by strict church discipline administered, however, in a spirit of patience and holy love.

(2). To strive after union with all true disciples of Jesus; and

(3). In order to promote this tendency for union, to make a difference between *essentials* and *non-essentials* in formulating their conditions of membership and to welcome everybody as a brother in Christ, who has the constituent characteristics (*notae constitutivae*) of a real Christian, i.e., about whom the conviction is justified, that Christ Himself regards him as His disciple, as member of His body, because *he, whom Jesus Christ acknowledges as His disciple*, ought also to be allowed to become a member of the visible church. *Not more and not less* should be required as a condition of membership.

What then are these *constituent characteristics* of a true disciple of Christ? According to the New Testament these characteristics are three:—

(1). A man, who professes to be a true Christian, must have an earnest, sincere *desire to obey* the Lord Jesus in all departments of life according to the will of Christ, as he conscientiously understands it to be expressed in the New Testament (Rom. 14.)

(2). He must *trust* in Jesus Christ as his living, ever-present Saviour, who died and rose for him, and through Him trust in God as his Heavenly Father for this life and the life to come.

(3). He must lead a *Christ life*, consistent with such profession of faith.

He who fulfils those three conditions, is to be regarded as a true disciple of Christ and *therefore* entitled to membership in His visible church. If a new person applies for such membership, the elders or deacons of the church ought to examine him carefully and ascertain whether he fulfils those three conditions. They can of course only form an opinion from his voluntary profession of faith and from the character of his life, as witnessed by those who know him.

A church, which excludes from its communion an applicant for membership who, *although* really fulfilling those three main

conditions, dissents from the majority of the members on some minor questions of doctrine or church-government, that church *constitutes itself to be a sect, wilfully dissecting the body of Christ*, because although obliged to recognise such an applicant to be a true Christian and a member of Christ's body, it refuses to have communion with this *member of Christ*.

True Christianity is not the mere intellectual assent to a certain number of doctrines or to a peculiar form of church-government, but is the *personal religious life of vital union with God through heart-surrender to the living Christ*. Jesus prayed, that His disciples should be one *in Him and the Father*, thus showing the only possible way to church-union.

If one of the church-members should afterwards lose his faith or behave in a manner grossly contradicting the principles of a Christian life, the church through its elders ought to suspend and finally exclude him until he shows proofs of sincere repentance.

Christ longs for one united, purified church, *the body*, i.e., the *visible* organ or instrument of His Spirit on earth, His representative before men, His bride at His coming. May we do our part to fulfil His longing !

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 193, April number.)

SPECIAL PHRASES.

THOSE who have discussed the word *Shên* from the opposite standpoint, holding that it means spirit and not divinity, have of course laid stress on its application to the soul, and in doing so have insisted on the fact that numerous phrases are current in Chinese, in which *Shên* is so used, and that these phrases, being staple forms of expression, cannot be set aside or ignored, and therefore it is quite inconsistent to use the word in another sense. A number of these phrases have already occurred incidentally in the passages previously cited, but have received no special attention. A full discussion of the subject requires that they receive due attention. Space will only allow a brief consideration of those most frequently used. It will conduce to clearness to divide them into several classes.

I. *Phrases based on the mystical idea that the soul being essentially divine, may by suitable means be so nurtured and freed from the corruptions of the flesh that it shall become at last truly divine and immortal.*

The chief of these phrases are: 養神, to nourish the Shên; 守神, to keep or guard the Shên; 鍊神, to refine the Shên; and 凝神, to consolidate the Shên. The following examples will serve for illustration:—

1. 養其神修其德而化矣, 註, 無所思慮勞神, 是養神也. 呂氏春秋.

He nourishes his Shên, builds up his virtue and is translated.

Explanation. To be free from anything causing anxiety or wearying the Shên, is the way to nourish the Shên.

2. 到此時必以養神惜力為主, 能上床安睡, 閉目養神最好. 文昌帝君救世文.

At this time you should nourish your Shên and husband your strength as the main thing. If you can, the very best thing is to lie down and sleep quietly, shutting your eyes and nourishing your Shên.

3. 靜靜的養養神罷, 我們回來再瞧你. 紅樓夢.

Keep quiet and nourish your Shên; we will see you again when we return.

4. 此篇言守氣守神, 多借事物技巧以明之. 莊子註.

This section treats of conserving the spirit (breath), and the Shên, for the most part using the philosophy of natural things for illustration.

5. 此鍊神還虛之妙. 西遊真詮.

This is the wonderful thing in refining the Shên and reverting to vacuity.

6. 當斯時也, 跏趺大坐, 凝神內照, 調息綿綿, 默而守之. 悟真篇.

At this time you should sit upright with crossed legs, your Shên concentrated on the inner light, and with slow measured respiration, silently control your Shên.

7. 此篇言養神之道, 惟在虛靜恬淡, 寂寞無爲, 則精神四達並流, 無所不極, 一有所雜, 則純白不備, 而神無與爲守矣. 莊子.

This section treats of the philosophy of nurturing the Shên—that it consists simply in vacuity of mind, tranquillity, quietness and passivity, by which means the Ching Shên is caused to flow out in every direction in an infinite expansion. But the moment anything extraneous intrudes, its purity is not perfect, and the Shên is without the means of conserving itself. In developing the subject the author says further:—

精神四達並流無所不極, 上際於天, 下蟠於地, 化育萬物, 不可爲象, 其名爲同帝純素之道, 惟神是守, 守而無失, 與神爲一, 一之精同, 合於天倫.

The Ching Shên flows forth in every direction in an infinite expansion; above it is conterminous with heaven and below it encircles the earth; it transmutes all things and is beyond description. Its name is, "the doctrine of attaining to the spotless purity of the Supreme Ruler." The sole way of attainment is in conserving the Shên. He who conserves it without loss, becomes one with God (Shên); becoming one, his essence is united with God and he comes into harmonious relationship with heaven.

The first example gives a somewhat imperfect definition of the term *Yang Shên* (養神), which expresses the primary idea in the theoretical process of attaining immortality. The second example is from a well known Taoist tract, and is based on the same idea. The third shows this same expression adopted into the stilted language of a Chinese novel, still retaining, however, something of its original savor. It is rarely if ever used in the language of common life. The fourth, fifth and sixth examples illustrate the use of the other terms employed to express different aspects of the process of prolonging life which, if perfected, is supposed to issue in an immortal and divine existence. This process centres on the word *Shên*. Other terms, such as *ching* (essence) and *ch'i* (spirit or breath) come in incidentally, but *Shên* is the all-important word—the word which by its affinity with deity, gives ground for the theory and suggests the promise of its realization. The seventh example is from *Chwang Tsi*, the great apostle of Taoist mysticism. In this passage he carries out his theory to its normal and logical conclusion. His description discloses at every step the idea that the *Shên* in the soul is affiliated with the divine and only needs proper nurture to attain the realization of its immortal and divine inheritance in union and communion with God. The passage is worthy of special note in that it distinctly uses *Shên* by way of eminence—the personality being brought out by making it the equivalent of 帝 (*Ti*), the divine Ruler. The three terms 帝, 神 and 天 are used as equivalent.

II. *Phrases based on the theory that each human being has apportioned to him at his birth a certain measure of the divine essence, the injuring or dissipation of which shortens life, while the preserving of it prolongs life.*

This class is somewhat similar to the last, and the line of demarkation is not always very distinct. The most important phrases in this class are: 傷神, *to wound the Shên*; 勞神, *to weary the Shên*; 費神, *to expend or waste the Shên*; and 損神, *to damage the Shên*.

1. 不能自勝其欲, 而強制之, 操之愈急, 則反傷其神矣, 不如任之以保神。
諸子品節。

He who is unable to control his desires, but forcibly represses them, in case the constraint is carried too far, wounds his Shên. It is better to yield and so preserve the Shên.

2. 古聖人不以感私傷神.

呂氏春秋.

The ancient sages were not so moved by selfishness as to injure the Shên.

3. 堪笑狹小之夫,一事亦足以動其怒,一物亦足以勞其神.

信心應驗錄.

A man of such narrow capacity is ridiculous. Anything is enough to excite his anger, and anything is sufficient to weary his Shên.

4. 這場心苦枉勞神.

封神演義.

This piece of worry is a vain wearying of Shên.

5. 所謂事天者,不極聰明之力,不盡智識之任,苟極盡則費神多,費神多則盲聾悖狂之禍至,是以嗇之,嗇之者愛其精神,嗇其智識也,故曰,治人事天莫如嗇. 韓子.

In what is called serving heaven, a man should not go to the utmost limit of his knowledge, nor attempt to fill up the measure of every conceivable duty. If the matter is pushed to this extreme, the expenditure of Shên will be excessive, and excessive expenditure of Shên will bring on the misfortune of blindness, deafness and mental aberration. On this account a man should spare himself. He who spares himself has a regard for his Ching Shên and husband his knowledge. Hence it is said that in governing men and serving heaven, there is nothing more important than to husband one's resources.

6. 益我貨者損我神,生我名者殺我身,故不仕也. 經餘必讀.

That which increases my goods, injures my Shên; that which gives me a reputation, destroys my body, therefore I will not hold office.

The use of these several expressions is almost entirely confined to books, being very rarely heard in colloquial. Not only so, but their use in books is most frequent in highly colored and figurative language, such as is found in poetry and novels. Dr. Chalmers gives sixteen examples of 傷神, of which fourteen are from poems; he gives ten examples of 勞神, of which seven are poetical and one from a memorial to the Emperor; while of 損神 he gives three examples, all poetical. The evident reason is that the use of this word is a compliment to human nature. It exalts and dignifies, and so gives a higher literary effect. In colloquial 心 is used instead of 神, but with a different meaning in each case, thus 傷心 means to be grieved in mind, while 傷神 means to wound or injure the intellectual or primary constituents of the mind; 勞心 is to work and worry, while 勞神 is to weary or exhaust the mind; 費心 is to take pains or trouble, while 費神 is to expend or waste mental force.

The following is a notable example, including most of the phrases of this class :—

7. 一切諸事,都以養神爲要,然而養神,更是舉手最上工夫,戒大醉大醉耗神,戒貪色貪色滅神,戒厚味厚味昏神,戒多食多食悶神,戒多事多事亂神,戒多言多言損神,戒多憂多憂鬱神,戒多思多思撓神,戒久睡久睡倦神,戒久讀久讀苦神。
家寶。

In everything let the nourishing of your Shên be regarded as the most important, for in truth the nourishing of the Shên should be the first and highest object of effort. Abstain from drunkenness, for drunkenness wastes the Shên; abstain from licentiousness, for licentiousness destroys the Shên; abstain from rich food, for rich food muddles the Shên; abstain from overeating, for overeating oppresses the Shên; abstain from too much business, for too much business confuses the Shên; abstain from too much talking, for too much talking injures the Shên; abstain from too much grief, for too much grief depresses the Shên; abstain from too much thinking, for too much thinking perturbs the Shên; abstain from oversleeping, for oversleeping wearies the Shên; abstain from prolonged study, for prolonged study is an abuse of the Shên.

III. *Phrases formed by joining together cognate or correlative words.*

The Chinese analysis of the spiritual part of man is a confused and complex mixture which has grown up through the centuries. It deals with the terms 神, 氣, 精, 魂, 魄, 心, 靈 and 鬼. On these words the changes are constantly rung. They are also combined in various forms for mutual explanation and rhetorical effect. Some of them it is impossible to translate adequately, seeing we have no corresponding words in the English language. 神 represents the divine, and 氣 the ethereal nature of the soul, 精 is the soul viewed as a refined and sublimated essence, being mostly used as an adjective, 魂 is the soul as a living personality, 魄 is the animal life which inheres in and in a sense constitutes the body, 心 is the soul from the rational standpoint, and 靈 from the intellectual and spiritual side, while 鬼 is the shade or ghost. The most common combinations containing *Shên* are: 神氣, 精神, 心神, 神魂 and 神靈.

(1). 神氣 *Shên Ch'í*.

This phrase is used in three senses. First, it signifies the divine breath or spirit which is supposed to fill the universe and all things in it, which sense has already been considered. Second, it is used metaphorically of the force or style of a sentence, a sense to be considered in another connection. Third, it is used of the human soul, as a decerpt from the universal divine soul. Three or four examples will serve for illustration.

1. 卽如人身初生,神氣渾全. 悟真篇.

As to the human body, when it is first born the divine breath is complete.

2. 至人者神氣不變. 文選

In the perfect man, the divine breath does not change.

3. 開口神氣散,舌動是非生. 率性闡微.

With the opening of the mouth the mind is dissipated, in the moving of the tongue trouble is born.

4. 臣意論之,以爲神氣爭,而邪氣入,非年少所能復也. 史記.

The opinion of the prince was that when the divine breath is at strife (with itself) then evil affections enter, which a young man is unable to recover from.

The two words are often separated for rhetorical effect as 神清氣爽. *The mind clear and rigorous*, or 神昏氣濁. *The mind confused and turbid.*

The first example affirms that the soul, as a divine emanation, is complete at birth, and the second that the true man conserves the divine breath in him, and so becomes eternally divine. The third sentence is a common proverb based on the idea that much speaking dissipates the mental powers. In the fourth the moral excellence of the *Shên* is clearly assumed.

(2.) 精神. *Ching Shên.*

Ching means the refined or sublimated part of anything either material or spiritual, hence *Ching Shên* means properly the finer and subtler part of that divine portion which is supposed to constitute the soul. It is, however, often used as a practical and somewhat complimentary synonym for the soul. It is by far the most frequently used phrase in which *Shên* is applied to the soul.

1. 精神者,所以原本人之所由生. 淮南子.

The Ching Shên is the prime causal element from which the man proceeds.

2. 精神者天之分,骨骸者地之分,屬天清而散,屬地濁而聚,精神離形各歸其真. 經餘必讀.

The *Ching Shên* is the portion furnished by heaven, and the body the portion furnished by earth. The heavenly part is pure and disposed to scatter, the earthly part is gross and disposed to agglomerate. When the *Ching Shên* leaves the body each reverts to its original source.

3. 看他說吾之精神,卽祖考之精神,說得有道理. 朱子全書.

When he says, "My Ching Shên is the same as the Ching Shên of my ancestors," he speaks according to the truth.

4. 其魂不疲, 言精神不倦也.

壯子.

That his soul was not exhausted means that his Ching Shên was not wearied.

5. 佛以人死其精神常存.

通鑑綱目.

Buddhism teaches that when a man dies his Ching Shên continues to exist for ever.

The two words are sometimes separated for rhetorical effect, as 聚精會神, *to concentrate the Ching Shên*; or 勞神瘁精, *to weary out the Ching Shên*, etc.

In the first two examples the *Ching Shên* is defined as the source of life which has its origin from heaven and ultimately reverts to its original place. In the third the *Ching Shên* of each man is affirmed to be of the same substance as the *Ching Shên* of his ancestors, a sentiment of constant recurrence, which is redolent of Pantheistic ideas. In the fourth and fifth *Ching Shên* is used directly as a synonym for the soul. In common speech *Ching Shên* is chiefly used of the soul as roused to the intense use of its powers when it exhibits its higher and diviner faculties. Thus we have 抖擻精神, *to stir up the powers of attention*; 打點精神, *to hold the mind alert*; 精神恍惚, *the thoughts confused*; 精神外露, *an outward appearance of brightness*; 賣弄精神, *to put on an excited appearance*. From this point of view *Ching Shên* is frequently translated "animal spirits," but incorrectly, seeing the idea it involves is not physical but mental and spiritual.

(3.) 心神 *Hsin Shên*.

This compound term is simply a summing up of the human and divine sides of the mind into a collective term meaning the whole intelligence of the man. It is a book expression rarely used in speaking. Two or three examples will suffice for illustration.

1. 嚇得心神恍惚,

快心編.

Frightened till his Hsin Shên was all in a flurry.

2. 麗娟正在沉思, 聽得蘭英說話, 方收回心神.

快心編.

Li-chüen was in a brown study, and only when she heard Lan Ying's voice did she recover her wits (Hsin Shên).

3. 神心所受不言而喻.

文選.

What the mind (Shên Hsin) takes in, it comprehends without giving it expression in words.

The two words are also separated for rhetorical effect as in 心領神會. *The mind taking in and the spirit understanding*, or 心契神交 *united in heart and soul*, etc.

(4.) 神魂 or 魂神, *Shên Hwên* or *Hwên Shên*.

This term combines the sentient and the supersentient parts of the spiritual nature of man; the one being from earth and the other from heaven. It is only found in books.

1. 這一回神魂飄蕩,性亂如麻,一時間走投無路. 封神演義.

This time his soul quite left him, and his whole being was as confused as a bunch of hemp, so that for a time he knew not which way to turn.

2. 先帝外祖魂神廢棄莫奉祭祀. 前漢.

The souls of collateral ancestors of the early sovereigns were rejected, and no sacrifices offered to them.

3. 擔當宇宙,越理虧心即富貴,但神魂不樂. 家寶.

You may carry the world on your shoulders, transgress the right and violate conscience and so get rich, but your Shên Huên will not be happy.

Shên Huên is the correlate of *Ling Huên* (靈魂). It characterizes the soul from the divine side, as the latter does from the spiritual or intellectual side.

(5.) 神靈 *Shên Ling*.

This term is nearly always used of the gods, or of the deified souls of the dead, or as an adjective meaning divine power. It is only very occasionally used of the souls of the living.

1. 性無死生,明其性則神靈因之不昧. 西遊真全.

The nature is immortal. By classifying the nature the soul is delivered from darkness.

2. 朱文公嘗謂,心之神靈妙衆理而宰萬事者也. 性理大全.

Chu Wên Kung was accustomed to say that the *Shên Ling* of the mind is that which appreciates the beauty of all truth and presides over all affairs.

3. 魂魄,死者之神靈.蓋魂神而魄靈,魂氣而魄精. 楚辭.

The Hwên P'oa is the *Shên Ling* of the dead, for the *Hwên* is the divine part and the *P'oa* the spiritual part, the *Huên* is the breath and the *P'oa* the essence.

As in the case of 神明 so with 神靈, being nearly always used of the gods, its occasional application to the soul proves that the soul is so called because it is regarded as divine. The last example is a specimen of the fanciful distinctions in which the Chinese indulge on this subject.

The term 鬼神 does not require treatment in this connection, for it is not applied to the souls of living men. Indeed it cannot be used of the soul of a particular man, either living or dead, for the reason that a man cannot be both living and dead at the same time. When a man's soul ceases to be *Shên*, it becomes *Kwei*, and *vice versa*. The term is, however, sometimes used comprehensively for the souls of the dead, including both the canonized and the uncanonized.

IV. Phrases based on the idea that the state and character of the soul is mirrored forth in the face, form, or bearing of the man.

The chief phrases of this kind in use are: 神色, *expression of countenance*; 神彩, *countenance, looks*; 神情, *bearing, aspect*; 丰神, *fairy like, graceful, angelic*.

1. 有些神色不正. 小五義.

The expression of his face was not altogether right.

2. 恭臨刑神色自若. 通鑑綱目.

When Kung drew near for execution, the expression of his countenance was just as usual.

3. 執宜入謁神彩嚴整, 進退有禮. 通鑑綱目.

When Ch'i I paid his respects to any one, his countenance was serene and dignified and his manners courteous.

4. 勸出見之, 覺其神彩不俗, 便邀入室. 博物志.

Ch'i went out to see him, and feeling that there was an air of refinement about him, invited him in.

5. 就是畫師畫的美人, 也畫不到這樣的神情眉目. 品花寶鑑.

Even a master painter painting an ideal beauty could not paint eyebrows and eyes with such an expression in them.

6. 臨沒時神情靜定, 端然念佛而逝. 慈山師夢遊集.

When she approached her end, her aspect was serene, and she passed away composedly reciting her prayers.

7. 拉住了子玉, 見他這樣丰神秀澈, 如神仙中人. 品花寶鑑.

He held fast to Tsi Yü, seeing her so angelic and beautiful, like a divine fairy.

8. 屈原瘦細美髯, 丰神朗秀. 楚辭.

Ch'ü Yüen was slender, with a fine beard and an air of super-human refinement.

It is a common sentiment among men that the qualities and affections of the inner man are expressed in the outward form, especially in the face and eyes. The fact that the Chinese regard the soul as divine in origin and nature, gives all the greater force to phrases expressing this idea. They carry with them on this account a certain flavor of compliment and of dignity that the word spirit alone could not impart.

V. *Phrases or collocations which regard man as consisting of body and soul.*

The word *Shên* is connected in this way with 身, 體 and 形; the latter form being much the most frequent. One or two examples of each will serve for illustration.

1. 身與神爲耦. 經餘必讀.

The body and the soul are mates.

2. 卽無病常服可保其神健身強. 家寶.

Even when not sick, habitually taken, it will keep the Shên sound and the body strong.

3. 專精銳志, 神迷體倦. 文選.

By concentrating the thought with intense determination the Shên becomes confused and the body wearied.

4. 大道之中與道合真, 則形神俱妙. 莊子.

He who studies the great truths and comes into harmony with them, will be without fault both in body and in Soul (Shên).

5. 夫神者我也, 形者我所舍也. 佛書.

My Shên is myself, my body is my dwelling place.

6. 形恃神以立, 神須形以存. 文選.

The physical frame depends on the Shên for its existence, and the Shên requires the physical frame for its preservation.

Without doubt these combinations express in Chinese the classification which we express in English by the terms "body and soul," or material and spiritual part, but the point of view is quite different in the two cases. In the one case the human soul is viewed simply as a spirit, in the other case it is regarded as a part of or identical with the divine spirit. Any argument based on the usage exhibited in the above passages, which leaves this fact out of view, is misleading. It is worthy of special notice that this form of speech is almost entirely confined to metaphysicians and religious mystics. In ordinary speech the terms 身魂 *Shên Hwên* are used for "body and soul."

The twenty odd phrases illustrated above include all those in ordinary use, in which *Shên* is used of the human soul. A variety of other similar phrases are met with occasionally, such as 神力, 神思, 神志, 游神, 出神, 失神, 用神, 寧神, 驚神, etc., but they involve no fact or principle in relation to the meaning of *Shên*, not fully covered by the examples already given.

What then is the bearing of these phrases on the question in hand? Do they prove that *Shên* means spirit, and does their existence in the language make it inconsistent and impossible to use the word *Shên* in the sense of God?

1. These phrases do not prove that *Shên* means spirit, because their existence in the language is fully accounted for by the unquestioned pantheism of Chinese philosophy which has coined and given currency to them. Their origin in this way is in perfect accord with the practice of pantheism everywhere, and is attested by the fact that they are modern as compared with the more ancient and primary sense of god, as well as by the fact that they are chiefly found in the works of metaphysical and religious writers; only a few of them being popularized. Furthermore these phrases, though used of the soul, do not characterize it simply as spirit. In most cases, as we have just seen, the idea of something super-human and divine adheres to them and comes out with more or less distinctness. Even in the cases in which this idea does not appear

on the surface they still contain a certain savor of it, which can be felt, though not capable of expression by any words in our language, or in any language which is not thus saturated with pantheism.

2. The existence of these words in the language does not by any means make it impossible or even difficult to use the word *Shên* for God. This for several reasons: First, by far the larger portion of these phrases are found only in books, and these chiefly in the writings of metaphysicians and religious mystics, which writings Christianity will presently discount, and by and by relegate to oblivion. All those elaborate explanations and nonsensical distinctions which deal with Yin (陰), and Yang (陽), and Ch'i (氣), and Ching (精), and Kwei (鬼), and Shên (神), and Ch'ien (乾), and K'uên (坤), etc., will pass away before the light of Christian and scientific truth, and with them will disappear the words and phrases to which they have given rise, so that the anomaly, so far as it exists will, to a large extent, disappear in the natural course of events. Second, the few phrases which have passed into popular use will no doubt continue to be used as the concrete expression of certain ideas. Inconsistencies of this kind are common in all languages, especially in the case of words growing out of theories now obsolete, or based on supposed facts now disproved. Trench in his *Treatise on the use of words* sets this down as a marked feature in the pedigree of words. Thus we have in English a variety of words based on the supposed character of Greek and Roman deities, such as jovial, mercurial, saturnine, bacchanalian, vulcanize, hermenetical, etc. The gods have perished, but the words live on. It is no uncommon thing for the people to adopt the words or phrases of the learned and use them without any reference to the theories which gave them birth, and so continue to use them long after these theories have passed away. Take for example the word "enthusiasm." It contains by its composition and derivation the idea of an indwelling divinity; yet who now considers this or intends it when using the word? The phrase animal spirits is of the same kind. It is used without the slightest reference to the peculiar theory which gave rise to it. The same thing is true of many other words, such for example as lunatic, good humor, temper, disaster, ill-starred, droll, nightmare, bewitch, sardonic, etc. The fact that the terms 精神, 神色 and a few others will continue to exist in the Chinese language constitutes no reason why *Shên* should not be used in its proper and primary sense.

As a matter of fact, the inconsistency is just as great on the supposition that *Shên* means spirit as it is on the supposition that it means god, while it is very much harder to explain and incomparably more difficult of toleration in Christian terminology. To

insist on calling all Chinese gods spirits instead of divinities, is simply a fallacy of translation which explains nothing and removes no inconsistency. In Chinese the inconsistency of using one word in two divergent senses still remains, and must continue to remain. I feel some confidence in affirming that every native preacher in China, no matter what terms he may habitually use for God and spirit does, when he preaches to the heathen, use the word *Shên* generically for God, and by consequence for the true God. I can see no circumstance or principle in virtue of which the progress of Christianity and of Western thought in China can ever cause *Shên* to cease to be used generically in the sense of deity. Moreover if such a thing should happen, it would be an unspeakable misfortune to the Chinese language, seeing it would leave it without any generic word for God.

CONCLUSION.

The Scriptures tell us that God created man in His own image and breathed into him the breath of life. In accordance with this primary truth all ages and nations have held the human nature to be akin to the divine, and in the language of poetry and passion have enlogized the soul as divine, yea, oftentimes as very god. All this and much more is expressed in Chinese by the various uses of the word *Shên*. But if indeed this word means spirit and not deity, then it is fair to ask, how is this idea, which is common to all cultivated thought throughout the world, expressed in Chinese? What word serves in Chinese poetry and eulogy to ascribe divinity to man? Will 帝 or 上帝 or 天主 serve this purpose? What Chinese writers have used them? It is quite safe to say that such a usage does not exist in the language. Neither the meaning of 帝 or 主, nor the usage of the language would tolerate such forms of expression. As well might Lucretius have said in enlogizing Epicurus, "He is a zens, a very zens," instead of saying, as he did say, "He is a god, a very god." Either *Shên* is the word by which humanity is allied to deity and enlogized as divine, or also such an idea is entirely unknown in China. Is such a thing credible? It is not too much to say that the usage of all nations, as well as the admitted pantheism of the Chinese, make such an idea preposterous.

Again it is in point to ask whether when China is christianized the Chinese Christians will speak of their dead friends as *Shên* (神) and *Kwei* (鬼), as the heathen Chinese now do. In view of the terminology of ancestral worship and the theories of Chinese pantheism, can Christianity afford to encourage Chinese Christians to continue using these terms as heretofore? As a matter of fact

do their foreign teachers generally teach them to do so, or, what is still more pertinent to the question, do they themselves incline to do so? If indeed the word *Shên* really means spirit, and its application to the soul as now current is entirely legitimate, then of course there is no occasion for any change. But if such a mode of speech shocks the Christian sense of the fitness of things, then there is strong reason to infer that the word means something more than spirit. Precisely the same principles apply to the word *Kwei*, and the correlation of the words *Shên* and *Kwei* make it evident that what is true of the one is equally true of the other.

Music for the Chinese.

BY REV. WILLIAM HUNTER.

THE recent discussion on Music for the Chinese in the RECORDER, and the personal request to me to give the result of our experiments in this line, are the parents of this paper.

Ten years ago, like most young missionaries unable to speak, I tried to gather a crowd for the native preacher by means of music, both vocal and instrumental; first I taught the school boys, and after some difficulty induced them to sing with their natural voices. On the first day we experimented in the street chapel; our success was so poor that (thinking the pastor would not understand) the preacher apologised to the smiling crowd for the poorness of the performance by explaining "the boys have not had their dinner yet." For lack of better reply I smiled too. But we did not stop, and gradually our opening hymn satisfied the preacher and his audience better.

Time passed, "characters" accumulated, and the proud day came when I was first to visit out-stations, and one wonder was how to provide for the carrying on of the evening meetings which had been so successful in the centre, and after trying, we found that with a month's hard work a Chinese boy had grasped the idea and could play on an American organ some twelve tunes in two parts and several in four-part harmony, quite enough to go on with. In three months he was able to play at sight any simple tune. He was set to teach others, but before they had learned the first steps the much suffering instrument constantly uttered complaints. It was lung, voice, and heart broken. That marked the end of the first series of experiments.

Four years later I came to my present station, a district practically unopened and without a vestige, or rather rudiment of music; under such circumstances one was forced to the depths.

Again instrumental assistance was called in to train, or to make an "ear" by force, for only the outer concha seemed present.

It was necessary to work, and work hard, and right loyally all tackled the uphill task. I was not Titania when they sang their songs, and so I was in misery. The primary faults, such as a man stopping to ask his neighbour a forgotten "character" and then hurrying up to cover lost space until stopped in his wild career by another unrecognisable, were soon got over and we went hard at work from half an hour to two hours each night. The members seemed not to get weary. I did, and when I could bear no longer, stopped for the night. Though I knew little of music I knew much of the torture of the music teacher. But convinced that one of the best means of spreading the gospel was gospel song I was determined that the section of China where I lived would have the benefit. Undoubtedly they were fond of singing, and so must somewhere have an "ear," though it might be undulatory and so frequently get hidden. Soon after my wife joined me.

We tried to correct tunes, but gave up the impossible, and so we "sang no more the old songs" until a new generation of singers swelled our ranks; we instead took new ones and drilled, so as if possible not to leave a tune until it was welded unto their being by frequent repetition. One such tune gave us much joy and hope, awe and pride, though it took weeks of work. About this time a concertina somehow came into my hands, and to please my bairns I tried to play it. I was so employed one afternoon when some members visited us; of course they wanted to try the "Wan Yeh'r," and to their astonishment could produce sounds from it. One brighter than the rest was ambitious enough to want to play a tune, and in a short time was shown how to produce a line of "Old Hundred," and by means of a kind of concertina notation was able with frequent lapses to produce afar off, but to him eminently satisfactory, resemblance next day. He solicited more tunes, but this instrument went the way of all instruments much earlier than it ought, to his surprise but not mine; but I thought I had "struck oil," so I wrote to Mr. MacI—h of the Press (I don't want to give his name in full; he would not thank me), and he after searching all Shanghai, escaped unscathed the ordeal of the trial of concertinas "made for China," and sent me all he could find that had any pretension to tune, not many, and we set to work afresh. The effect was very noticeable. They had now in their own hands some standard of reference available when memory and ear had both slipped their anchors, and now a new tune when taught was written out. This led us to discover what I daresay everybody but ourselves knew. There happened to be a Tonic Sol Fa Sankey, hitherto somewhat of a curio, in the house;

we found this notation exactly adapted to the instrument; it did away instantly with all the drudgery of playing and copying; it gave them the tunes at first hand, only requiring places where the key changed to be rewritten, and set us to teach the tonic Sol Fa. I suppose most people have found that while the Chinese Sol is all right the Chinese Fa is all wrong, but a little practice surmounts that difficulty, more especially with an instrument at hand to correct wrong intervals. Thus we were advancing, and would have continued had not the Press instruments sent in their resignations.

As concertinas are "made in Germany" and well and cheaply made, to Germany we sent, and through an agent of Messrs. Carlowitz & Co., got a fine big caseful, at all prices, from \$1 to \$5, and before these were broken up, another consignment was on the way out, purchased through the kindness of an Irish Presbyterian missionary to the Jews, resident in Hamburg. (It is only right to say the first case was paid for entirely by his congregation of Israelites).

These were specially made at a reasonable price and were excellent in every respect with really good enduring reeds; they were accurately pitched and stood fairly rough treatment without complaint. Moreover as we had observed that each learner destroys an instrument in the process each instrument was supplied with a double set of reeds at a small extra cost, and when his first set was partially destroyed, he had a second set of reeds ready to insert, and so he had a new instrument. I should say all these specially ordered instruments were in perfect tune with each other, and like machine-made watches each portion was interchangeable, a very great advantage.

The advantages soon became apparent to ourselves and to any who visited us. From being a small pandemonium of discords, the praise service became tuneful, helpful, and gladdening or solemnizing. Individual members acquired a liking for, and an understanding of, music, very limited indeed, or very extensive indeed, according to point of view.

Each person with an instrument was training not only his own but the "ear" of any one present.

This led to the further study of, and at least a slight acquaintance with, the Sol Fa notation, and ere the break up a few men, and a good many women, could at sight sing simple tunes, and many who could not sing from sight were so acquainted that after a few "runs over" they could sing a tune fairly.

How have they kept up through the days of darkness? Some are singing the New Song. Nearly a hundred will never need to sing any other, and I'm sure they don't produce discord.

Others are wandering, but some twenty women have gathered round my wife again, and she has resumed her music training; even to-night as I write I hear a new tune given them to practice; they don't know the words, but the time is all right; it is a simple one of course, but there is not a wrong note in it and it is sung without any assistance so far as that tune is concerned. Then the words will be given them, and I'm sorry to say that is just one of the unexpected difficulties, for they cannot easily wed the words to the tune.

Some tunes they, through long absence of books, have forgotten, and so sing imperfectly; gradually they are correcting these by means of the Sol Fa. There is not an instrument of any kind about, but there will be soon, and among them will be a little American organ for the daughter of a member; another step forward.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Chi-nan-fu College.

THE establishment of a college of Western learning at Chi-nan-fu under the able presidency of Dr. W. M. Hayes, who in addition to his enthusiasm in the cause of education is also well-known for his evangelistic fervour, was thought to mark a new departure in the right direction.

The initial difficulties were not inconsiderable, but patience and tact were successful in the long run, and it is probably not too much to say that every missionary in Shantung watched the progress of this important effort with sympathetic interest and rejoiced in its successful issue. When the new year vacation commenced it was supposed that on the whole the situation was safe. Various causes of friction, inseparable from so novel an enterprise, had been either quietly removed or courageously overcome; instructions had been issued for the settlement and purchase of a site for the new buildings, and it was soon understood that in the new year the applicants for admission would run into the hundreds.

The disappointment of those who had the interests of the institution at heart, was therefore very great when it was found on the reassembling of the professors and students that a proclama-

tion had been published by the provincial authorities that all students were to be compelled to attend the worship of Confucius on the 1st and 15th of every moon. It is a reasonable supposition that the issue of this proclamation was prompted by instructions which the provincial authorities could not, if they wished to do so, disregard, and those who are on the look-out for indications of the intentions of the returned Court, will not fail to attach significance to this effort to exclude from the college all those who from conscientious motives cannot participate in the worship of Confucius.

The forethought and insistence of Dr. Hayes, combined with the attitude of the Christian Chinese teachers, has been successful in protecting the professors, but every student is in future to toe the old rigid line under pain of rebuke for a first and second offence and dismissal from the college on a third refusal to comply with the regulation. It is of some importance to us as missionaries that we should realize the significance of this rigid application of an old rule, which, in Chi-nan-fu as in most other parts of the empire, has for long years been more honoured in the breach than in the observance even in purely Confucian schools, and which seems strangely out of place and out of date in a "college of Western learning."

In the first place the enforcement of this rule, which is not likely to be confined to the Chi-nan-fu college, is an effectual bar to the entrance of Christian students, and means that throughout the empire, so far as government institutions are concerned, no person professing Christianity is to derive benefit from the introduction of Western learning, although that learning emanates from Christian countries, and the professors are, in probably a majority of cases, both Chinese and foreign, Christian men.

This carries with it another consequence, viz., that the positions of trust and influence which the students in the colleges are qualifying themselves for are also effectually closed to the Christian. Every branch of the great reformed civil service which some of us hope yet to see in China, including the railway, telegraph and postal services will, when and if it is possible, be supplied from the government schools and colleges, entrance to which is effectually barred to the Christian *only*.*

It hardly needs to be pointed out that this discrimination against Christianity in educational matters deepens and aggravates

* If this rule is enforced in the T'ai-yuan-fu college, which is supposed to be instituted (at all events in part) as an act of reparation for the massacre of Christian men and women in 1900, what will be the feelings of those interested in its direction and of those who have derived some comfort from the thought that even thus early some fruit would be seen from the "seed of the church" sown so painfully in the capital of Shansi.

the differences between the Christian and his neighbour and adds a very real grievance to those under which the Christian already labours. Some of us are a little weary of the exhortations addressed to us by officials to treat all men with impartiality, and something more than weary of receiving assurances from the same quarters that *their* conduct is always based on that principle! Now instead of the Chinese government doing anything to smooth away the non-essential points of difference which undoubtedly exist they are bent on increasing the irritation which a sense of injustice always provokes. Another aspect of the matter is that those missionaries who fondly imagined that the various missionary societies might be freed from the labour and expense of giving their advanced students an art's course, since they might hope to enter the government colleges, will now find that they need not hope for any such lightening of their burdens, but must reckon on carrying on their own educational work from start to finish.

It must not be forgotten also that since the funds for carrying on this educational work are derived from indirect taxation the Christian will have the privilege of helping to pay for an educational institution which closes its doors to him *because* he is a Christian.

The Christian gentlemen who act as principals and professors in these colleges may be trusted to maintain their own dignity and to defend, when necessary, the principles of their religion, but this latest (?) indication of the mind of Peking is not calculated to increase their hopefulness for the immediate future, nor to assure them a continuance of that respect which their position and abilities entitle them to expect. Is it possible that the authorities have no sooner secured the services of good men than they desire to dispense with them? In that case we may feel pretty confident they are on the way to attain that object.

The whole matter would seem to be worthy the attention, the serious attention, of the missionary body in China. There are very few of us, no matter what particular department of work we are engaged in, who are not interested in educational matters, and the object of this letter is to set forth the above-mentioned considerations for the thoughtful attention of missionaries all through the country.

What action, if any, should be taken, the whole body of missionaries (acting perhaps through the Educational Committee or the Missionary Alliance or both) should determine. I suggest that this is not a matter for the educationists alone, but that it concerns every missionary in China.

FU LAN.

Hangchow Presbyterian College.

IT was our privilege on Sunday, the 17th ult., to attend the dedicatory services of the large new building which has recently been erected for the Hangchow Presbyterian College. This excellent institution was begun at Ningpo in 1845 and removed to Hangchow in 1867.

A large number of the Chinese ministers and teachers connected with the work of the Presbyterian Church in Central China have been educated in the Hangchow school, and as the dedicatory services were held in connection with the meeting of Synod, there were present some forty or more of the alumni from various places in the provinces of Chehkiang and Kiangsu.

Hangchow College has this year over eighty pupils in attendance, and it is hoped that an additional building may soon be added that will afford accommodation for twenty more pupils. The president of the College is the Rev. J. H. Judson, and he is ably assisted in the management by Rev. E. L. Mattox and by a staff of Chinese teachers.

In connection with the institution there is also a class of eight theological students who are pursuing their studies under the direction of Revs. D. N. Lyon and J. C. Garritt.

The American Presbyterian Church has boarding-schools for boys at Ningpo, Shanghai, Soochow and Nanking, whose curricula are designed to prepare their graduates for the college department at Hangchow, and students from all these institutions are now pursuing their studies at this central institution.

Mr. Judson has been at the head of the Hangchow school for more than twenty years (since 1880), and we congratulate him upon the success which has attended his efforts to build up a first class institution of learning and in the character of the students which have been sent out from its walls. We hope that the buildings which have just been dedicated may be supplemented by others in the near future, and that such an endowment may be secured as will enable Hangchow College to keep pace with the growing demands of the times.

Notes.

WE are sorry to learn that both the Hon. Fred. W. Atkinson and Miss C. P. Hughes, who were expected to be present at our Triennial Meeting and tell us about the educational work in the Philippines and in Japan, will probably be unable to attend, and that their places on the program will have to be supplied by others. While we are disappointed that we cannot have

them with us, yet we can point with pleasure to the list of those who have agreed to favor us with papers and addresses and anticipate from them a rich feast of good things. The interest in the meeting seems to be growing, and we have received many letters from friends who are planning to come.

We have received Vol. 2, Sec. 1, of Mr. Wang Hang-t'ong's Illustrated Chinese Primers (繪圖蒙學捷徑貳編上), and are pleased to note that the high standard of the two preceding books has been maintained. Mr. Wang's books are a valuable contribution to the text-book literature of China, and we are glad to hear that they are finding their way into many non-Christian schools where their excellencies are recognized, although they are decidedly Christian in their character.

We have received from the American Book Company Winslow's Natural Arithmetic, Books I, II and III, and are very much pleased with them. These books "present the subjects of addition, subtraction, multiplication, division, fractions, etc., as complete wholes in regular succession; each subject divided into parts with reference to the difficulty of the principles involved. The easier principles of various subjects are treated together, while the more difficult principles are reserved until the child has gained the power to apprehend them easily." The purposes of this series of arithmetics, described in the author's own words, are: 1. To present the subjects in a spinal order. 2. To make the work easy. 3. To give the subject variety and interest. 4. To develop genuine mathematical thought. 5. To give prominence to the idea of magnitude. In the first book is found simple work in the fundamental operations and in compound quantities and easy examples in fractions, with a gradual increase in the size of numbers. The second book reviews the work of the preceding book and develops the principles of common fractions, decimal fractions and percentage, reserving the more difficult parts for Book III. The third book, besides bringing together the parts of each subject in a general review and advancing to higher and more difficult processes, gives a simple treatment of algebraic methods and introduces problems designed to correlate arithmetic and algebra and prepare the student for the higher grades of mathematical study. To those who teach arithmetic in English we take pleasure in recommending these books, and those who teach in Chinese will find many helpful suggestions and examples which may be introduced to supplement the Chinese text book.

Mr. Chang I, Privy Counsellor to the Throne, and who for some years has been supporting twenty scholarships in the "Tientsin Intermediate School for Boys," has sent to its Principal, the Rev. Frederick Brown, the following note accompanied with a cheque for \$1000.00 :—

"SIR: Having heard of the good work you are doing for Chinese boys, I hope you will permit me to show my warm appreciation of your effort by your acceptance of the inclosed cheque as a beginning of an endowment fund. I know that many poor boys have been helped by you in the past, and I am glad to say your work is well known to many of my friends. May your success continue. CHANG I."

Mr. Brown's school is connected with the Methodist Episcopal Mission, and gives a "plain education on a religious foundation." Thirty dollars a year provides a scholarship for a whole year, including board. Mr. Brown has recently been elected Fellow of the Royal Geographical Society for geographical knowledge displayed on the "March to Peking."

The Fourth Triennial Meeting of the Educational Association of China meets at Shanghai, Wednesday morning, 9 a.m., May 21st, 1902. Members who expect to attend will please send in their names to Rev. W. P. Bentley, Chairman of the Committee on Entertainment. Those desiring information will please address Rev. J. A. Silsby, Secretary of the Educational Association.

Correspondence.

THE CHIH LI EPISODE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Allow me to thank Mr. Hopkyn Rees most heartily for the frank and full statement given in his letter to the *MARCH RECORDER*. In so completely vindicating his departed friend, he has placed all British missionaries in North China under deep obligation to him. Had that information been before me instead of the *Herald* article which gave a different complexion to the matter in question, I should of course never have dreamt of using the unfortunate phrase, "as

seems to have been done in Chihli." For the pain which this needless slur on the noble dead has caused Mr. Hopkyn Rees I am truly sorry, and I trust that he and his colleagues will forgive me.

I am, Dear Sir,

Yours sincerely,

F. W. S. O'NEILL.

THE TREASURER OF CHIH LI'S WÊN-LI
BIBLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As paragraphs have appeared in the newspapers, both

home and local, about a revision of the Wên-li Scriptures undertaken by H. E. Chou Fu, provincial treasurer of Chihli, the following authoritative information, for which I am indebted to the Rev. J. W. Lowrie of Pao-ting-fu, may be of interest to your readers. Under date of April 7th, Mr. Lowrie writes:—

“Regarding the Fantai’s proposition to put the Delegate’s Version of the Bible in more elaborate style for the use of mandarins whom he wished to have understand the origin and character of Christianity that they might the more intelligently exercise their authority over Christians, let me say that he did indeed have such an intention and ordered a superior scholar to undertake it immediately and finish the task in six months! The scholar was appalled, and even after copying out the entire Bible with blank pages for his retranslation he declined to undertake it unless his salary was greatly increased and he given solitude for eighteen months, in which period he would devote himself wholly to the work. The Fantai concluded that the work was impracticable, and it has been dropped.

It is just as well or better so. His plan must have proved foolish, but his intention is an interesting sign of the times.”

Yours truly,

G. H. BONDFIELD,
Agent B. and F. B. S.

THE WORSHIP OF ANCESTORS.

To the Editor of

“THE CHINESE RECORDER.”

DEAR SIR: In matters of method in mission work and in questions of expediency alone we do well to be influenced by men of large wisdom and experience.

And in many cases we are compelled to accept the opinions of other men as our own, feeling

confidence that they have a wider and safer point of view than ours.

But as to the startling proposition regarding ancestral worship advocated in the March RECORDER we must remember that, while it emanates from one well known for his great learning, wide experience and long service, yet the question is not one of method or expediency, but it is a matter of more vital importance, reaching into the region of conscience and touching the interpretation of the very first commandments that God Himself spoke in thunder tones from the burning mount. Here no opinions of men or questions of worldly prudence or seeming expediency may decide us. We are brought face to face with Him who commanded His people to put away all the strange gods among them and who by terrible judgments wrought upon them until there lingered not a vestige of idolatry in their midst.

To speak of any other “worship” than the worship of the Triune God is to cast suspicion and doubt upon the thing proposed. That the Chinese words for worship are used both in the sense of prostrations in forms of etiquette, as well as in the higher reverence paid to idols and ancestors, nobody will deny. That the Scripture recognizes prostrations in matters of ceremony alone, generally indicative of reverence to superiors, is equally clear, as when the ten brethren of Joseph bowed themselves down before him with their faces to the earth. But the Scripture does not allow but always condemns obeisance in any form to any person or object that is understood to represent divine or unseen power. The sons of the prophets bowed themselves to the ground before Elisha and were blameless. But Cornelius in the act of falling down at the feet of Peter, and John about to worship the angel who gave him the apocalyptic

vision, were admonished to stand at once upon their feet and do it not.

The distinction is clear. In the one case it is the recognition of lawful human authority according to the usages of the times, and in the other instances it is clothing of a finite being with the attributes of divinity. In the one case it is a form of etiquette, in the other sinful idolatry. And the Chinese Christian conscience has readily recognized this distinction; while no doubt the leaven of Christian truth will in China, as in the West, eventually do away with all prostrations except in acts of worship to God.

Now the worship of ancestors is not only the worship of spirits who are in the minds of the worshippers clothed with an unseen power and with attributes that belong to God alone, but it is the very highest and most reverential form of worship known among the Chinese people. It is the very last they are willing to give up, as the advocates of ancestral worship admit. The people, and especially the educated classes, are willing to scout at the worship of idols, but nobody ridicules the worship of ancestors. The best that the Chinese know of religious reverence is given to the dead, and if this is not renounced, what in the name of loyalty and truth shall be given to Christ? According to its devotees no blessing is too great as a reward of reverence for deceased ancestors and no curse is too severe to follow its neglect. If this form of faith is retained, where is that perfect trust in God which He claims as the seal of the covenant between Him and His people? Shall we Protestants give up the battle for which our fathers bled and died and preach another gospel that relies not on Jesus only? May our right hand forget its cunning and our tongue cleave to the roof of our mouth if we ever preach or countenance any other "merit"

or "protection" than that which rests upon Jesus Christ and Him alone.

It is claimed that if we from motives of expediency do this or that, the ingathering will be great. Of course men do by taking one-sided views of the truth, and by lack of tact in dealing with their fellow-men, prejudice the truth and hinder the progress of the gospel, and against such excesses and excrescences we must ever preach and strive. But when we go to search the eternal laws of the progress of the kingdom, we shall find these laws not in heathen religions nor in traditional usages among nations, but in the Word of God itself. To the law and to the testimony.

It is within and not without the pages of revelation that we shall light upon those principles upon which the reign of Christ shall prosper until He hath captured all hearts and put all enemies under His feet. Expediency is ever whispering to us to modify here or relax there and ever alluring us to victories that are a delusion and a snare. Had Christ yielded to such motives He would have been less severe in pressing the spirituality of His kingdom in the face of the temporal hopes of the Jewish people; nor could He have said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Nor could Paul, in speaking of his honor and heritage as a Hebrew, have exclaimed, "What things were gain to me those I counted loss for Christ . . . for whom I have suffered the loss of all things . . . that I might win Christ." Our watchword should be his, "This one thing I do;" and no religion of human invention, however attractive, no "new impulse for reform," nor even the slow progress of goodness should turn us aside one whit from preaching a complete gospel, the crucifixion of Christ and the

crucifixion of sinful self, unto the Jews a stumbling block and unto the Greeks foolishness, but unto them that are called the power of God and the wisdom of God.

It is not our business to see to it that great numbers are gathered in, but we are called to testify of the gospel of the grace of God and to nurture and care for those whose hearts are changed by the converting power of the Holy Spirit. While praying, longing, working always for larger fruitage we must remember that the numbers to be saved, as well as the times and the seasons, God hath put in His own power. The Holy Spirit who begins a work in the heart will perform it, and He will give strength to renounce the dearest idol, be it even the time-honored custom of a hundred generations, and he will give a thousand times more in return for such a sacrifice for Christ's sake. To weaken the scriptural test of discipleship is to limit the Holy One of Israel. And however hard it is to understand, it is the very severity of that test that will bring final victory in the name of the Lord Jesus Christ. Better than a host of the half hearted is a Gideon's three hundred who have renounced all for Christ. We

are to "make Jesus King," and we claim for Him absolute, unconditional surrender. This is our commission, and thus alone can we exalt His kingship and maintain His honor.

For those who refuse to surrender on His terms, or to acknowledge His right to reign, there will always remain the "offence of the cross." But for those who yield to Him there will come, in proportion to the difficulty of the spiritual surrender, blessings both for this life and that which is to come. Renunciation of ancestral worship means the removal of that intolerable burden that the living now bear for the dead, the taking away of that haunting fear that ever follows the living because of possible neglect of the dead, and the abolishing of that excuse which is now open to the unfilial when they neglect their living parents and then buy the name of filial piety by the observance of superstitious rites after they are gone. And instead there is substituted the family altar, the Christian home, the memory of loved ones gone before, Christian care for their graves, and the promise of blessings to a thousand generations to those who love God and keep His commandments. P. F. PRICE.

Our Book Table.

A Harmony of the Gospels, in Chinese. Based on Steven's and Burton's Harmony of the Gospels for Historical Study, by H. W. Luce. Prices: Bound in boards, \$0.80; bound in cloth, 40 cents; bound in paper, 30 cents. For sale at Presbyterian Mission Press.

This volume meets a need long felt. The book is also a conspicuous success. It is a satisfaction to find all the excellencies of Steven's and Burton's Harmony reproduced in the volume and a very special

pleasure to find the accounts of the different evangelists presented in a bird's eye view on the same page as in English. Great pains must have been taken by the author, and much care by the printers as well, in accomplishing this result. And the whole is effected with the least possible loss of space, making a clear and beautiful page.

The outline, map, tables, and diagrams leave nothing to be

desired in the work as a book for private study, or for use in the class room.

It may be added that the text used is the Tentative Edition of the gospels, newly revised by the Mandarin Revision Committee. There must still elapse three or four years before the final revision of the New Testament can be made and the book be published for

general circulation. Meanwhile any who may desire to examine the gospels as at present revised, can easily do so by procuring a copy of this Harmony. The appearance of the volume is most creditable to the Press, and the price is reasonable. Every pastor, helper and Bible student should possess a copy.

CHAUNCEY GOODRICH.

In Preparation.

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

Life of the Late Geo. Müller, of Bristol D. MacGillivray.
 Safety, Certainty, and Enjoyment ... Chas. G. Roberts.
 Brace's Gesta Christi S. Pollard.
 Life of Billy Bray ... S. Pollard.
 Gray's Anatomy ... Dr. H. T. Whitney.
 Stalker's Life of Christ Mrs. J. C. Owen.
 Ten Boys ... Mrs. J. M. Woodrow Woodbridge.
 Life of D. L. Moody ... D. MacGillivray.
 General History for Girls ... Mrs. R. E. Abbey.
 Dr. Torrey's Work ... Y. M. C. A., Shanghai.
 Burton's Records and Letters of the Apostolic Age ... G. D. Wilder.
 Tao Teh King ... C. Spurgeon Medhurst.

Rev. Murdo MacKenzie, of Swatow, writes: Vol. IV of "The Much in Little Series" I find a most useful book for reference in connection with Bible and Bible History. It is the smallest and most compact little book (Bible Dictionary) I know. I would gladly give some of my time to have it translated into Chinese. Would such meet a want in our Bible Chinese literature? Kindly let me know. I should not care to undertake it if there is no special call for such a book. I have found

it very 'handy' and useful for our college work here.

Mr. Luce writes: One of your correspondents makes an inquiry regarding Burton's "Records and Letters of the Apostolic Age." The outline of this book has already been translated, and is now in use in Tengchow College. This outline will be printed this summer by the National Committee of the Y. M. C. A. The book itself will probably not be printed until the final revision of the N. T. is ready. It will then be published together with Prof. Bosworth's Lessons based on these "Records." For use in our class work here Sharman's Lessons, based on the Harmony of the Gospels, have been translated form day to day and printed by stencil paper process. A limited number of extra copies are being struck off, and may be obtained, for the nominal cost of production, from Mr. Lyon (Y. M. C. A. office, Shanghai.) After another year they will be printed in permanent book form. The "Harmony" and the "Records," together with the lessons on the same, make possible the study of the whole New Testament by an easy inductive method.

Editorial Comment.

CHINA is certainly a remarkable study at present, and the more she is studied the more Sphinx-like does she appear. An Imperial decree was issued on April 8th in which the missionaries are plainly held up as being duped and deluded by bad people who use them as cat's paws both to pull their chestnuts out of the fire and to scratch out the eyes of their litigating opponents. Yet we are told that the missionaries come to do good, and the officials are commanded everywhere to give them protection. And, of course, looked at from an official standpoint, the missionary is doubtless an important factor in the present troublous times. If he favors the missionary, bad men will endeavor to cajole the missionary and make of him a tool for his own selfish ends. If he doesn't favor the missionary, then the people will trouble the missionary and that will rebound upon himself.

* * *

THIS, however, is more theoretic than practical. In reality we believe that the great majority of Protestant missionaries get on well with the officials, and that they are being looked up to more and more as the ones who can help China in this great crisis of her existence. We have before us as we write the prospectus and regulations of a new school to be founded by the gentry and others in Ningpo, in which the help of a foreign missionary has been sought from the first, and obtained, and

where the missionary had had conceded nearly everything he has asked for from the beginning, such as cessation of lessons upon the Sabbath, daily morning prayers, and religious exercises on the Sabbath for all who wish to attend—nothing compulsory.

* * *

THE news that comes of the stir among the people, and even from so far away as Szechuen, of their eagerness for books and papers which will give them some conception of Western education and modern ideas, is enough to stir the blood of the most indifferent. The Mission Press in Shanghai has recently received at least four orders from as far west as Chen-tu (one even by telegraph) asking for books to be sent by mail; the first requiring postage to the amount of \$34.22 and the last to some \$180.00, altogether amounting to \$328.00. So eager are the people to get the books that they are quite ready to pay the enhanced cost of having them come at once by the quickest, even though most expensive method.

* * *

IN this connection it is pleasant to note the recent reduced postal rates as issued by the Chinese Imperial Post Office. Instead of paying two cents for one quarter ounce, as heretofore, and double this for interior places, we can now send up to one-half ounce for one cent, and no extra charge for even the remotest places where there is an office. And books and parcels

are reduced accordingly. This will help greatly in the matter of sending abroad literature of all kinds. We haven't yet fathomed the purpose of the Imperial Maritime Customs in making such a reduction, and it fairly took our breath away when we first heard of it. It is not necessary, however, to divine the wherefore in order to enjoy the result, and all will be duly grateful for this new boon.

* * *

THE Triennial Meeting of the Educational Association of China which meets on the 21st of May, bids fair to be one of the most important missionary gatherings that has yet been held in China. The list of members has been growing steadily until it now numbers an even two hundred, and includes most of the prominent missionary educators of the empire. At the coming meeting representatives are expected from Peking in the north to Canton and Hainan in the south, and an unusually large delegation from Foochow. The Association is thoroughly evangelistic as well as educational in its aims, and its members realize that they are face to face with great problems and grand opportunities which call for the earnest consideration of the missionary body, and for greatly increased effort that the present demand for Western education may be guided as much as possible along Christian lines. The Association provides a medium through which Christian educators can work in intelligent and effective co-operation, while its publication department has provided many of our most useful and widely used text books.

The coming meeting should be made the subject of earnest prayer by all who have at heart the Christianization of China.

* * *

WE are quite sure the missionaries everywhere in China will heartily endorse the letter of the Shanghai Branch of the China Missionary Alliance to Mr. R. W. Little, editor of the *North-China Daily News*, which appears elsewhere in our columns. Through all the troublous times of the crisis year, especially when missionaries have been maligned and often grossly misrepresented, Mr. Little has either kept silent, or, if writing, has manifested such a spirit of fairness as must have called forth the candid approval of the whole missionary body. Missionaries are both mortal and fallible, but probably not more so than the general run of foreigners in the Far East. But to judge of some of the things which have been written of them, one would almost think that the majority of them had been chosen with special reference to their being lazy and stupid and lacking in the ordinary elements of sense and sound morality. We would add that the publishing of the letter was postponed on account of delay in Mr. Little's departure.

* * *

IN the Diary of Events our readers will find the latest news of the rebellion in Kuangsi and Kuangtung. Telegraphic communications having evidently ceased between the seat of disturbances and outside parts there is great difficulty in procuring reliable news. Whilst, however, much that we hear must be

taken *cum grano salis*, and whilst many rebellions at many times and in many parts of China, have led us to minimise the importance of these outbreaks, still the items of news that have filtered through from the troubled districts are sufficiently serious to cause a feeling of uneasiness, especially so when we note the unrest in the province of Fukien—seven hsien in the prefecture of Chang-chow being disturbed by well-armed insurgents—and the anarchy east and north-east of Peking and in the province of Kansu.

* * *

MANY natives consider that the first mentioned trouble in Kuangsi and Kuangtung, has far surpassed in gravity any rising since the Taiping Rebellion. It is reported that the rebels number 120,000 well-armed men, three-fourths of whom have Mauser magazine rifles. One account speaks of these arms as having been chiefly procured from opium merchants travelling across country, but another account says they were in the possession of old soldiers who had been ordered to disband without their arrears of pay being given them. The presence of these soldiers in large numbers in the rebel ranks makes the rising more formidable.

* * *

THE troubles have evidently been brewing for two years, but took definite form in the amalgamation of a gang of robbers with the Triad Society for the purpose of securing loot and finally the overthrow of the Manchu dynasty. We hear that rich merchants and officials, under pain of death were forced

to give up their possessions. Village after village fell into the hands of the rebels, and cattle, food, money and arms were commandeered. We understand that the Mitsu Bishi Company in Shanghai received a telegram from Canton stating that Viceroy T'ao Mu of that city had notified the foreign Consuls that, owing to the spread of the Kuangsi rebellion, foreigners are warned not to go beyond the treaty port of Wuchou, until further notice.

* * *

DR. EDKINS has kindly furnished the following translation and notes of our frontispiece:—

The horizontal inscription reads: In establishing the throne of the empire prosperity and good counsel have been bestowed.

The fourth character, yen, means good advice and good plans of action.

The left hand column reads: Heaven intentionally protects him who is sincerely virtuous and will perpetually guard him who follows the divine example of goodness afforded him.

The right hand column reads: The commands of the Supreme Ruler give example to the world. How can any one not revere them?

The last words of the two upright columns are wanting. It is difficult to restore them with accuracy.

The three inscriptions are above the emperor's throne; in the palace they are in one of the great ceremonial halls—the Pau-ho-tien, the Tai-ho-tien or some other. It is uncertain in which hall this throne is placed.

The emperor who wrote them with his own hand would be Ch'ien-Lung.

The words are nearly all out of the Book of History and the Book of Odes.

Missionary News.

Presbyterian Committee of Church Extension.

Cumberland Presbyterian—Rev. WM. KELLY, M.D., Chang-teh, Hunan.

Church of Scotland—Rev. W. DEANS, Ichang.

Reformed Church (U. S. A.) (German)—Rev. W. E. HOY, Yo-chow, Hunan.

Reformed Church (U. S. A.) (Dutch)—Rev. A. L. WARSHIERS Amoy.

Irish Presbyterian—Rev. W. H. GILLESPIE, Newchwang, Manchuria.

United Free Church, Scotland—Rev. GEORGE DOUGLAS, Newchwang, Manchuria.

Canadian Presbyterian—Rev. D. MACGILLIVRAY, Shanghai.

English Presbyterian—*Rev. J. C. GIBSON, D.D., Swatow.

American Presbyterian (North)—*Rev. CHARLES LEAMAN, Nanking.

American Presbyterian (South)—Rev. M. B. GRIER, Hsi-chow-fu, North Kiangsu, viâ Chinkiang.

* The representative elect to be approved by the Mission.

Till officers are elected, Rev. M. B. Grier will act as Secretary *pro tem*.

HAMPDEN C. DUBOSE,

Provisional Secretary.

(Leaving on furlough.)

An Appreciative Letter.

CHINA MISSIONARY ALLIANCE,

SHANGHAI BRANCH.

R. W. LITTLE, Esq.,

Editor *North-China Daily News*,
Shanghai.

DEAR MR. LITTLE: The Shanghai Branch of the China Missionary Alliance desires to express its sincere appreciation of the great service you have rendered to the missionary cause, not only during the recent crisis, but also through the many years of your

editorial direction of the *North-China Daily News*. The information you have given in your columns as to the progress of missionary work, the interest you have taken in all its developments, the good spirit in which you have criticised when you have thought criticism necessary, the sympathy with which you have written of the sufferings and losses of our fellow-workers, and the ability with which you have defended missionary polity and methods and advocated the rights of native Christians, have greatly strengthened our hands and placed us under the deepest obligation.

We only quite recently learned that you are about to leave for home, and we have therefore had no time to confer with missionaries at other centres, but we feel sure that our fellow-workers throughout the empire are one with us in their appreciation of your valuable services.

We wish you a very pleasant furlough, and trust that you may be spared to guide public opinion through the columns of the *North-China Daily News* for many long years.

We shall take the liberty of publishing this letter in the CHINESE RECORDER, and of course you are at liberty to publish it elsewhere if you think well.

We are, dear Mr. Little,

Yours faithfully,

On behalf of the Shanghai Branch of
the China Missionary Alliance,

(Signed) A. P. PARKER,

Chairman.

J. N. HAYWARD,

Secretary.

China Inland Mission Schools, Chefoo.

There have just come to hand reports by the London College of Preceptors of the Examinations held at the China Inland Mission Schools, Chefoo, in December last. These are very satisfactory, and calculated to give pleasure to the competitors and their instructors, as well as to the parents of children who are in the schools.

From the girls' school seven pupils entered for the Junior Forms Examination, all of whom passed creditably. For the Certificate Examinations sixteen girls entered, equally divided between 2nd and 3rd class. No less than five of the 2nd class competitors passed with honours, two took an ordinary pass, and one obtained the 3rd class certificate. All the pupils who sat for the 3rd class obtained their certificates; four out of the eight passing with honours. A candidate who secures seventy-five per cent. in a subject passes "with distinction" therein, and the sixteen girls were credited with as many as nineteen such distinctions; six of these being in French.

The boys' school sent up nineteen pupils. Of these one entered for 1st class and ten for 3rd class, all of whom, save one of the latter, obtained the certificate they desired. Three passed with honours. Eight pupils entered for the 2nd certificate. All obtained marks sufficient to enable them to pass well, but owing to inefficiency in a compulsory subject four took 3rd class certificates only. The others all passed; three with honours. To obtain this distinction 750 marks must be earned. George E. King was credited with 1,100, and secured the 2nd Junior Prize for General

Proficiency open to *all competitors* under sixteen years of age.

It may thus be seen that the pupils of the two schools have made another successful appearance in a test conducted by a well-known examining body. Three girls sat later for Cambridge University Local Examination, but the results have not reached China. This is a direction in which further development is desirable, and we hope soon to hear of many of the children at the schools securing these more valuable proofs of an efficient education.

News from Pyeng-yang.

Rev. S. A. Moffett writes from Pyeng-yang, Korea: On the 6th of April we had another joyful day in the Pyeng-yang church, and it was my privilege to baptize 140 men and women, giving us now in the city church a baptized membership of over 650. The catechumens now on the roll added to these give us an enrollment of over 1,000. Our country work also is growing, and this year the work in the new station further north at Syen-chun, has been developing at a phenomenal rate. The death of Mr. Leck, who had just entered so enthusiastically upon his work in the extreme north, has been a very great loss. He was a man of unusually fine spirit, who would have been a great spiritual power. On his last trip he received as catechumens a number of Koreans living across the Yalu in Manchuria. We are now joining hands with our Scotch Presbyterian brethren in Manchuria.

This year the annual meeting of our Mission is to be held in Pyeng-yang in September. We all look forward to it with expectation of receiving a blessing.

In Memoriam.

[The beloved missionary physician, Dr. John G. Kerr, for nearly half a century a member of the Canton Mission, entered into rest August 10th, 1901.]

Life's day is past, and thou hast entered in
To thine inheritance, the blessed rest
Remaining for His own. Thine eyes have seen
The King in all His beauty, and the land
After off, now to thee is near, thy home
For evermore.

We can rejoice for thee.
Earth's joys and sorrows all are in the past,
Life's conflict ended, and the victory won.
Our glad thanksgivings rise for all the years
Of faithful, loving service, crowned at last
With His approval.

Yet the while
Our hearts are heavy with the sense of loss,
The thought of all the future years must miss
Without thy presence, and thy kindly help.
How often in the past, when suffering came
And laid her hand upon us, we have turned
To thee for help. Thy skill has brought relief.
Now where thou art is no more pain, nor death,
Thy mission to the sad and suffering o'er.
The seed that thou hast sown through many years
Will ripen for the harvest, so thy works
Do follow thee.

Oh, not for thee we mourn, but for ourselves,
For those whose need is greater than they know.
The heathen mind entrained to understand
The new, strange story of the love divine
Could read the lesson in thy life and feel
The pitying human love for them, and learn
To raise their thoughts from earth to heaven and know
Thou wert God's messenger to bring to them
The word of life, and teach them how to find
His healing for the sin-sick soul, and gain
Eternal life.

We know thy rest is sweet, thy steadfast hope
Safe anchored to the Rock of Ages long ago.
No fear, no doubt, to cloud the parting hour.
The valley of the shadow passed, and then
The Master's welcome, and the sweet well done,
And evermore for thee fullness of joy.

For us the vacant place
Unfilled through all the coming years of life;
And from the ever shortening chain that binds
Our hearts to earth another link is missed.
But in the bow above the cloud we read
The precious promise that another joy
Awaits our coming to the heavenly home.

H. N.

Diary of Events in the Far East.

April 9th.—**SERIOUS TROUBLE REPORTED FROM NINGPO.**—For more than a month daily the old rumours had been abroad that the eyes of children were being gouged for medicinal purposes. An excited crowd caught three suspected men and mauled one so seriously that he succumbed to the treatment. The other two men were dragged to the Yamên, and thousands of excited men declared they would not go home until they had seen the other two men executed. It is said the two men were summarily tried, and that one confessed in the "ordeal" that he had violated graves. The executions were carried out, when the excited crowd separated, but under the conviction that these men had been guilty of this barbarism and that they were in some way agents of the foreigner.

The native authorities put out proclamations which did not repudiate the complicity of the foreigner in these gruesome deeds. The two things have been put together by the people—the execution of the men for eye gouging and the non-repudiation of the foreigners of having any part in it from proclamations.

News came in yesterday that a Christian had been well nigh done to death because he belonged to a sect which gouged human eyes. The causes of the trouble may be the fact that many disbanded soldiers are out of employment; also that large numbers of people are on the verge of starvation, and the price of rice is still going up. There is the taxation for indemnity, local and imperial, and this is, of course, attributed to the foreigner.

—The convention between China and Russia was, according to Chinese official advices from the north, signed today by the Chinese Plenipotentiaries, Prince Ching and Wang Wên-shao, Grand Secretary, etc., and the Russian Minister, M. Lessar, on behalf of their respective governments. We now give below the principal clauses of the convention in its changed form:—

(1). The independence of action and authority of the Imperial Chinese government and its officers in the three provinces of Manchuria shall be as free and unfettered as it was before the said provinces came under the occupation of the troops of the Imperial Russian government.

(2). The Russian government will withdraw its troops entirely from Manchurian territory within the period of eighteen months.

(3). After the withdrawal of the Russian troops from Manchuria the organizing and drilling of the armies of the said provinces shall be under the sole authority of the Imperial Chinese government.

(4). The railway between Newchwang and Hsin-min-t'ing shall continue to be controlled according to the clauses of the original agreement.—Ex. from *North-China Daily News*.

April 7th.—**THE REBELLION IN THE SOUTH.**—Despatches received from Canton give the area now overrun by the rebels of Kuangtung in co-operation with their confrères in the adjacent province of Kuangsi. The following are the prefectures dominated by the Kuangtung rebels, although most of the walled cities there are held by the government troops who, however, dare not venture far from the walls, giving as an excuse that they are "waiting for reinforcements": Kao-chou, Lien-chou, Ch'ing-chou, Liu-chou and Hui-chou; the latter prefecture having been the last to join the movement, while the first named—Kao-chou—being near the Kuangsi frontier and a neighbour of the sub-prefecture of Yü-lin in the latter province, was the first in Kuangtung province to join the Kuangsi rebels. A despatch from Swatow in reporting the rising of the Hui-chou-fu rebels, states that a detachment of 1,500 men belonging to the famous "Black Flag" corps of Liu Yung-fu, was sent by the military authorities of Hui-chou-fu to suppress the rebels at the first news of the rising, but the Black Flags were defeated, and the movement is now rapidly spreading throughout the prefecture.

The explanation of the defeat is stated to be found in the sympathy of the Black Flags with the rebellion. They are said to have made no effort to oppose the rebellion.

17th.—News to hand report the capture of Ch'ên Mou-yuen, a rebel chief; also the killing of another famous chief, Huang Yung-shêng, and the capture of 120 of his followers.

21st.—The Viceroy of the Two Kuang, H. E. T'ao Mu, according to a native

correspondent of the *North-China Daily News*, at Canton, has received despatches from the military authorities of Nan-ning, Kuangsi province, reporting the capture by the Kuangsi rebels of three more large cities in that province, namely, the prefectural city of Ch'ing-yuan-fu and the two sub-prefectural cities of Pin-chou and H'ang-chou (Coll. Wang-chou); also the district city of Ping-yuan-hsien, belonging to Kuei-chou province, which touches the Kuangsi borders. All the mandarins of those cities fell into the rebel hands, but fortunately their families, who had been sent away to Canton at the first sign of insurrection in Kuangsi, escaped the general slaughter.

A force of steam gunboats, armed

launches and torpedo boats, under Admiral Ho Ch'ang-ts'ing, Commander-in-Chief of the naval forces of Kuangtung, is stationed at Wu-chou, on the West River, to prevent the rebels from threatening that port; trade between Kuangtung and Kuangsi is at a standstill, and hundreds of families belonging to the gentry and men of wealth of that portion of Kuangsi and Kuangtung in the hands of the rebels, are flocking to Canton, after paying the necessary toll to the rebel patrols watching the various land and water routes between the two provinces. Missionaries stationed in various portions of Kuangsi are also reported to have reached Wu-chou in safety, where they are now stopping, awaiting events.

Missionary Journal.

BIRTHS.

At Kiukiang, April 6th, the wife of LEONARD J. DAY, B. and F. B. S., of a daughter.

DEATHS.

At Cheng-tu, Szchuen, March 6th, JEANNIE ANN STRATTON REID, wife of the Rev. JAMES NEAVE, A. B. S., aged 29 years.

At Wuhu, April 6th, CHARLES EDWARD MOLLAND, F. C. M. S., aged 40 years.

April 11th, Miss T. MILLER, C. I. M., Kien-p'ing, of typhoid fever.

ARRIVALS.

AT SHANGHAI:

April 5th, Rev. J. and Mrs. MACINTYRE, Hai-ch'eng (returning); Misses CROOKS and FULTON, U. F. C. S. M., for Manchuria; Rev. A. CLAXTON and family, L. M. S., Chungking (returning); H. T. FORD, G. W. HUNTER, from England; AUGUST KARLSSON (all returning); OSCAR CARLEN, DAVID HÖGLANDER, CARL ANDERZEN, EMIL JACOBSON, and CARL G. SÖDERBOM, from Sweden, all for C. I. M.

April 16th, Miss B. MCCOY, A. P. M., Peking (returning).

April 19th, Revs. N. ARNETVEDT, J. A. O. GOTTEBERG, Mrs. GOTTEBERG, M. D., and child, JÄRGEN EDVIN WILSON, M. D., all for N. L. M., Lao-ho-kow;

Mrs. E. PILQUIST and children, B. and F. B. S., Si-ngan; Misses M. GRAHAM, S. MUNDLE, and Miss Dr. AITKEN, U. F. C. S. M., Liao-yang; Rev. A. R. SAUNDERS, Miss FRENCH, P'ing-iao, Miss E. GAUNTLET, Ta-ning, Rev. G. ANDREW, wife and children, Yang-chow, from England (all returning) C. I. M.

DEPARTURES.

FROM SHANGHAI:

April 2nd, Miss H. B. FLEMING, C. I. M., for Australia.

April 5th, Rev. Dr. H. C. DUBOSE, S. P. M., Soochow; Miss E. TALBOT, S. P. M., Ka-shing; Dr. ELIZA E. LEONARD, A. P. M., Peking; Rev. Dr. J. R. GODDARD, A. B. M. U., Ningpo, for U. S. A.

April 7th, Mr. and Mrs. R. GRIERSON, C. I. M., Bing-yae; Rev. J. A. SLIMMON, C. P. M., Hsin-chow, for England.

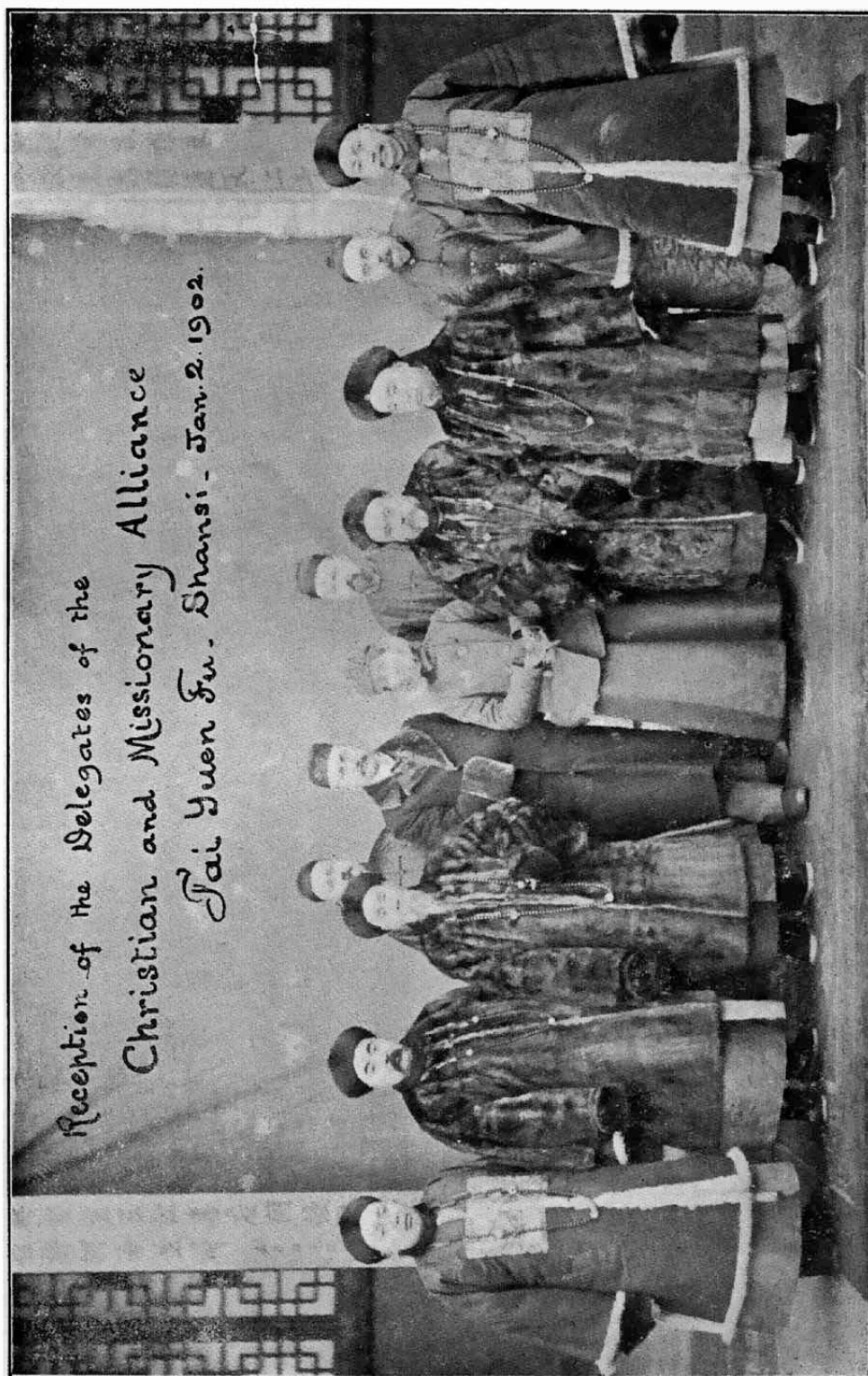
April 11th, Rev. and Mrs. L. B. RIDGELY, A. C. M., Wuchang, for England.

April 12th, R. B. and Mrs. WHITTLESEY and two children, Misses E. FORSBERG., and M. A. WOOD, C. I. M., for U. S. A.

April 26th, Rev. D. H. DAVIS, S. D. B., Shanghai; Miss ADDIE SLOAN, S. P. M., Soochow, for U. S. A.

FROM HONGKONG:

April 23rd, Rev. M. L. LANDIS, wife and child, C. and M. A., Nan-ning, Kwong-sai, for U. S. A.



Reception of the Delegates of the
Christian and Missionary Alliance
Tai Yuen Fu. Shansi - Jan. 2. 1902.

Rev. J. J. Turner. Rev. S. B. Drake.
Ting Chih Hsien. Shén Tao T'ai. Ch'en Nieh T'ai. Rev. J. Woodberry. Mrs. Woodberry. Wu Fan T'ai. Hu Tao T'ai. Rev. A. Sowerby. Capt. P'ang.
[See *Missionary News department*.]

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*On the Right Relation of the Church to the
Imperial Lottery.*

BY REV. G. A. CLAYTON, HANKOW.

DIVERSE as are the methods of the various Protestant missions working in China, there are certain matters on which they are absolutely at one in practice. The united front that they oppose to the opium traffic is an instance. A new problem has within the last few months presented itself, and demands solution by all missionaries—the question how our Christians can lawfully withstand the efforts that are being made to compel them to purchase tickets in the new Imperial lottery. Cannot we workers come to an agreement on this point? If we can, through a discussion of this problem in these columns or through the Missionary Association, find a basis on which we can take a united stand, it will be a great blessing to the churches.

So far as the writer's observation goes the practice of the county mandarins is as follows: A certain number of tickets having been allocated to the Hupeh province, the provincial authorities have distributed them to the county mandarins, and left these latter to dispose of them or pay for them. For instance, in the Kwang Chi Hsien the mandarin has to take 3,000 tickets per month; each ticket being worth 2,000 cash. Being thus burdened with the tickets, each county mandarin has assigned a certain number of tickets to each town under his jurisdiction, charging each of the "shen shih" with a proportion. One of the Hwang Shih Kang "shen shih," for example, has to take 200 tickets per month! Being naturally anxious to rid themselves of this liability, the "shen shih" are preparing lists of those whom they consider able to purchase large quantities of tickets, and in these lists the names of wealthy Christians are, of course, included. We have so stre-

nonously held that no Christian who purchases Manila lottery tickets can remain in communion with us that the Christians are now in an unhappy dilemma. If they buy, they expect us to ask them to withdraw from the church. If they do not buy, the "shen shih" threaten to report them to the mandarin as men able, but unwilling, to help the Imperial government, and the consequences of this are sufficiently indefinite to be full of terror.

In passing, reference should be made to two matters connected with this problem. At Kwang Chi the mandarin has apparently scented the battle from afar, for he has sent one of the gentry of the town to call on the local missionary and offer him a certain number of tickets per month for allocation amongst the Christians, who can in this way prove their desire to help the throne. The offer was, of course, refused, but the incident shows in what light the mandarins regard the purchase of the tickets ; it demonstrates one's loyalty.

The other fact that should be noted is that the prizes offered in the proclamations are, in this part of China, at any rate, largely fictitious. In one county the first prize is announced to be 1,600 strings of cash, but the writer is credibly informed that the winner will receive the rank of a county mandarin in lieu of the money ! Fancy creating twelve mandarins a year in one Hsien !

But to return. Surely the first principle that all missions must agree to is that none but those who are already members of the church can receive any measure of protection that we decide to afford. Those who have already contracted liabilities, or who only wish to join the church to escape the allocation, cannot be admitted if we would avoid the charge of disloyalty. That many rich men will now strive to enter the church in the hope of securing protection, seems clear. One who is undoubtedly amongst the richest men in a town of over 30,000 inhabitants—a man with business premises in three different counties—has been to the writer to find out whether by joining the church now he can escape the enormous monthly payments to which he is liable. Finding the writer obdurate, he requested to know the cost of naturalisation as a British subject ! To care for the welfare of our old, trusted Christians cannot bring us any opprobrium. To receive men who come for what they can save from the rapacious Empress-Dowager will assuredly win us her wrath.

But what are we to do for those who are already members of the church to whom an allocation is made. The first idea is to fall back on the fact that the Imperial proclamations do not include any clause which compels anyone—Christian or heathen—to purchase tickets. The objection to this seems to be that it is unfair for our

Christians to use their treaty rights if the Consuls would admit that they apply to this matter to secure exemption from a scheme for helping the empire out of its present difficulties. When Christians do not pay towards theatrical displays or idolatrous rites no one else suffers, for the expenditure can be cut down to the income. But every ticket that the Christians successfully avoid purchasing will have to be paid for by the "shen shih" or some heathen to whom it will be allocated. The number that *must* be sold within the given area is fixed. This being so we must surely look for a fairer solution.

A Chinese friend has offered a suggestion as to how the well-to-do Christian should act. It is that the tickets which the rich members are compelled to purchase shall be paid for and taken; that the tickets shall all be held by the missionary, who shall receive all winnings; that these winnings be used to refund the cost of the tickets to both winners and losers, and the excess, if any, be kept as a reserve fund to meet losses in times when there are no winnings or else be returned to the county mandarin. The great disadvantage of the scheme is that, though the mandarin might be informed of its details, the outsiders will know that our members have purchased the tickets but will not understand the scheme that prevents them from gaining by the purchase. It certainly most effectually eliminates the gambling element.

The scheme that appeals most to the writer is that the Christians shall find out the lowest number of tickets that they need purchase in order to avoid official displeasure, and that then they shall, through the missionary, pay the sum direct to the mandarin with the explanation that they give this amount to help the throne, but do not wish to receive any lottery tickets. The great disadvantage of this plan is that the missionary will have no guarantee that the money will ever reach the Viceroy, or that the mandarin will not keep in his own hands tickets to the value of the sum thus subscribed and maybe win large sums. If one could get an official receipt from the local mandarin and send this to the provincial treasurer through the Consul there would be a check on the matter, but one's relations with the local mandarin would hardly be cordial thereafter. A Christian to whom this plan has been mentioned has suggested that the sum from the whole of each church should be sent direct through the Consul to the Viceroy, and maybe this could be done.

The fact that the first consideration of the matter has educed what are practically three schemes as written above, shows how hard it is to arrive at a wise decision. Can others criticise or supplement these thoughts or suggest better and wiser plans?

Ancestral Worship.

BY REV. C. A. STANLEY.

IF Christianity is true, a God-given religion, it is sure to differ in essential respects from any man-made system. Yet the fact that man has the divinely-given faculty which distinguishes between the right and the wrong, a truth and lie, and realizes the obligation of the former in every case, and feels committed to both in conscious recognition of the obligation whatever his conduct and life may be, makes it equally evident that every religious system made by man will contain elements of truth and requirements that are right. Their foundation rests on more or less of truth and their power is derived from the truth they contain.

Even superstition finds its support and its influence in its underlying truths. A vague sense that there is an almighty power behind all things, and that it is possible for the human being to have intimate relations with that power, gives the juggler, the necromancer and the witch their opportunity and influence. Science and education, by discovering the true and revealing the false, destroy the opportunity and dissipate the influence.

Hence the importance, in dealing with a false system, of having a willing mind to recognize all of truth there is in it and a conciliatory attitude which, while unveiling its errors, will maintain a loving, kindly spirit. Nothing is gained by antagonizing error, when it can be avoided, with a flinty front of truth which prevents one seeing the principle, or the soul-need in the obscured truth, out of which the error and the superstition may have grown. The modicum of truth discovered and recognized is the entering wedge for more truth and the hammer against error and its allies.

Ancestral worship is founded on one of the most sacred commands of holy writ, "Honor thy father and thy mother." A sense of the propriety and obligation of this is found among every people, however different the interpretation may be. We must discover then what in it is wrong and sinful from the Bible standpoint and condemn and eliminate only this while conserving and directing all the rest into Christian channels.

A difficulty meets us at once in the Chinese word for respect, reverence, worship, all which differing, though related ideas are expressed by the one character *pai*. It is not necessary

to go into a long discussion of the word itself. One point alone is sufficient for the purposes of this paper if we recognize the fact that God alone is the only proper object for human worship.

There are acts connected with worship which differentiate it from the reverence and respect due and given to superior talent, merit, or worthiness. Whatever of many forms worship may assume, the offering of sacrifice in some form constitutes the highest expression—the essential thought of worship in every heathen religion. Wherever sacrifice is found there is a recognition of a something—a personality or a power, differing from, and higher than, anything merely human. More is put into the act than simple respect or reverence. The thought of deity comes in, to be feared, and hence to be propitiated. We are felt to be in subjection to this invisible something. The essential thought in the character *pai* is found in the relation it recognizes between the superior and the inferior. The latter accords something to the former, ranging all the way from simple respect up to the highest form of worship as expressed in sacrifice for propitiation—to obtain favor or to avert calamity. A part of this service of sacrifice is the prostrations and other acts intended to exemplify the humiliation and sense of unworthiness and subjection which all heathen worship inspires and fosters. It is at this point that the lower and the higher elements in the differing ideas of reverence and worship meet and blend in such way as to make the line of demarkation almost invisible. Idolatry is degrading and debasing in whatever form the object of worship is presented—an image, a tablet, or a Chinese character written on a scroll; it is essentially the same, setting up and bowing down to something in the place of God.

The fact that such sacrifice is offered, proves that real worship is given to ancestors, and such worship is contrary to Bible teaching. As Christian teachers we cannot lose sight of this simple, plain fact. Beyond that we need not go. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Here we have thoughts new to the Chinese. We are also children of the Heavenly Father. The godly fear which is due to Him is only the complement—the filling up of the respect and reverence and love, the observance of the good in teaching and precept, the imitation of the good in character and life which is due to the earthly parent, and a filling up which ends only in the giving up of the whole being to His worship and service. We have no more quarrel with the respect and reverence for ancestors among the Chinese, rightly manifested, than we have with the same sentiment among ourselves; it is easily reclothed in the garment of praise and made radiant

with the element of faith and love. There is in it no forsaking of ancestors, nor renunciation of family or country when thus divested of its superstition and forbidden idolatrous element; it is rather changed into an elevating and moral influence, finding its highest development and end in the worship of the Supreme Heavenly Father and becomes more tender and true as a spiritual influence and power.

A word as to the form these observances may take. The cemeteries and graves should be kept clean and free from weeds and *débris* of every kind and in complete order and repair as to all walls, monuments, mounds, or other necessary or ornamental accessories. Trees, shrubs and flowers may well be planted and the places beautified in whatever manner pleases the taste of the friends, for we wish to make these memorial places, not so much reminders of sadness and sorrow, as of joy and hope—waiting places, doors of entrance into the “King’s palace,” where “thine eyes shall see the King in His beauty: they shall behold the land of far distances.” In happy memory and joyful hope the graves may well be decorated on anniversary occasions and in the spring time of the year. Anniversary memorial services may also be held with benefit to survivors, in which to remind one another of the virtues, the precepts, and the good example of those who have gone before—possibly of some of their mistakes as well—that the living may be stimulated thereby to truer living and better service.

And as to the other part, a plain, frank, kindly setting forth of the truth regarding the Supreme God and loving Father—the “I am,” the creator, the universal Father—a deity unknown to the Chinese; and the obligations due to Him as growing out of these relations, and the whole question will soon adjust itself into right relations in all its parts. In an experience of nearly forty years this question has never given me any serious trouble. Met in the above spirit the divine law has been maintained in all its requirements. Its reasonableness and binding force have been insisted on, rendering to God what was His due as the divine Heavenly Father and to man his due as the earthly parent. But lower the divine standard or weaken it by human sophistry or opinion, and the nerve is taken out of the influence of the Christian church and the individual Christian in geometrical ratio. We cannot forget the closing words of revelation regarding those who “add unto, or take away from the words of the book of this prophecy,” nor the tender, patient spirit in which the doubting, the ignorant, and “weak in the faith” are to be received and led into the divine way.

Notes on Taoism and Confucianism.

BY DR. E. FABER.

From his unpublished manuscripts, edited by P. Kranz.

I. PECULIARITIES OF ORIGINAL TAOISM IN
COMPARISON WITH CONFUCIANISM.

THESE peculiarities of Taoism were:—

1. Individual liberty *versus* Confucian subordination under the absolute authority of the government in power. "No interference" was the political measure. Nature should take its course, not the will of man against it.
2. Liberty of thought independent of, or at least not tied to, any written authority in sacred books or creed. The Taoists made use of ancient works, where and how it suited them. Of all Confucian books only the Book of Changes is highly valued by the Taoists. How far the explanations of King Wen, of the duke of Chou and of Confucius were accepted by the earlier Taoists, remains to be investigated. Only the socialists refer also to the Book of Documents and to the Odes. As ideal rulers of antiquity were acknowledged not Yao and Shun but Huang Ti, the Yellow Emperor, and Shen Nung, the Divine Husbandman.
3. *No place was allowed to ancestral worship.* Dependence on the all-producing and all-reducing Tao became most prominent.
4. No formalism of ceremonial, but natural simplicity characterised all transactions.
5. A higher reverence of nature than of man, of fate than of morals is manifested.
6. It was firmly believed that man could raise himself above nature by magical art (the power of a knowledge of the *arcana*).
7. It was attempted to reach the state of immortality by means of physical and moral exercises, assisted by medicines.
8. In politics Taoism upheld the particularism of independent states against the universalism and centralisation of the Chou government, maintained by Confucianism.

Early Taoism and Confucianism had *in common*:—

1. One supreme God (Shangti or Ti), the ruler and judge of men.
2. Heaven, providence and moral order.

3. A number of gods (shen), superintendents of the heavenly bodies, natural objects and phenomena.
4. The belief in a multitude of spirits, good and evil.
5. Sacrifices of various kinds, as a propitiation and exorcism against their influence.
6. Confident faith in omens, oracles, dreams, etc., as revelations of the divine will. Hence astrology and divination as manifestations of supernatural agencies.
7. Worship of animals, trees, etc., (as inhabited by spirits), especially the dragon and phoenix.
8. A primitive philosophy based on dualism and the evolution of the five elements.

II. THE GOVERNMENT OF CHINA IN PRE-CONFUCIAN TIME.

The Taoist writers mention several rulers as Fuh-hsi, Shennung, Huang-ti and others, which Confucius passes over. He begins with Yao and Shun. Thus we may conclude that according to Confucius' judgment real government began with them in China. Those persons, mentioned before, had distinguished themselves as inventors of useful things and had become temporary chiefs as leaders of their equals, who of their own free will followed them. Though a number of ministers are mentioned of Huang-ti, it seems all *more mythological than real*.

Yao is much extolled by Confucius. No reason is given why. We find mentioned in the Documents: 1, his personal dignity or self-possession; 2, that he made the able and virtuous distinguished; 3, that he loved the nine classes of his kindred; 4, that he regulated and polished the people. In detail are mentioned: 1, his regulation of the calendar by two officials; 2, his attempt to reduce the flood of the Yellow River; 3, his election of a co-regent and successor, passing over his son; 4, his giving his two daughters to Shun in marriage. The Bamboo books add: he made the first tour of inspection to the four mountains, formed an army 治兵, made a pleasure-trip to a mountain in a carriage drawn by horses, divided the empire into twelve provinces, built a pleasure-palace, where he died. The Bamboo books, though not accepted as genuine by many Confucianists, certainly relate ancient traditions. *We see at once that Confucius did not publish those ancient documents as he found them. The additional points mentioned in the Bamboo books did not suit Confucius' ideal.* Confucius points to three most important duties of rulers: 1, a reliable calendar, so that the people can do their work in proper season; 2, well-regulated water courses; and 3, able men for co-operation in the government. Yao failed, however, in K'wan, his minister of works.

Shun.—His faithfulness and accomplishment as co-regent is mentioned. As emperor he made *astronomical* observations, *sacrificed* to God and gods (four grades?); he inspected the five kinds of gem-emblems of the high nobles at audience, and made four tours of inspection with sacrifices and audiences. The calendar of the nobles was rectified, the different measures made uniform, he regulated the five ceremonies, the presents of three kinds of silk, of two living animals and of one dead animal (pheasant). Sacrifice of a single bullock to his *ancestor*. (Legge, Shuking, p. 34-37).

Some commentators doubt the possibility of his accomplishing these four tours of inspection in one year. The solution is probably, that he did not go so far as now is supposed. He divided the empire into twelve provinces, raised altars on twelve mountains and deepened the rivers. He modified the five kinds of punishment, punished the four offenders (nobles). Mourning for Yao (three years?); no music. He deliberated with his counsellors and called Yü to be General Regulator; besides he appointed Ministers of Agriculture, Instruction, Crime, Works, Forests, Religion (the three ceremonies observed in worshipping the spirits of heaven, earth and men; the minister was to be "Arranger of the Ancestral temple,"), of Music and Communication. There were besides these nine ministers the twelve pastors of the provinces and their superior. (Legge, Shuking, p. 39-51). He said (see Legge, p. 79): "My ministers constitute my legs and arms, my ears and eyes. I wish to help and support my people; you give effect to my wishes. I wish to spread the influence (of my government) through the four quarters; you are my agents. When I am doing wrong, it is yours to correct me; do not follow me to my face and, when you have retired, have other remarks to make." The *Bamboo-book* is very short on Shun, and *differs widely*. The record of the Shuking gives the impression, that it was Shun who first employed officers to this extent and established division of labour in governmental affairs. Stress seems laid on his listening to advice and that he allowed his appointed officers all liberty in the execution of their duties; he gave them good advice and held them responsible to himself. The *Bamboo-book* knows nothing of this and nothing also of the high praise of the intellectual and moral excellency which the Shuking bestows on Shun as well as on Yao.*

The Shuking contains three other books of counsels by four of Shun's great ministers which may have been based on ancient

*Legge, III, p. 53, Shun says as emperor: "To ascertain the views of all, to give up one's own opinion and follow that of others, to refrain from oppressing the helpless, and not to neglect the straitened and poor; it was only the emperor Yao who could attain to this."

traditions, but are surely in their present form *later revisions*. It matters nothing to our purpose; the text contains the ideas which Confucius learned and taught from ancient times.

Excellent is the advice to the emperor, p. 55. "Do not fail in due attention to the laws and ordinances. Do not find your enjoyment in indulgent ease. Do not go to excess in pleasure. In your employment of *men of worth*, let none come between you and them. Put away evil without hesitation. Do not try to carry out doubtful plans. Study that all your purposes may be with the light of reason. Do not go against what is right to get the praise of the people. Do not oppose the people to follow your own desires. Attend to these things without idleness or omission, and from the four quarters the barbarous tribes will come and acknowledge your sovereignty."

The Minister of Crime could address Shun in almost incredible words: "Your virtue, O emperor, is faultless. You condescend to your ministers with a liberal ease, you preside over the multitude with a generous forbearance. Punishments do not extend to the criminals' heirs, while rewards reach to after generations. You pardon inadvertent faults, however great, and punish purposed crimes, however small. In cases of doubtful crimes, you deal with them lightly; in cases of doubtful merit, you prefer the high estimation. Rather than put to death an innocent person, you will run the risk of irregularity and error. This life-loving virtue has penetrated the minds of the people, and this is why they do not render themselves liable to be punished by your officers." (Legge, p. 59). In his charge to Yü, Shun uses the remarkable words: "The human heart is unreliable; its principles being weak. Be discriminating, be undivided, that you may sincerely hold fast the Mean." Utilitarian are the sentences: "If the sovereign had not the multitude, there would be none to guard the country for him;" and "If within the four seas there be distress and poverty, your heaven-conferred revenues will come to a perpetual end" (Legge, p. 62).

All may be condensed into three sentences: 1. Superior intelligence and exemplary morality of the ruler; 2. Appointment of able officers and willingness to learn from their experience; 3. Compassionate care for the people, supplying their physical and intellectual wants.

Yü, the Great, became famous especially by his regulating the water. The Shaking records many excellent sayings of him. With his son, who succeeded Yü, the throne of China became *hereditary*.

T'ang, the first rebel on the throne.—He attacked and killed the last ruler of the Hsia (house of Yü), who had become an abom-

inable tyrant. Nobody objected to his taking possession of the throne. His descendants ruled till *Wu* of Chou followed T'ang's example and dethroned the last king of the Shang (house of T'ang).

It is very peculiar that neither Confucius nor one of his school could see the great contradiction in this to one of the fundamental doctrines of Confucianism. The moral relation between prince and minister, or ruler and subject, was violated by rebellion. Much effort has been wasted to show that the action was in accordance with the will of heaven. *But heaven could have disposed of a wicked man in many other inoffensive ways.* I point this out, as it is a *fatal precedent* to many attempted rebellions in China that have shed the blood of millions of men. The *right*, if not *duty* of *rebellion* under a government which causes dissatisfaction, is a *serious flaw in the political doctrine of Confucianism.* I point in contrast to Saul and David. Though Saul had been rejected by God, and David had been appointed, the latter waited patiently under severe persecution about thirteen years, till Saul was removed.

INNOVATIONS BY THE CHOU DYNASTY.

It seems that the constitution and laws of China remained almost the same from the Emperor Yao and Shun to *Wu*, the first king of the Chou. Under the new dynasty a stricter form of imperial government was inaugurated by the great statesman, the *Duke of Chou*. Its principal features were :—

1. The institution of *Feudalism*. In earlier times the so-called princes seem to have been chiefs of their clans, who had received different titles, perhaps according to the number of their subjects and in a few cases as a reward for special services. The Chou appointed relatives and adherents to be rulers of feudal States. In some of them, as in Lu and Tsin, the clans got the power in their hands, even in the time of Confucius and Mencius.

2. The establishment of an *imperial harem*, which was imitated by every feudal prince and more or less by every officer of government. A consequence was the corresponding number of eunuchs and their ruinous influence. The imperial palace has been the source of deep corruption and extensive bloodshed in Chinese history.

3. An enormous *increase* of *officials* and bureaucratic rule. The people became in consequence overburdened by heavy *taxation*.

4. *Ceremonial observances* became multiplied and so complicated that only a few could master them; the majority preferred therefore to follow their own convenience. General disorder was the result.

5. A new *marriage-law*, strictly forbidding marriage with a woman bearing the same surname, was enforced. This was a wise political measure to bring the different clans more closely together. The law is still observed.

6. *Ancestral worship* was made the most prominent religious service and mourning for the dead the most important domestic duty. Titles were given to the departed and a sacrificial name.

The imperial authority soon became a shadow. With the growing power of the feudal States wars began among them. They gradually absorbed one another, till finally, 250 years after Confucius, only one remained. Feudalism had destroyed itself *and the dynasty which had created it*.

Confucius was unable to foresee this tragic end. He did his best to revive the vanishing power of the Chou by moral teaching, based on the ancient patterns, and especially by a strict observance of all the rules of etiquette and ceremonial once established and then forgotten. Confucius and his school *failed utterly* in their best endeavours. He could not see that a *multiplicity of ceremonials* interferes with sincerity in observance and draws the attention from what is important to mere *trifles*, attaching more importance to the latter than to the requirements of thorough business management. Confucius had no word of disapproval in regard to the abominable imperial harem and polygamy in general. From this we see of how little value the preaching of his much extolled five cardinal relations was, for one of them is the relation between husband and wife. The same defect has been weakening and even demoralizing Confucianism to our present day.

Some Present-day Problems.*

BY REV. H. P. PERKINS.

PAO-TING-FU, *March, 1902.*

MY DEAR BROTHER:—

I WELL know how interested you are in the subject of China, present and future. You say in your last letter to me that there are many things in the situation which you do not comprehend. If you were living out here, you would hardly dare to rate your comprehension so high. With all of us the unexpected is often happening, but on this important question of what we ought to try to have happen, most of us may as well confess to some lack of light. Only a few evenings since, at a meeting in Peking,

* Read before the Peking Missionary Association.

convened to bid farewell to Dr. Martin, after his fifty-three years of labor, at first as a missionary, and later in direct work for the education of China under the Chinese government, in both branches of which effort he has attained high honor, he gave it as his deliberate conviction that China, to secure rejuvenation, must first be "chopped to pieces." He was followed by Mr. Owen, an English missionary and a recognized leader in Peking, who took quite opposite ground, believing that we could hope, at least, for something better.

In his latest book Dr. A. H. Smith has these words:—

"If anything is certain it is that there is to be, in some form, a new China. For that we should watch, and perhaps wait, but not idly or as those without hope. All mission methods should be re-examined as ships are overhauled in the dry docks, but always with reference to a new and a longer voyage than the last."

"Unless China is essentially altered, she will continue to imperil the world's future."

Perhaps there is no man in China who sees more clearly than does Dr. Smith the various elements of this danger, and it is evident that he puts his finger on at least one of the necessities for peace and good-will in asking for some essential alteration in China herself. Whether there are other essential alterations needed I do not know, but it is quite the fashion in this part of the world to talk and write about reform, which fashion I am going to follow in this letter to you.

In fact there is already in process of accomplishment just this thing. Several steps have been already taken toward the affiliation of the various educational institutions of North China, all of which has been somewhat of a surprise and more of a gratification to everybody. It is true, as one of the Peking missionaries remarked, "The whole apple-cart may tip over, but it is a pleasure to have seen fruit piled so nicely for once." It also seems to be true that if there is an overturning, the hand that does it will have to be extended either from the east or from the west, and about half way round the world. I do not think, however, that many of us are fearing this, for it would be to nearly all of us a sore disappointment. The fact is, we have had, all of us, to give up something to get the pile of fruit. For instance, several of us A. B. C. F. M. had to give up the idea of seeing our college moved to Tientsin. However this need is being happily met by the London Mission. And after all, thinking of the noble past of that society, it seems only right to have L. M. S. written over the door of the Anglo-Chinese school in what is to be the great city of Tientsin.

I cannot write you much about later developments in Peking. I am hoping that when the Constitution is completed, it will be found to have in its ring the note of the same generous catholicity as that spirit, out of which it seems to have come.

There is still standing in it also, to mention a minor matter, one thing which to one or two of us seems to hardly fit the new relation, I mean the former name of the Methodist institution which was the Peking University. However we are all so hopeful about seeing the union consummated that no one thinks of delaying the ceremony. And we all know how sometimes a hyphen or two in such cases helps over a hard place. So nobody is fussing.

I only hope that I have not by the above remarks led you to think flippantly of the matter. It is really a very important movement, and many of us are hoping that it will be found to hold in itself a part at least of the solution of the larger questions. There is, for instance, the long-standing question of the best term for God in the native language.

There are some four terms in use.

One is the Roman Catholic term. This is an importation, but its use has for centuries been demanded by the Pope. In several of the Protestant societies it was accepted as the best term, in spite of its history and associations.

I need not mention one or two related terms, invented as a compromise. The rest of the field has been occupied by three terms, all of which are purely native.

One of these comes from the Classics, and calls the unseen power above us, the "Upper Ruler."

The second comes from the speech of the common people, and refers to the phenomena of spirit known the world over in the consciousness, but usually, I suppose, with idolaters supposed to have its source in the spirits of the dead.

Now the fact appears to be that no matter what our theories of the matter are, we find the most vital part of the church of God in China to be the part in which one or the other of these two native terms prevails. We also find that the use of both is rapidly spreading—the one to indicate the general sense of divinity held by the Jewish plural term *Elohim*—the former to indicate the personal name of the deity, corresponding to the Jewish term *Jehovah*.

In this connection I am sure you will be interested to look into one of John Fisk's later books: *The Idea of God as Affected by Modern Knowledge*. In the Notes he has a brief discussion as to the derivation of our term God. He calls attention to the fact we have both noticed, that none of the dictionaries pretend to give

a satisfactory explanation of the term. His very simple suggestion is that it comes from Woden. He asserts that the town names—Godesberg, Gudenberg, and Godensholt, are all derived from Woden; that Wednesday (Woden's day) is called Guten's tag, etc.; that Odin is actually written Godin, Guedan, and Gudan. I confess to have been strongly impressed with his arguments. One thing seems certain, that the term is, at all events, an Anglo-Saxon term, which refused to be driven out of the language by the Roman term *Dens*, and also that what took place with our ancestors, is taking place to-day in China, which is going to hold, I believe, to one or two of her historic names for God.

Now does it not seem that this new and increasing interest in, and use of, native terms, is an indication of an increasing readiness to accept the principle of conservatism as being the purpose of God, whose Son, our Lord, came not to destroy, but to fulfill. This fulfilling does no doubt often involve the crowding out of much in the old. But this work is not generally the work of the Christian missionary in the foreign field. And decidedly is this true of that large class of matters in which we know that there is truth mixed with error. Upon these the judgment of the best people will vary, as to just what is truth and what is error.

Take, for example, the Mohammedan belief in the oneness of God which he sums up in a formula of four words—Alone One, Without Two. Now how are we to preach to him the gospel? Shall it be by presenting to him a statement of the Trinity which is certain to make him feel that our new religion must, if it prevails, undermine what he believes to be the foundation of his religion, and for which he is often ready to die? It matters not that in our minds his monetheism and our trinitarianism are reconciled. The point is that we are doing him a doubtful service in offering to him as the Christian religion that which in his mind antagonizes what he has already learned of truth. If we do this there will be more of that conflict, of which the world has been so full, but which we are slowly coming to find out that God is ever seeking to have done away with. There is an "offence of the cross" which is as everlasting as is the existence of unredeemed human nature. But there is also an "offence of the cross" which comes from the unredeemed human nature. Do not the centuries of history seem to show that the evil inherent in the evolution of doctrine, without which one lesson when learned would be only the preparation for the one to be learned, and with which the teaching of the lesson to be learned becomes a contest against that already learned, that this evil is just that against which God with His omnipotent energy eternally energizes?

I do not want to leave the subject of native terms for God without writing of one other term which the missionaries do not use very much, but which the natives of at least the northern part of China use more commonly than all the others put together—Venerable Heaven One. This term stands, of course, for a very much narrower conception than does our term God, but if you doubt as to whether it does stand for the same omnipresent Being, I only wish you would come out here and investigate. Only yesterday I went into the street chapel. Pretty soon in came eight or ten little children, one or two in the arms of the older ones. They were just ordinary ragged children, and I soon found by asking them that not one of them knew one Chinese character. Probably the oldest was not over six years. I then began talking to them about the simplest truths, using all the time the term Old Heavenly One. "Do you know about Him?" I wish you could have seen the little heads begin to go up and down. "Have you ever seen Him?" One or two heads go the "No" way, and one or two voices say "No." "Do you know Him in here?" pointing to the heart, and again the heads say "Yes," as well as not a few of the older heads near by. One experience of this sort would give you all the light you need on the saying of Jesus, "Of such are the kingdom of heaven?"

Now it seems to me that this ought to lead our minds to ask the very important question, "Who are these Chinese, as related to ourselves?"

If we put the question in another way, "What are they?" I suppose we must say that they are, many of them at least, "heathen." That is, thinking of their ignorance, and the many false lights in their path, and their seeming content with earthly things, we realize that their need of the true light is very great. If this is what we mean by the word, we might perhaps use it more than we do. But "Who are they?" is the great question. Are they really and truly our brothers and sisters, living in the far country, but still with the Father's own nature in common with ourselves and with His own voice in their hearts?

Now to ask this question is almost to answer it. I suppose the real difficulty about the matter is that the right answer involves our spending, perhaps, less of our thought upon the ring and the robe and more of it upon their forlorn condition. But it is a very great thing to get the right answer, the living up to it will follow with every one who wishes to work with the Savior in bearing the messages of the Father.

If I were writing a book instead of a letter, I should have to try to show the logical connection between the above thoughts and

a phrase which we are seeing and perhaps using more and more. The idea is expressed in many ways : sometimes with the term Holy Spirit, sometimes Jesus or Christ, but also sometimes with the general phrase "God is in the consciousness."

The Christian church has always been wary of using this phrase. The Roman Catholic church has insisted on the sole authority of the church. The Protestant church has been inclined to declare the Scriptures to be the, though not the sole, authority. But for a long time this part of the Christian world and, more recently, sections of the Roman church in Europe, have been slowly advancing to the above indicated position, though generally using the terms Christ or Holy Spirit. And it seems to me that this means that we are all coming to a better realization that God is the father of us all, that in deepest sense we are all brothers, in whom is something of that true light which lighteth every man coming into the world.

If this is not a private opinion merely, but what I have termed it, a "realization" of the Christian consciousness, does it not point out clearly enough the pathway of reform in all departments of social activity? If what we see to be mistakes in others are the mistakes of an enemy who is to be overcome by our superior wisdom, then we need not be surprised if we find ourselves wondering with Robert Ingersoll why goodness is not more contagious. But if they are the mistakes of a brother who does not understand one-half as clearly as we do why they are mistakes, then our first impulse will be to try to show him his error without calling him a hard name. And this impulse will be found to contain in itself light and leading enough for the next one or two steps. For in this light and leading we find ourselves getting into right relations with the mote that has come into our own eye which we find ourselves doubly anxious to be rid of, both for our own comfort and reputation and also because of the desire to see clearly so as to help the brother who is coming to consult with us when he is convinced that we do have the clearer insight.

But, here I am giving you advice about washing out the eyes in a letter intended to tell you something about China. I haven't yet even begun to answer your question as to what China is to be like twenty years from now. I believe with you that very much depends upon whether at that time she shall be a divided or a united empire. I also believe with you that either condition is a possibility. If you are asking which way the recent alliances look, I can of course give you nothing but an ambiguous answer. Such a combination means a great strengthening of foreign power, but whether that is to be for or against China depends entirely

upon how it is used. Such combinations are very certain to be used to protect foreign interests. But how about Chinese interests? Are these likely to receive protection from the same source? No one doubts that the answer to this is decidedly "No." But this is not, it seems to me, the vital question, which is this, Are these arms of foreign power to be used for the partition of China, or are they to be so used that while showing the power of the Christian nations, they shall at the same time reveal the patience, the forbearance, the Christianity of those nations?

Now the answer to this question I believe to be not entirely in Peking, but even more in the nations represented there. If you know what they are saying or are going to say about this question, you will not need to come out here for your answer.

And I feel sure that it would be well for those who are leaders in high places, and whose thoughts, and wishes behind those thoughts, do so much in the shaping of public sentiment, to give very careful attention to just this question.

Surely every one can see that the power of the foreign protecting arm may be used for either the weal or the woe of China, meaning by "China" a political entity. Is it not equally true that a united China, as contrasted with a divided China, is the only thing that either you or I would dare pray for? Above all things we do pray "Thy kingdom come," and we do not pretend to know that the coming of the kingdom here in China is not to be through the cutting up process. Let it be through that process, if so it will more speedily come. But am I not right in thinking that neither you nor I *feel* that to be the best way? And on such a question, upon which the church in none of its branches has a certain voice, upon which the Scriptures do not pronounce an answer, where shall we go after getting what light we can from each source—and we do get much light from both—where shall we go for our final court of appeal but to the *feelings*? Am I not right in thinking that the more Christian those feelings are the more steadily do they pronounce against the process of partition?

If this is so, what ought we to do or say about it?

I am sure there is one thing we ought not to say, which is that this is something which cannot be. For a great many un-Christian things are being done all the time and, thinking of what we know about the several nations, I should be afraid of what might happen from a too frequent use of those two words in this connection. But what I should like to have every foreigner in China say, who thinks and feels the Christian answer to be against division, and who therefore has the right to assume that it is God's will that such

answer should be made and made in His name, is this, "God helping us, it shall not be."

Easter Sunday I find upon my table several sheets ready for the typewriter. They contain some thoughts as to how the above purpose may best be carried out; but as I know you prefer facts to theories, suppose I refer to the experiences of the last two days.

Day before yesterday Pastor Meng came into our little courtyard with a very happy look upon his face and in his hands two large, square subscription books made of yellow Chinese paper. Each book was inscribed with four large characters meaning—Myriad Beneficences Flowing Together. Then follows the preface, setting forth the reasons why the public should contribute to the church which we hope to build this spring. We have all been feeling that the time must have come for a step in advance of first methods, and therefore have urged that the native church plan to add a generous sum to what is expected as indemnity, and also that as much as possible be raised from friends outside of our local membership, which is small and has no rich men. This book, with its statement and appeal, is the beginning of the plan, and you can easily imagine our interest in it.

The pastor sat down with me in the court and we read the preface together. It is too long to translate, though it has a good many interesting sentences in it, such as "We wish to have the all-men's money to build the all-men's church, so that it may be known that the Upper Ruler is He whom man ought to reverence, and not the private possession of the men of the Western kingdoms."

This, you will agree with me, is distinctly good, but now for two other sentences. After referring to the outbreak, it says: "We in our hearts ache, and inclining our heads we think how Jesus was born of a virgin; therefore was his name Ye. He was nailed on a cross. He died. On the third day He revived; therefore He is called Su. The Ye character is written without the father. Dying and living again is shown in Su. (The first of the two syllables of Ye Su, or Jesus, is a character which in ordinary use has the character for father in it.) All these facts, from first to last in His life, God knew before His birth, and shall not His church tremblingly reverence and faithfully follow Him?" "Our humble church uses the term Heaven for Lord and Heavenly Father. Chuang Tze said, 'Heaven and earth are the father and mother of all things.'"

We had been praying for reform, and here was reform with a vengeance. Arguments of this sort we know would make a strong appeal to the classes that have money. It is only fair to say that this product has come from the pen of our writer and not from the pastor. All the same, a part of our reform has come, what should

we do with it? What we did do was to make it the subject of a talk to the native office-bearers, pointing out that truth was better than money; the vicious materialism was pointed out by which that which the eyes see is allowed to stand for that which the heart is to see; and finally the whole matter was referred back to the pastor and office-bearers for their careful reconsideration and action. Was not this better than that the missionaries should follow the request of the native pastor that they write it? Self-effort must precede self-development, and this must be as true of mental effort as of any other kind. We believe that the great work of the missionary is the appeal to, and the enlightening of, the conscience, expecting the externals of the religious life, whether forms of worship or formulas of faith, to be largely the outgrowth of that Christianized conscience.

And now for a few suggestions about the political situation and our relations to it. Here, too, I may as well refer to recent experiences. Yesterday Rev. Mr. Houlding came over, and at his request I went with him to the Viceroy's Yamên. Mr. H. handed me a letter from the treasurer, in which he strongly urged him not to go to Tai-ming at present; that city being the center of the field which Mr. H. has chosen for his mission. We found the governor, Yuan Shih-kai, in a very reasonable frame of mind, but naturally troubled over the insurrection which his troops had been sent to "quiet." He said to us that his soldiers had killed three hundred of the people.* The cause of the "disturbance" is resistance to tax-collection, and, as I understand it, taxes for the foreign indemnities, though of that I am not sure. What I do know is that I came away from this interview with this more than usually enlightened official, with the intensified purpose of pointing out, whenever I have opportunity, to the rulers of this empire the wide difference between ruling subjects by conquest and the modern method of making citizens by giving them a recognized share in the government of their own country. As you and I very well know, any country is in a state of unstable equilibrium, so long as it does not know the meaning of the words, "Government by constitution and representation." Naturally those who are holding the power and desire to hold more do not long to know more about these words. But if they could realize half of what they mean for their country, for their children, and even for themselves, I, for one, believe that they would vote for such a government to-morrow. I know very well that in bringing about any such understanding, an immense deal of patient work is necessary, but that is surely not an argument why we should not try to do the work, but why we should. By

* Popular estimates in the city are much larger.

"the work" I mean, of course, the work of saying what should be said, in the right way, to the right person and at the right time. Perhaps one or two of these right persons live over on your side of the great water, and possibly you are one of the right persons there to drop a seed thought or two. The right persons for such work are the persons who are interested in it enough to try to do something about it. I fancy that you will find that the name of the band of people who think that work of this sort is any business of theirs, is not "Legion." Even out here I am afraid the ranks in this particular calling are not going to be overcrowded. There is always abundance of criticism waiting for those who go out of their way to do something for the neighbor lying in the road, without first asking him some hard questions, but there is a particular form of commendation which comes to those who do try to help him, that is ten million times as big as all the criticism put together.

As to how this work of helping is to be done, all possible light is of course always needed. Thinking of Russia, one may easily feel that progress is to come by a strengthening of the present autocratic government, and a gradual education of the people. But thinking of pretty much all the rest of the world, one cannot help wondering whether China may not be nearly ready to join what Mrs. Conger has so graciously termed the "sisterhood" of modern nations, which nations are using more and more every day the great principle of "the consent of the governed." This consent turns the subject into the citizen by giving him his part in the formation, under a constitution, of the laws under which he is to be governed, and also his part in the determination of amount of taxes he is to pay and the objects for which those taxes are to be used.

I am far from being optimistic enough to claim that China is anything like being ready for universal suffrage. But China has been for centuries divided into counties or departments, and in each of these a representative meeting could be convened, whose duty should be to select representatives to a meeting in the prefectural cities, which convention should choose from each prefecture say two representatives to the National Parliament.

It is easy to say to all this that China is not ready for it, but I conceive the proper reply to be that the teaching of modern history is that a people learns self-government only by practising it; that such practise must from the first be under constitutional limitations, and that so directed there is nothing that so contributes to the unification, the education, in fact to the general institutional welfare of the country.

Is there any reason to believe China less capable of self-government than is Japan? Or that she is less ready for the first steps than was Japan thirty-four years ago?

Is the unwillingness of her government any greater than was that of the rulers of Japan at that time? Or, granting it to be greater, are not the reasons for her following that example also far stronger?

Is there any reason to suppose that these stronger reasons, when brought to bear upon the thought and conscience of her rulers, are not going to prove effective?

Until they are so brought to bear, and until they do prove effective, there is reason to fear China's future and, therefore, for all the many interests involved in that future. But when to the arguments of recent experience are added those of history, pointing with her shining finger to the two words Representation and Constitution, and when the rulers of China understand these words, then, I think, we may hope for a new China not far away, a China whose symbol shall perchance be not the Dragon but the Phoenix, a sign of her new desire and purpose.

In the meantime all Christian work is helping to bring in the better day and helping just in proportion as it is truly Christian; that is, as I understand it, the development of men and women who are learning to believe in the spirit and methods of Jesus Christ, who are being saved, not by a formula but by the gracious indwelling, and whose life is the outworking, though always in and with the individual, of that ever present Reality.

Especially is the Protestant church fitted by its nature and its history to take a leading part in the development of the Christian citizen for the State and of the State for the citizen. Each calls for the other and the Protestant spirit calls for both.

Sometimes it seems as though the Christian reform and baptism of China were not so far away as we are wont to imagine. But whether near or far may they both be, when they do come, in His name who came by water and by blood. So may hers come, by water and by blood, not her own blood, neither that of the allied powers, but by that which ever flows from the heart of the Eternal.

*A Catechism of the True Religion.**

BY REV. S. ISETT WOODBRIDGE.

THIS is a book which missionaries should know about. It gives positively, a fair account of the origin, aims, practices and warrants of the Roman Catholic Church. Negatively, it discusses other forms of beliefs under the head of Heretical Religions. Among the number is Protestantism. At this juncture of church and secular history, truth will eventually clarify the horizon, even

*真教問答 上海慈母堂活板. 1899. Prepared by the Jesuit 李秋. Approved by the 江南代牧姚 (now Bishop Paris).

if it does at first raise a storm of indignation. Protestants can form their opinions of the book with that wisdom that is first pure, then peaceable, and temper their judgments with that charity which is kind. God will right us in the end.

From this Catechism, which is all written in Mandarin, except the Apology, we append a few translated excerpts.

APOLOGY.

Wherever the truth is proclaimed, error is sure to spring up. In all ages and at all times gravel and pearls are found together, and tares grow with the wheat. The religion of the Heavenly Lord (Catholicism) was first preached in China by Ricci and his colleagues during the latter part of the Ming dynasty, when its tenets became widely known and far reaching. At first there were no heretics, with their hostile cackling, to disturb the *status quo*; but ever since the reigns of Tao Kwang and Hien Fung, they have followed in the wake of Western merchants and foreign ships that have come crowding together like herds to these shores. These heretics have erected chapels, distributed the books of their sects, and received members into their churches, thus making confusion worse confounded by substituting the false for the true. They not only deceive the credulous heathen, but lead astray some of our own members who give heed to their words. It therefore becomes imperative that the public should know the facts in order to discriminate between the orthodox and the heretical.

Question.—Are the doctrine and government of religions outside the pale of the Roman Catholic church properly constituted?

Answer.—They are not, because every religion outside the pale of the church is not the religion of Jesus. They have not received the command of Jesus, and cannot concern themselves with the souls of men, neither can they lead or instruct men. They usurp the power and warrant of spreading the truth and defending the faith. Each goes its own way. In preaching and exhorting, their adherents do not have the leading of the Holy Spirit. They are all, at best, mere shams.

Question.—Are the doctrines and government of the so-called Jesus religion (Protestantism) properly constituted?

Answer.—No. Every person of this religion can believe and act independently, just as he pleases. There is no central government, and they are divided into more sects than other religions.

Question.—Who established Protestantism?

Answer.—Luther. He was the son of a German miner and was born in 1484. His schooling was completed at Eisenach. He afterwards entered the Order of St. Augustine as a monk. When

he obtained the Doctor's Degree he was made professor of philosophy in the university of Wittenberg, where he became celebrated. He was always originating new theories and explaining doctrines in a way they had never been explained before. His disposition was proud, and he was a bold man, full of swelling words and angry of contradiction. Luther was fond of the heretical books of John Huss, and his mind gradually became saturated with these ideas. He changed for the worse, and soon despised the ceremonies and rules of the R. C. church, but especially the existing clergy. In 1516, he proclaimed before the public certain doctrines of doubtful import, and soon after the Pope decreed an Indulgence and called upon all the clergy, except the Augustinians, to proclaim it. From this time, envy was added to the hate of Luther, and he began to preach lies. He declared that the doctrine of Indulgences is false, that the sacraments are useless, and that man has no will in doing good and committing wickedness. In short, he spoke confusedly on all subjects. On June 18th, 1520, Pope Leo X issued a decree condemning his false teachings and warning the people against following them. The wrath of Luther burnt like a fire. He barked like a dog at everybody. He raved and tore, caring nothing for the holy religion or the words of the saints. He harangued the populace with heresies, so that the Pope on January 3rd, 1521, issued another decree which expelled Luther from the church. After this, Luther not only became unreasonable but exceedingly immoral. He abducted young unmarried girls by tempting them away. The fame of his adulterous excesses which were so vile that we cannot even speak of them, became universal. Luther died in 1546. It is said that he hanged himself. This is a mere *resumé* of his life. From it, could any believe that God delegated such a man to establish a religion?

Question.—How did Luther's religion enter England?

Answer.—In 1533, King Henry the Eighth clandestinely married a woman named Anne Boleyn, and afterwards wished to put away his true wife Catharine and make Anne Boleyn queen in her room. Pope Clement VII heard of his intention and strenuously opposed the match because God's law forbids the putting away of one's wife as long as she lives. Henry became exceedingly angry and commanded his whole country to turn their backs on the Catholic religion and follow that of Luther. This was the way the religion of Luther first entered England.

Question.—I have heard it stated that the King of England is the head of the church. Is this true?

Answer.—He is said to be, but he is lord of the soil and governs the empire in temporal affairs only. God has never given

him the authority to govern the church, so that he falsely exercises this authority. It is ridiculous. Some provinces in England are Presbyterian, others Episcopalian, and all under the headship of the king of the country! I beg to submit the question, Did Jesus establish religion under these conditions? From the foregoing it will be seen that Protestantism is all mixed up, with no settled doctrines and no settled form of government.

Question.—Is Protestantism holy?

Answer.—Europeans all know that Protestantism was originated by four men—Luther, Calvin, Zwingli, and Henry the Eighth, King of England. Please listen a bit to some of the personal history of this quartette and you will then know whether Protestantism is holy or not. I have already told about some of Luther's doings, but this will not prevent my telling more. He was originally a monk of the Catholic church and afterwards went to the bad. He was very crafty. He seduced one of the R. C. nuns to become his wife. From this time he became the most consummate and shameless liar. To such an extent indeed that in Europe when a man makes a glutton of himself it is proverbial to say, "Now we are living in Luther's day." Luther himself wrote a blessing which ends with these words, "Swill and stuff is good enough." Judge for yourself whether this sort of person is holy enough to establish a religion? Zwingli was also one of the R. C. clergy. After he renounced the faith he became the vilest rascal. Once he made this confession to his Bishop: "My vow of chastity I have not kept for years. Now I wish to renounce it and marry, in order to avoid illicit intercourse." He deceived people by saying that he had divine warrant for his acts, all of which is false.

Calvin was not one of clergy. His life was outrageous in the extreme. He was lecherous as a beast, and in consequence was branded on the shoulder with a red-hot iron by the officials. One of his contemporaries named Aloni wrote: "I myself saw Calvin die hopeless. He had contracted a noxious sore, the stench of whose putrescence was unbearable."

When Henry the Eighth was dying, he said to his Minister: "I have lost everything—prospects, reputation, hope, conscience, heaven. All, all is lost!" By the lives of these men you can judge whether Protestantism is holy or not.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 244, May number.)

THE USE OF THE WORD SHÊN AS A QUALIFIER SHOWS THAT ITS
PRIMARY MEANING IS DIVINITY NOT SPIRITUALITY.

IN all cultivated languages the word god will be found used as a qualifier. This usage is not by any means confined to what is regarded as strictly and literally divine, but includes many things called divine by way of accommodation, as well as by figure of speech. In all ages men have shown a disposition to call that which is prëeminently excellent and admirable of its kind—divine.* Also among many polytheistic nations, where the idea of divinity is degraded, everything superhuman, mysterious, or extraordinary is called divine. In Chinese the term *Shên* is extensively used as a qualifier. An examination of this usage will clearly show, I think, that the qualifying idea is *divinity*, not *spirituality*.

The different things to which *Shên* is thus applied are so numerous that it is impossible to give examples of all or even of half of them. I have noted one hundred and ninety nouns thus qualified, and many of them are in frequent use. For the purpose of illustration, it will be convenient to divide them into four classes, viz., persons, beasts, things, and ideas. It will be sufficient to take several of the most common words in each class and cite two or three illustrations of the use of each one.

I. PERSONS.

1. 神人. A divine man.

(1). 至人無己, 神人無功, 聖人無名. 莊子.

The perfect man does not seek his own, the divine man does not seek merit, the holy man does not seek fame.

(2). 如此勇膽過人, 先有成算, 若非神人怎得及此. 快心編.

If he were not a divine man how could he attain to such extraordinary courage and have such complete foresight?

* According to Plato, one thing is a god simply, another on account of union, another through participation, another through contrast and another through similitude. For of superessential natures each is a god according to union, and of divine souls each is a god according to participation. But divine demons are gods according to contrast with the gods, and the souls of men are allotted this appellation through similitude."

(3). 堯舜有爲, 而神人則無爲, 堯舜之上, 又有此一
等神人也. 莊子.

Yao and Shun exerted themselves, but the divine man does not (need to) exert himself; above Yao and Shun there is still a class of divine men.

(4). 原來是騰雲駕霧的神人也. 西遊真詮.

He is in fact a divine man who can rise to the clouds and ride on the mist.

(5). 瑜見了大驚, 暗思孔明真神人也, 早已知我
心事. 三國志.

When Yü saw it, he was much frightened, and thought to himself, "Kung Ming is indeed a divine man; he knew beforehand what was in my mind."

In the first example, the *Shên* man is classed with the perfect man and the sage, and is so called because of præeminent virtue. In the second, extraordinary qualities of mind justify the term *Shên*. In the third the *Shên* man is exalted above the sage, in that he works in a supernatural way.* In the fourth the *Shên* man has supernatural powers.

2. 神女. A divine woman—a goddess.

(1). 王聞神女善變化, 能興雲雨, 築高唐之館, 作陽
臺之宮, 祀之. 神仙鑑.

The king hearing that this divine woman could transform herself at will, and could cause clouds and rain, he built her a temple at Kao T'ang, called Yang T'ai, and sacrificed to her.

(2). 朝雲行雨, 神女之美也. 文選.

In the morning it was cloudy and rained, which was through the favor of the goddess.

(3). 其夜王寢, 果夢與神女遇, 其狀甚麗. 文選.

Sure enough that night the king, while asleep, dreamed that he met the goddess, and her form was exceedingly beautiful.

(4). 女媧娘娘, 乃上古神女, 生有聖德. 封神演義.

Madame Nü Kuo is a divine woman (or goddess) of ancient times, who from birth was possessed of sagely virtue.

(5). 心下暗想這女子定是上天神女, 蓬島仙娥, 不是
輕易與人測識的. 快心編.

He said to himself: "This woman must be a heavenly goddess or one of the P'êng Tao genii; it is so hard for one to get a sight of her."

In the first and second examples we have supernatural powers, in the third extraordinary beauty, and in the fourth sage-like virtue,

* Some Chinese commentators in their desire to put the sage on the pinnacle, have tried to explain away the præeminence here given to the divine man. But certainly Mencius gives solid ground for the præeminence of the latter in that well known climax which ends 聖而不可知之之爲神.

as the characteristic of the divine woman. In the fifth example, one who conducted herself as a goddess might be supposed to do, is spoken of as a divine woman. In many, perhaps most cases, goddess is the best translation of 神女.

3. 神童. A divine youth.

(1). 時有神童, 容貌絕俗, 稱為白帝之子, 即太白之精, 降乎水際. 拾遺記.

At that time a divine youth of extraordinary appearance descended into the water. He was called the son of the white emperor, being an emanation from the evening star.

(2). 神異經曰, 西海有神童, 乘白馬, 出則天下大水. 文選

The classic of prodigies says: In the western ocean there is a divine youth who rides a white horse, and when he appears, there are everywhere great floods.

(3). 子春與論五行之理, 鬼神之情, 枝葉橫生, 衆莫能難, 於是號為神童. 神仙鑑.

Tsi ch'un discussed with him the doctrine of the five elements and the nature of the gods. His reasoning spread like the branches and leaves of a tree, so that none were able to puzzle him, on which account he was called divine.

In the first two examples superhuman acts are spoken of and in the third marvellous intellectual powers are expressly declared to be the ground of the term *Shên* youth.

4. 神將. A divine captain, a hero.

(1). 天生神將.

通鑑綱目.

By nature a divine captain.

(2). 金童, 玉女, 神將, 天兵.

信心錄.

Golden youths, pearly virgins, divine captains, celestial soldiers.

(3). 概天神將, 俱莫能降伏.

西遊真詮.

*The divine captains of heaven were none of them able to subdue him. Military prowess is here the occasion of using the term *Shên*. On no account perhaps has the world been so ready to call men divine as for skill, strength and courage in battle. There is not one of Homer's heroes that he does not call divine.*

5. 神聖. A divine sage.

(1). 乃是佛與仙與神聖三者, 躲過輪迴, 不生不滅. 西遊真詮

There are three who escape the wheel of transmigration, who are neither born nor annihilated.—Buddhas, Genii, and Divine Sages.

(2). 方開闢之初, 又必有聰明神聖者, 繼天為主. 性理大全.

Immediately on the peopling of the earth there must have been wise and divine sages to succeed heaven in ruling.

(3). 試思大易, 爲古神聖道法之祖. 西遊真詮.

You should consider that the great Book of Changes is the source of the doctrines of the divine sages of ancient times.

(4). 五帝神聖, 其臣莫能及. 性理大全.

The five emperors were divine sages; none of their officers were able to equal them.

(5). 非神聖人莫能盡言. 史記.

None except the divine sage is able to give expression to it.

(6). 原來是騰雲駕霧的神聖下界, 怪道火不能傷. 西遊真詮.

He is in fact a cloud-ascending, mist-riding, divine sage come down to earth. No wonder the fire could not hurt him.

With the Chinese the sage is the highest type of man, and the desire to exalt and compliment him finds no term so suitable as *Shên*. In the last example only do we find the strictly super-human element.

6. 神兵. A divine soldier, the hosts of heaven.

(1). 伏乞調遣神兵, 收降此妖, 整理陰陽, 永安地府. 西遊真詮.

They fell down and besought him to despatch a force of gods (divine soldiers) to subdue this evil spirit, adjust the dual powers, and give perpetual peace to the place.

(2). 想老孫大鬧天宮時, 那些神兵, 都禁不得我. 西遊真詮.

You remember that when old Sun raised such a great clamor in heaven, all those divine soldiers were quite unable to restrain me.

(3). 漢兵神真可畏也. 通鑑綱目.

The soldiers of Han are godlike; truly they are to be feared.

(4). 此蓋希世之神兵, 子豈能從我而服之乎. 文選.

These are indeed divine soldiers rarely found; are you able to follow me and conquer them?

(5). 於是專委慶之處分, 旬日之間, 內外整辦, 人以爲神兵. 通鑑綱目.

Hence he simply sent Chiang Chi to act according to circumstances. In ten days all was completed, both within and without, so that he was regarded by all as a divine soldier.

In the first two examples the hosts of heaven are called divine soldiers, because they are in the service of the gods. In the last three examples extraordinary courage and prowess gives significance to the word.

The most important of the remaining words of this class are the following :—

神王	A divine King.	神仙	A divine Genius.†
神君	„ „ Prince.*	神母	„ „ Mother.
神師	„ „ Teacher.	神巫	„ „ Sorceress.
神醫	„ „ Physician.	神勇	„ „ Hero.
神僧	„ „ Priest.		

II. BEASTS.

1. 神獸. A divine beast.

(1). 飛遽天上神獸也. 文選.

Suddenly it flew up to heaven—a divine beast.

(2). 飛虞天上神獸鹿頭龍身. 山海經.

The flying Yü is a divine beast from heaven, having the head of a deer and the body of a dragon.

(3). 崑崙有神獸獅子辟邪, 天鹿焦羊之屬. 山海經.

At K'wun Lun there are divine beasts, such as lions, P'i Hsie, celestial deer, and crisp woolled sheep.

The supernatural character of these beasts is sufficiently evident. The old mythological writings of the Chinese are full of accounts of such marvelous animals.

2. 神龍. A divine dragon.

(1). 神龍或潛或飛, 能大能小, 其變化不測. 通鑑綱目.

The divine dragon either dives or flies. He can either enlarge or contract himself; his transformations are inscrutable.

(2). 大風吹沙如露, 中多神龍魚鼈, 皆能飛翔. 拾遺記.

A great wind blew up the dust like a fog, and in the midst were many divine dragons, fish and tortoises, all of which could fly.

(3). 庖羲將興, 神龍負圖而至. 前漢.

When P'ao Hsi was about to arise, the divine dragon came bearing a map on its back.

The dragon figures conspicuously in Chinese mythology, and to it many marvelous things are attributed. It is preëminently a supernatural animal, and hence called divine.

3. 神馬. A divine horse.

(1). 吉光神馬, 壽千百歲, 取其皮爲裘, 能入水不濡, 跨火不焦. 神仙鑑.

The Chi Kwang is a divine horse which lives thousands of years. With a coat made of its skin you can go into the water and not be wet, walk through fire and not be burned.

(2). 漢武帝元狩三年, 得神馬於渥注水中. 易學啟蒙.

In the time of Han Wu-te, the third year of Yuen Shou, a divine horse was caught in the waters of the Woä Chü.

* Applied in the Han dynasty to a sorceress.

† One of the classes of Genii.

(3). 魏末,有神馬夜過官牧,迹大如斗,入河水中.
續博物志

At the end of the Wei dynasty divine horses passed by the imperial stables at night; the tracks of their feet were as large as a bushel measure. They disappeared in the river.

The horse is used in war, and is a fleet-footed and noble animal. On these accounts, horses figure in mythological stories, and are called divine. A *Shên* horse is, however, something very different from what is meant by a "spirited" horse. This latter is called 烈馬, but the *Shên* horse has something supernatural about him.

4. 神龜. A divine tortoise.

(1). 第五層有神龜,長一尺九寸,有四翼,萬歲則升木而居,亦能言.
白虎通.

On the fifth storey there was a divine tortoise, one foot nine inches long, and having four wings. After a thousand years it ascends and lives on the trees and can talk.

(2). 謂神龜負文,而列於背.

文選.

It is said that a divine tortoise carried the diagrams arranged on its back.

In ancient times the tortoise was used in divination, and was supposed to have a marvelous power of foretelling the future. Fu Hsi is said to have derived the eight diagrams of the Book of Changes from the marks on its back.

The most important of the remaining words of this class are the following:—

神牛. A divine cow.

神魚. A divine fish.

神鳥. " " bird.

神虎. " " tiger.

神雀. " " "

神駿. " " steed.

神禽. " " "

神蛇. " " serpent.

神鷹. " " eagle.

III. THINGS.

1. 神物. A divine thing.

(1). 是故天生神物,聖人則之.

易經.

Hence heaven generated these divine things (straws and tortoises) and the sages adopted them as their rule.

(2). 國有大事,必謀於神,而龜蓍乃物之神者,故假之以問其吉凶.
書經體註.

When the government has any important business the gods must be consulted. Now the tortoise and straws are divine things, and are therefore made use of to inquire what will be lucky or unlucky.

(3). 劉彥回以放龜脫水厄. 孫真人以救蛇獲仙方.
古來放龜蛇者往往有奇報,其爲神物可知已. 信心錄.

Liu Yen-hwei released tortoises and was saved from a watery grave. Sun Chên-jên saved a serpent and attained immortality. From ancient times those who have saved tortoises and snakes, have frequently gotten wonderful rewards, from which it may be known that they are divine things.

(4). 此劍連夜發光,意者神物. 東周列國全志.

This sword for several nights together sent forth light; hence it was regarded as a divine thing.

(5). 后乃負帝以濟河,河流迅急,惟覺脚下如有乘踐,則神物之助焉. 拾遺記.

The queen carried the (young) emperor on her back across the river. The current of the river was very swift, but she felt something underneath bearing her up, which was something divine helping her.

(6). 崑崙高萬一千里,神物之所生,聖人仙人之所集也. 博物志.

The Kwun Lun mountains are eleven thousand li high, the place where divine things are produced, and where sages and genii congregate.

The chief articles used in divination are straws and tortoises, which on account of their supposed virtue are called "divine things." This is the most frequent use of the phrase. It is used, however, of other things of a supernatural character, as we see in the fourth and fifth examples.

2. 神光. Divine light or glory.

(1). 武帝祠太乙于甘泉,夜常有神光,集于祠壇. 通鑑綱目.

When Wu Ti sacrificed to T'ai I (the great one) at the sweet fountain, there was continually at night a divine radiance resting on the altar.

(2). 神光照曜如日月之出.

白虎通.

A divine glory beamed forth, as the rising of the sun or moon.

(3). 車中一神人,容若冰玉,手執五明寶扇,頂負八景圓光,身六丈餘,神光照人,不可正視. 神仙鑑.

In the chariot was a divine person with a face like a transparent jewel. In his hand he held a fan jewelled in five colors, and on his head he carried eight various centers of light, and his stature was over six rods. His divine radiance was so overpowering that one could not look upon it.

(4). 齋戒之暮,神光顯著,薦鬯之夕,神光交錯. 前漢.

In the evening, when he fasted, a divine glory appeared, and at night, when he poured libations, it shot forth its beams.

In all ages and nations light and glory have been regarded as the attendant of divine manifestations. Hence men have attributed any extraordinary radiance or glory to the presence or power of a divine being. This idea is clearly seen in the examples quoted.

3. 神劍. A divine sword.

(1). 一劍各長二尺, 背上有銘云神劍, 御除衆毒, 隨四時而變五色. 神仙鑑

Each sword was two feet long, and upon the back of each was engraved the words "Divine sword." They would ward off all kinds of evil and they changed color with the seasons.

(2). 王捷言於南康, 遇道人姓趙氏, 授以丹術, 及小環神劍. 通鑑綱目.

Wang Chie said that in Nan K'ang he met a Taoist priest named Ch'ao, who gave him the method of making the pill of immortality and a divine sword with a small ring (on the handle).

(3). 陸壓所傳曰飛刀, 能誅人神仙怪, 可謂神矣, 但還有形迹, 又用葫蘆盛貯似覺費手. 不若漢唐時有劍仙, 更爲神妙, 彼劍仙所煉神劍, 或藏於腦門, 或藏於耳後, 或藏於兩血脉中, 乘之如禦五方之氣, 倏忽千里, 用之意之所至, 無不如之, 其神劍之來, 若電光之影, 其人神仙怪之首, 自然落地, 頃刻化爲烏有, 惟血餘難化, 用寒石水點之, 泯然無迹, 神矣哉此飛刀, 若居其次. 封神演義.

The sword spoken of by Su Ya is called the flying sword. It will slay man or god, genius or demon, and may be called divine. Yet it still has a material form, and is also kept in a gourd, and it requires some strength to put it in. It is not, however, equal to (the sword) of the sword genius who lived in the Han and Tang dynasties, which was still more divinely wonderful. The divine sword which was sublimated by this Sword Genius could be secreted on the top of the head or behind the ear or in the arteries. Trusting to it he controlled the spirits (breath) of the five quarters and flew over a thousand li in a moment; using it, he went whithersoever he wished to go. When this divine sword came, it was as the lightning flash, and without fail the head, whether of man or god, genius or demon, fell to the ground and in a moment disappeared. The scalp, however, dissolved with difficulty, yet by putting on it a little stalactite droppings it disappeared in a trice. Divine indeed was the flying sword, yet it ranks as second when compared with this one.

The supernatural qualities supposed to attach to the swords here mentioned are evident. It is worthy of note that in the third example a sword is called divine which is expressly stated to have a material form, and it is then compared with one which had not this material form. They are both *Shên*, and it is very evident that the use of this term does not turn on the form or no form, but on the supernatural qualities of the sword.

4. 神藥 A divine medicine.

(1). 方士徐市等入海求神藥, 數歲不得. 史記.

The magician Hsü Si and his company went into the sea to seek a divine medicine, but for several years did not find it.

(2). 欲給以神藥, 令皆得長生可乎. 神仙鑑.

I would like to give you all some divine medicine that all may get immortality—May I?

In both of these examples the "elixir of life" is referred to. Other medicine, however, claimed or supposed to have extraordinary virtue, is frequently called divine medicine. The word 靈 is commonly applied to medicine to denote its efficacy, but it is only when this efficacy rises above human comprehension and touches the supernatural, that it is called *Shên* (divine).

The most important of the remaining words of this class are the following:—

神器	A divine utensil.	神迹	A divine trace or mark. §
神寶	„ „ treasure	神箭	„ „ arrow or shot.
神火	„ „ fire.	神鼎	„ „ censer.
神仙	„ „ genius.	神符	„ „ charm.
神水	„ „ water.	神泉	„ „ fountain.
神風	„ „ wind.	神祠	„ „ temple.
神書	„ „ book.	神燈	„ „ lamp.
神京	„ „ capital.	神丘	„ „ mountain.
神木	„ „ wood.	神位	„ „ seat or throne.
神丹	„ „ pill.*	神珠	„ „ jewel.
神像	„ „ likeness.†	神霄	„ „ cloud.
神芝	„ „ straw.‡	神方	„ „ method or recipe.

* Used of the elixir of life.

† Said of idols,

‡ Said of the straws used in divination.

§ Miracles.

In Memoriam.

Rev. J. L. STUART, Hangchow, writes:—The sad intelligence of the death of Mrs. Annie E. Randolph has just reached us. As she was engaged for many years in the work in China, a brief notice of her life here will not be out of place in the RECORDER. She arrived in Shanghai early in June, 1872, and proceeded directly to Hangchow, where she spent sixteen years in connection with the Southern Presbyterian Mission. She was the first single lady ever sent to the foreign field by the S. P. church, and she was a pioneer who set an example worthy to be followed by her many successors.

A boarding-school for girls had been carried on for four years, and she came out with the special object of taking charge of it. The day after her arrival, she assumed the charge of the school, though some one

had to act as interpreter until she learned the language. All her energies were devoted to building up a good school, and it soon became one of the best in all this region of the country and an institution of which the mission was justly proud. Many of her old scholars are now wives of preachers, teachers and laymen, presiding over Christian homes and training a new generation in the ways they were taught by their faithful teacher.

After laboring in this school for sixteen years, her health failed, and she went to Japan for a change, and she soon started a similar school in the city of Nagoya and carried it on with success for five or six years, but poor health required her to give it up and return to the U. S. A. For the last ten years she has been connected with a training school for missionaries at Fredericksburg, Va., where she died, after a brief illness brought on by a cold, on March 23rd, in the seventy-fifth year of her age. Though compelled to leave China and though deeply interested in her work in Japan and the U. S. A. her interest in the work here never abated, and she would have joyfully returned to it had her health permitted it.

HANGCHOW, May 12th, 1902.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

*Local Associations and their Relation to the National Association.**

BY REV. W. BRIDIE, CANTON.

THE relation of the Local Associations to the National Association is the last but by no means the least important and practicable of the many subjects that have been brought before this Conference. The practical value of this Conference will depend largely on its power to influence existing associations and to create associations where they do not at present exist. It is perhaps not altogether inappropriate that the introduction of this topic should have been entrusted to a member of one of the most distant associations, for an association that is truly national will make itself felt throughout the land. And now for a few minutes I crave the indulgence of this Conference while I present some thoughts and suggestions arising out of the consideration of the Relation of the Local Associations to the National Association.

* Paper read before the Triennial meeting.

The first thought is that SHANGHAI IS THE NATURAL HEAD-QUARTERS OF THE NATIONAL ASSOCIATION.

This is so self-evident a proposition that it requires only to be stated to be accepted. The central position of Shanghai, its commercial supremacy, and its leading place in all religious, educational, and philanthropic work and enterprise all mark it out as the headquarters of the National Association.

The second thought is that LOCAL ASSOCIATIONS ARE ABSOLUTELY NECESSARY TO THE EXISTENCE AND RAISON D'ÊTRE OF THE NATIONAL ASSOCIATION.

Without these associations the National Association would be a misnomer. They are to it what the hands, feet, eyes and ears are to the body, or to change the figure, they are the branches bearing the fruit, the power to produce which has been largely stimulated by the National Association.

The third point is that TO BE EFFECTIVE THE NATIONAL ASSOCIATION MUST BE ENTRUSTED WITH LARGE POWERS.

The idea underlying this suggestion is that the conditions affecting educational work in China are pretty much the same throughout, and the representative association must be in a position to act speedily and decisively in the name of the educational associations of China whenever the time comes requiring such action. It is quite within the range of probability that in the near future questions of grave importance affecting the work of education in China, may arise, demanding immediate action. A body like the National Association could act promptly and with a power that would carry great weight as representing the educational associations of China. Local associations will best therefore serve their own interests by working in the heartiest accord with the national association. It follows from this that the national association must be thoroughly representative.

The fourth point suggested for consideration is that INASMUCH AS THE EFFECTIVENESS OF THE NATIONAL ASSOCIATION DEPENDS ENTIRELY ON ITS THOROUGHLY REPRESENTATIVE CHARACTER, RESOLVED THAT WE DO EVERYTHING IN OUR POWER TO BRING ABOUT A CLOSER RELATIONSHIP BETWEEN IT AND THE LOCAL ASSOCIATIONS.

In connection with this it is suggested that minor conferences representing sections of China, meet every year. The presence at these conferences of delegates from the National Association, familiar with the whole field of educational work in China, would greatly add to the value of these gatherings. These annual conferences, meeting in the chief cities of China, would in many ways help forward educational work in these different centres. The groups of minor conferences might be as follows:—

1. NORTH-CHINA.—Peking, Tientsin, and North-China, including perhaps Corea.

2. CENTRAL CHINA.—Hankow and beyond, and places between Nanking and Hankow.

3. SHANGHAI, ETC.—Ningpo, Soochow, Nanking and Chinkiang.

4. SOUTH CHINA.—Canton, Hongkong, Swatow, Amoy and perhaps Foochow.

The fifth point is, WHAT CAN BE DONE TO BIND THE ASSOCIATIONS CLOSER TOGETHER AND GENERALLY TO ADVANCE THE WORK OF EDUCATION AND EDUCATIONAL REFORM IN CHINA?

Under this head I respectfully submit two suggestions: the first is a *paid secretary*, who will devote the whole of his time to the interests of the association, and the second is a *monthly paper or magazine* devoted entirely to education.

I firmly believe that the time has come for the appointment of a paid secretary, who of course must be a man of large attainments, conversant with the educational problems of China, an educational expert and an enthusiast in the cause of Christian education. What would our Bible Societies be without their secretaries travelling all over China? The need of a man to give himself up to the work of fostering education is none the less urgent.

AN EDUCATIONAL MONTHLY PAPER DEVOTED EXCLUSIVELY TO THE CAUSE OF CHRISTIAN EDUCATION OUGHT TO BE FORTHWITH ESTABLISHED.

In making this suggestion we are not forgetful of the excellent service the CHINESE RECORDER has rendered and is rendering to education in China by giving considerable space to educational news. This has been so well done that the need has come for an organ to represent the Educational Association and education in China.

My last point is that PERHAPS NEVER IN THE HISTORY OF ANY COUNTRY HAVE THE OPPORTUNITIES BEFORE THE CHRISTIAN EDUCATIONIST BEEN AS GREAT AS THEY ARE AT PRESENT IN CHINA.

How few of the fervent hopes for the speedy redemption of China that were so freely expressed two years ago have been realised. Politically, and as far as the government of China goes, we are to-day just about where we were before the Boxer outbreak. But there is one great exception to this disheartening retrospect. I refer to the unparalleled and widespread desire on the part of literary classes of China to learn English. The key of the situation is held by the Christian educators, but we may be sure conditionally. If we avail ourselves of this most extraordinary and God-given opportunity of reaching the classes that have been the

hereditary enemies of the gospel and progress generally, it will be a long step towards the redemption of this empire. In this consummation—so devoutly to be wished—the Educational Association of China can render immense service locally and very specially through a thoroughly organized and representative national association in Shanghai.

Notes.

THE Triennial Meeting has seen fit to elect the present editor to the position of Editorial Secretary, a position which was last year accepted temporarily when Rev. E. T. Williams found it necessary to resign. We trust that our friends will assist us in the work that has fallen to our lot and help by their contributions and suggestions to make the Educational Department of the RECORDER a helpful adjunct of our educational work.

We have received several books which we would like to notice in this number of the RECORDER, but after the rather exhausting work of the Triennial we do not feel equal to much work in the editorial line this month.

The Fourth Triennial Meeting of the Educational Association of China was the largest and in many respects the most interesting and profitable yet held. The attendance of members was 129 ; at last Triennial there were ninety-five. The membership has increased from 189 to 249. We cannot attempt a report in this number of the RECORDER, but will only add in this connection that we do not remember to have attended an educational convention when there was a larger percentage of good, solid, practical suggestion and a smaller percentage of empty theorizing. It was a real good working convention, and we believe will be fruitful in practical results.

Officers and Committees.

THE following is a list of officers and committees elected at the Fourth Triennial Meeting of the Educational Association of China for the triennium ending in May, 1905 :—

<i>President</i> ...	...	...	...	...	Rev. W. M. HAYES, D.D.
<i>Vice-Presidents</i> ...	...	...	...	...	{ Rev. O. F. WISNER, D.D.
				...	{ Rev. GEO. A. STUART, M.D.
<i>General Editor</i> ...	...	...	...	...	Rev. A. P. PARKER, D.D.
<i>General Secretary</i>...	...	...	...	...	C. M. LACY SITES, Ph.D.
<i>Editorial Secretary</i>	...	...	...	...	Rev. J. A. SILSBY.
<i>Treasurer</i> ...	...	...	...	...	Rev. W. N. BITTON.

<i>Executive Committee</i>	{	Rev. A. P. Parker, D.D. <i>Chairman</i> .
		Rev. W. N. Hayes, D.D.
<i>Publication Committee</i>	{	C. M. Lacy Sites.
		Rev. W. N. Bitton.
		Miss H. L. Richardson.
		Rev. W. P. Bentley.
		Prof. E. R. Lyman.
		Rev. J. A. Silsby, <i>Secretary</i> .
<i>Committee on Geographical and Bio- graphical Names</i>	{	Rev. F. L. H. Pott, D.D.
		„ J. A. Silsby.
		„ D. L. Anderson, D.D.
<i>Committee on Technical and Scientific Terms</i>	{	Rev. D. Z. Sheffield, D.D.
		Rev. John Darroch.
		Miss M. C. Robinson.
		Rev. D. MacGillivray.
		„ G. D. Wilder.
<i>Committee to prepare Memorial to Chinese Government</i>	{	Rev. C. W. Mateer, D.D.
		„ A. P. Parker, D.D.
		„ G. A. Stuart, M.D.
		„ F. Ohlinger.
		„ E. G. Tewksbury.
<i>Committee on Bible Instruction</i> ...	{	Rev. Y. J. Allen, D.D.
		„ D. Z. Sheffield, D.D.
		„ H. H. Lowry, D.D.
		„ Timothy Richard, D.D., D.Lit.
		„ Griffith John, D.D.
		„ C. W. Mateer, D.D., LL.D.
		„ F. L. H. Pott, D.D.
		„ A. P. Parker, D.D.
<i>Committee on Courses of Study</i> ...	{	Rt. Rev. J. C. Hoare, Bishop of Victoria.
		Rev. D. W. Lyon.
		Miss M. C. Andrews.
		„ S. M. Bosworth.
		Rev. H. W. Luce.
<i>Committee on Mandarin Romanization...</i>	{	„ J. Jackson.
		Rev. A. P. Parker, D.D.
		„ D. Z. Sheffield, D.D.
		„ W. M. Hayes, D.D.
		„ L. P. Peet, M.A.
<i>General Committee on Romanization</i> ...	{	„ F. L. H. Pott, D.D.
		Rev. F. E. Meigs.
		„ F. W. Baller.
		„ J. P. Bruce.
		„ J. W. Lowrie.
<i>Committee on Kindergarten</i>	{	„ D. W. Lyon.
		„ W. N. Brewster.
		Miss C. E. Hartwell.
		Rev. P. F. Price.
		„ A. E. Street.
		„ J. A. Silsby, <i>Secretary</i> .
		Miss E. Gary.
<i>Committee on Kindergarten</i>	{	Mrs. H. W. Boone.
		Rev. I. T. Headland.
		Miss J. Brown.
		„ M. E. Sheffield.

Our Book Table.

大學問答. A Catechism of the Higher (or more extended) Christian Learning. American Presbyterian Mission Press, Shanghai. New edition, 1900.

"Of making many books there is no end," and notices of new publications reach us with every issue of the RECORDER. Literary activity is a mark of the new time in Protestant missions; and nobly is the Chinese Christian Press fulfilling its high purpose. Destined to become one of the most powerful factors in the regeneration of the empire who does not hail with satisfaction its enlightening, reforming, civilizing and evangelizing publications.

There is, however, a danger against which we must guard. In not a few instances literary work of surpassing merit was achieved by the older missionaries; and we marvel to think that some of their worthiest efforts are not more widely known.

By commending to more general notice and use in churches, schools and in the homes of converts the "Catechism of the Higher Christian Learning" we have no interest to serve other than the interest of seeing our native converts, leaders, teachers, and evangelists well instructed in the Scriptures and in the great principles of Christianity. Our one desire in penning this short notice is that Chinese Christian communities may be established, strengthened and settled on the best and surest foundations. The book is not included in the catalogue of any Tract Society to which we belong. It is published by the Rhenish Missionary Society, with which Society we have not the honour to be connected.

In classing the qualities of our books it is necessary to make accurate distinctions; and in calling

attention to the merits of this volume we are serving the cause of the gospel in China.

The author, Mr. Genähr the elder, reached China for the first time in 1847 to enter, under the auspices of the Rhenish Missionary Society, the interior of Kwangtung, where he laboured till his death in 1864.

Whilst the books that he composed all testify to the scholarly skill, conscientious thoroughness, wise adaptation to conditions and earnest evangelical zeal of the writer the volume under review has, we think, peculiar worth that needs only to be known in order to be appreciated.

Copies of the first impression were in great demand and the supply was soon exhausted. A reissue in 1862 was also quickly sold. A third edition was published in Foochow after Mr. Genähr's death. The present issue, edited by the author's son and successor in the mission field, is therefore the fourth edition of the Catechism of Higher Christian Learning.

It would not be easy to find within the same compass of 188 pages (English) the substance of Christian belief expressed more compendiously or incisively. One object of the author has been to answer clearly and definitely questions which must arise in the mind of every intelligent Chinese who embraces Christianity. The information given is concise, comprehensive, pointed and helpful. Take the following instances:—

In the section on Eschatology the question is put: Are all the burial and mourning customs of the Chinese proper to be followed? The detailed answer to which inquiry is given with the care demanded by the nature of the subject, so that

it furnishes the guidance and aid needed by the Chinese convert who desires to show that Christianity, whilst not countenancing idolatry, ennobles and enriches filial piety. Again as respects astrology, divination, fortune-telling, geomancy and the many other superstitious practices that have grown up like dense undergrowth, with roots interlacing and branches intertwining under the spreading tree of heathenism, a certain course is marked out for the Christian, and by following the injunctions of the book he will be kept from wandering in the forbidden paths of superstition and idolatry. It is a great advantage for the Chinese convert to know assuredly what the new religion requires from him when face to face with perplexity, doubt, or difficulty, arising out of former relations with the old religion or present relations with his heathen kinsfolk and acquaintance.

The catechism is moreover a repertory of Scripture facts and evidence with full and well chosen references, which latter, read in connection with the summaries which precede them, are suggestive sermon outlines for evangelists and teachers. Good examples of these are: The answer relating to the humiliation and exaltation of Jesus as prefigured in the Old Testament, the replies to the questions on hindrances to repentance and what are the evidences of a living faith, what faults are to be guarded against in the training of children, how are faithful teachers designated in the Scripture, and what does the Bible teach concerning unfaithful teachers, what are the duties of pastors and teachers,—these are some of the inquiries made and answered in a manner at once enlightening and convincing.

We may add that unlike the Chinese classic from which its title is derived, this book does in

truth and from the Christian standpoint teach fully and effectively how to illustrate illustrious virtue, to love the people, and to rest in the highest excellence.

We wish with what the poet Pope calls a "decent boldness" to recommend this catechism for study in Chinese homes, schools, and churches.

It has always seemed to us that much can be said in favour of the catechistic method of teaching and writing. It lends itself to concise forcefulness of expression.

So many of our intelligent converts and teachers have yet to learn that language is the vehicle of thought and memory the handmaid of the mind. Christianity seeking to glorify the "spirit that giveth life," must give the first place to facts and principles and the second place to form and language in its books. When this lesson of inestimable value has been learned we shall have advanced much farther than we are to-day in the art of conveying Christian instruction alike to heathen, to inquirers, and to converts. Mr. Genähr's work will do much to impress on the Chinese the requirements of Christianity in its all-sided appeal to their practical life. No man after reading this book need ask the question, Why should I join a Christian church, or associate myself in any way with the foreign teaching?

THOMAS W. PEARCE.

The Conference Commentary on the Psalms. By Rev. Hampden C. DuBose, D.D.

It has been said, and rightly said, that no single Book of Scripture had ever taken such hold on the hearts of Christendom as the Book of Psalms. It is extremely interesting to read the testimonies borne to the Psalter by the greatest and holiest among the followers

of Christ in all ages. "Although," says Ambrose, "all divine Scripture breathes the grace of God, yet sweet beyond all others is the Book of Psalms. What is more delightful than a Psalm? It is the benediction of the people, the praise of God, the thanksgiving of the multitude, the voice of the church, the harmonious confession of our faith." "What words did I utter to Thee," says Augustine, "on those Psalms? How was my love to Thee inflamed thereby? How did I learn to recite them, were it possible, through the whole world, against the proud swelling of men?" "But what is the Psalter," says Luther, "but prayer to God and praise to God, that is, a book of hymns? Therefore the most blessed Spirit of God, the Father of orphans, and the teacher of infants, seeing that we know not what or how we ought to pray, as the apostle saith, and desiring to help our infirmities, after the manner of schoolmasters who compose for children letters or short prayers, that they may send them to their parents, so prepared for us in this Book the words and feelings with which we should address our Heavenly Father and pray concerning those things which in other Books He had taught us we ought to do and to copy, that so a man may not feel the want of anything which is of import to his eternal salvation." "This Book," says Calvin, "am I wont to style an anatomy of all parts of the soul, for no one will discover in himself a single feeling whereof the image is not reflected in this mirror. Nay, all griefs, sorrows, fears, doubts, hopes, cares, and anxieties—in short, all those tumultuous agitations wherewith the minds of men are wont to be tossed—the Holy Ghost hath here represented to the life." Donne says: "The Psalms are the Manna of the Church." Such testimonies are in-

numerable; and they all go to show that we have in this wonderful Book what Calvin calls a treasury of varied and splendid wealth. "How varied and how splendid the wealth which this treasury contains, it is difficult to describe in words; whatever I shall say, I know full well must fall far short of its worth." So spoke this profound thinker and deeply spiritually minded man. To his own soul the Psalms were an exhaustless mine of wealth; and he knew that what they were to him this they had been, and were, to tens of thousands of God's children in the midst of the varied perplexities and trials of life.

It is an interesting fact, a fact specially noticed by Mr. Gladstone, that of two hundred and fifty-three actual citations from the Old Testament found in the pages of the New, no less than one hundred and sixteen are from the single Book of Psalms, and that a similar proportion holds with most of the early fathers ("The Impregnable Rock of Holy Scripture.") Mr. Gladstone points out the fact as a conspicuous illustration of the importance attached to the Psalms by the New Testament writers and the primitive church.

The position which the Psalter has occupied through all these centuries in the public worship of the church and the private life of Christians has been supreme and altogether unique. In the church of Rome and the Protestant Episcopal Church, the Psalms occupy a prominent place; and in other Protestant churches they are thrown into metrical versions and used in the place of hymns. The Psalter, through all the Christian ages, has been "the prime and paramount manual of devotion for all the Christian races in all their diversities of character and circumstances." The church can boast of other manuals of devotion; but

they all sink into utter insignificance as compared with this marvellous collection of Psalms, and hymns, and spiritual songs.

What place are the Psalms to occupy in the church in China in the days to come? At the present time the native church in China is lamentably ignorant of the Psalms, except, perhaps, in the episcopal communion. The distribution of the Psalms in the Anglican Liturgy, and the provision made for the recital of some portions of them in the Sunday, and even daily services, cannot but familiarise the members of this particular communion with the *words* of the Psalter, to say the least. In the other branches of the Protestant church in this land, not much attention, I fear, is paid even to the public reading of this precious portion of God's Word. What about the private reading of the Book? Speaking from my own experience, I can only say that the Psalms do not seem to me to have, so far, made a deep impression on the minds of our church members. They certainly have not laid hold of the heart of the native church. And yet the truths of this Book are the very truths which the Chinese convert stands in special need of. Here he is constantly reminded of God's personality, holiness, mercifulness, infinitude, and unity; of the reality of spiritual communion, not only between man and God but between God and man, and the *individual* man; of the great fact of sin, the heinousness of sin, and God's hatred of sin; of the nature of repentance, the absolute need of personal holiness, and the blessedness of the divine forgiveness. These are among the great lessons taught in this Book, and they are the very lessons which the convert in China must learn and learn thoroughly if he is ever to be a worthy member of the kingdom of God. And

I would add that there is not a single Book of Scripture so well adapted for the inculcation of these momentous truths on the minds of the Chinese Christians as the Book of Psalms.

And yet, as a matter of fact, the Christians in China have not taken greatly to this wonderful Book. They have no appreciation of its real worth; it has not become to them the manna that it is to us; they have developed no special taste for it. They look upon it as a book difficult to understand and as having nothing in it of special value to themselves. This is not a desirable state of things, and every effort should be made by the missionaries to secure for the Book its rightful place in the thoughts and affections of their converts. One cause, probably the main cause, of this indifference is ignorance of the meaning of the Book and of its spiritual value. What we need then is to familiarize the converts with the Book. We must make more use of it in public worship. We must try and get the converts to read it at their homes, and do all we can to help them to understand its contents and feel its fascination. In our theological institutions we should make a thorough knowledge of the Psalms an essential part of the mental furniture of every student, and thus make it possible to have them regularly and intelligently expounded at all the mission stations.

Every earnest effort towards making the Psalms a living book to the church in China must be hailed with unfeigned gratitude by every missionary. To this work from the gifted pen of Dr. DuBose must be accorded a very high place among these efforts, if not the highest. The Doctor has written many books of great value during his long missionary career, for which he richly deserves the sincere gratitude of his fellow-workers. But

this volume will be regarded, if I am not greatly mistaken, as in some respects the most valuable contribution he has made to the literature of the church in China. This is a volume of which any author might well be proud. The work is well done, and deserves the heartiest commendation. Besides comments, each Psalm has an introduction and a metrical version. The comments are lucid expositions of the meaning of the sacred text; the references are numerous and well chosen; and the metrical version, which is a very successful attempt at popularizing the Psalms, lends to the whole work a peculiar interest. With this metrical version in their hands, many of the converts will not find it difficult to learn the Psalter by heart.

No one can read this commentary without being convinced that the author is soundly orthodox, whether looked upon as a theologian or a critic. He moves on the old lines from beginning to end. There are no traces of the higher criticism in this work. Wellhausen and his erudite disciples would have nothing but ineffable pity to bestow on the work and its authors. It is well, however, that Dr. DuBose has not allowed the speculations of that school to influence his judgment with regard to what the church in China needs at this time. The converts will find nothing in this commentary to perplex the intellect and start doubts, whilst they will not fail to find much to strengthen their faith, deepen their piety, and stimulate devotion.

The style adopted by the author deserves a word of commendation. It is literary, but not high. It may be called Easy Wên-li, a style well adapted for a work such as this is. The Chinese is good and thoroughly idiomatic, and yet so clear and simple that the ordinary reader will have no difficulty

in making out the sense. The author's aim has been to make this portion of God's Word clear to the mind of the reader in every part of the empire and precious to his heart, and the style which he has adopted is the best for the purpose. Commentaries written in the "high and elegant Wên" are of little use to the church in China at the present time.

In giving us this work, Dr. DuBose has rendered a great service to the cause of missions in this land. The missionaries and the converts are greatly indebted to him, and it is to be hoped that they will show their gratitude by making the best use of it. Every native pastor, evangelist, and preacher should possess a copy of this Commentary. They will find it exceedingly useful to them in their work. An effort should also be made to get it into the homes of the converts. Let every convert who can read be induced to buy a copy. In this way an important step would be taken towards making the Book of Psalms to the church in this land what it is to the church in our own native lands.

G. J.

Report of the China Agency of the British and Foreign Bible Society for the year ending December 31st, 1901.

The popular agent of the Society, Rev. G. H. Bondfield, after a thoughtful review of the situation in China, concludes his Report as follows:—

"Thus the year that commenced amid much uncertainty has ended with the promise of abundant opportunity. Its early months found us waiting before closed doors; its latter months have found us almost embarrassed by the demands that have been made upon us. With humble gratitude we acknowledge the goodness of God throughout the year. The faith to wait and

the strength to serve come alike from His gracious hands."

Issues.—The issues were 624,401 volumes, against 557,159 in 1900 and 1,035,303 in 1899. The figures for the year are over 67,000 in advance of those for 1900, but they are still 460,000 less than the total which had been reached before the Boxer outbreak.

Complete Bibles have been in great demand, and the present number is the highest ever issued in one year. The proportion of New Testaments is fully up to that of our best year. Indirectly the condition of the country is pretty clearly indicated by our totals for each quarter's issues. In the first quarter only 89,000 books were sent out; in the second the number increased to 121,000; in the third quarter we reached 146,000; whilst in the fourth the figures grew to 261,000.

Another feature worthy of remark is the exceptionally large issue of Wên-li Scriptures. Only once (in 1899) has the present number been exceeded.

W.

New Classified and Descriptive Catalogue of Current Christian Literature. 1901. (Wên-li and Mandarin). By D. MacGillivray. Shanghai: Society for the Diffusion of Christian and General Knowledge among the Chinese. 1902.

This catalogue includes no educational works, or any S. D. K. books (although most of their publications are entitled to a place in it). These are classified elsewhere, but the design of the compiler of this volume is to show: 1. What Christian literature has been issued in China. 2. To indicate how the work has been done. 3. To help book-buyers and bookmakers.

The *Shanghai Mercury*, in a leading article, with which we heartily agree, says:—

"If the ordinary work of the missionary is so little known to the man in the street, that ignorance must be multi-

plied many fold when we mention the literature which the missionary uses as one of his most valuable allies. In fact there is a vague idea in some minds, derived doubtless from ancient travellers' tales, that the missionary has never really learned the language and hence is quite incapable of writing a book in Chinese. If such persons could only take a look into a catalogue which now lies before us they would experience a wonderful mental clarification. The well-known Society for the Diffusion of Christian and General Knowledge has recently issued a Catalogue of Current Christian Literature, and by so doing, has laid the whole missionary body under obligation. We have examined it and are in a position to say that it is ideal in its way. Most catalogues resolve themselves into mere price-lists, while no light is shed on the contents or design of the various works. Most purchasers are quite at sea as to what works to choose out of the list. Now with this catalogue there will be no difficulty, for every important book is here described and its value estimated.

We see in this also all books of eight societies brought together and minutely classified. One can easily guess that a good deal of the early literature has necessarily become obsolete, for the missionaries like to keep up to date. Only actually current books are included. A few books of the earliest missionaries, however, survive and are still popular. Some idea of the extent of the current literature may be learned from the fact that eighty-six separate headings are needed to cover the whole field. The descriptions spread over eighty-nine pages, and over 526 works are classified, some of them hundreds of pages in length, and in several volumes. In Commentaries alone we find fifty-three works. Other subjects are Old Testament History, Bible Stories, Harmony, Introduction to the Bible, Six sorts of Catechism, Life and Words of Christ, Theology, Sermons, Apologetics, the Christian Church, Stories, Allegories, Devotional and Practical, Sin, Particular Sins, Aids to Holiness, Religions of the World, etc., etc.

We are pleased to note that a special place is assigned to works by native Christians, showing that something is being done by the Chinese themselves to produce home-grown literature."

Mr. MacGillivray has accomplished what he set out to do in a most creditable way.

W.

ACKNOWLEDGMENTS.

Annual report of the Tangkun Medical Missionary Hospital in connection with the Rhenish Missionary Society.

The Christian Morality, by Rev. J. A. B. Cook.

Britain's Opium Harvest; and an Appeal to Lord Salisbury.

Healing and Preaching. The Hangchow Medical Mission Report.

Toong-Woo Nyoeah Pau. Rev. W. B. Burke, business manager; Rev. J. A. Silsby, editor.

Annual report of the General Hospital of the M. E. Church, Chungking.

Third annual report of the West China Religious Tract Society.

Annual report of the Medical Missionary Society in China.

Report of the Tientsin Intermediate School for Chinese boys.

Annual report of the C. M. S. Medical Mission, Fuhning.

Report of the Itinerant Mission, Wonsan, Corea.

Report of the American Presbyterian Mission Press, Beirut, Syria.

Annual report of the National Bible Society of Scotland.

Missionary Characteristics, by Observer, reprinted from the *Shanghai Mercury*. We hope to notice this at greater length in a future issue.

Editorial Comment.

WE understand that a section of our readers heaved a sigh of relief as they came to the word "conclusion" near the end of last month's instalment of Dr. Mateer's discussion of the word *Shên*. We fear they may find their patience subjected to a renewed strain when they see a further instalment in the present number. We hasten to say that the series of articles will come to a conclusion with one or, at most, with two more numbers. The word "conclusion" in the May issue did not refer to the series as a whole but to the special division or head then under discussion. This month's instalment is an integral part of the treatment of the whole subject and contains many interesting quotations showing the wide range of use which the word in question has in Chinese.

* * *

At the same time we feel bound to say that another

section of our readers have a high appreciation of Dr. Mateer's articles, which they read with both pleasure and profit. Many of the younger missionaries especially are thankful to Dr. Mateer for the thorough and scholarly way in which he has presented the subject. It should be noted that he is not discussing the term question as such but simply the proper meaning of one Chinese word. We would also remind our readers that frequently we have increased the number of pages of the RECORDER so as to prevent other matter being crushed out.

* * *

THE Fourth Triennial Meeting of the Educational Association of China, which was held May 21-24 in Shanghai, brought together a larger number of those who are engaged in educational work than any previous educational conference, and all seem to agree that the meeting was a

success in every way. The programme furnished a feast of good things, and the addresses, papers and discussions were for the most part timely, practical and replete with helpful suggestions. The condition of the Chinese empire called forth able papers on subjects suggested by the unusual activity throughout the empire in the line of educational reform, and much attention was given to the position of the Christian educationist in relation to various educational movements, reaching and influencing the officials and the scholar class, adjusting himself to new conditions and making use of new opportunities, etc.

* * *

THE larger part of the programme, however, related to practical every-day topics, and the subject of elementary education received more attention than in some of the former meetings. Perhaps no subject elicited a more interested consideration than that of kindergartens, which for the first time had a place on the programme of the Association, and the subject of Romanization was given more than usual prominence by the appointment of two committees to take the matter into consideration and endeavor to further the interests of a reform which bids fair to assume increasing prominence in the near future. Doubtless the editor of the Educational Department will have a report ready for next month's RECORDER.

* * *

If we were to criticise the programme for this year, we would say that it was too full, and would suggest that a little more time for discussion and for a more thorough consideration of the business brought before

the Association might be of advantage, even at the expense of a more restricted programme and the leaving out of subjects which have been considered at previous meetings.

* * *

WE would congratulate the Educational Association upon its successful completion of another triennium. This is the twelfth year since its organization and the twenty-fifth since the School and Text Book Series Committee was appointed by the First General Missionary Conference of 1877. Since that time the Association has grown in numbers and in influence, and has accomplished much in the way of uniting and making more effective the efforts of missionary and Christian educationists throughout the Chinese empire.

* * *

It must have been a disappointment to many that Rev. Timothy Richard, D.D., the president of the Educational Association, was not able to be present at this Triennial. He left in the beginning of April for Peking and Tai-yuan-fu, in his capacity as director of the new Shansi university, in order to see it started. We hear that in Peking, in company with Rev. Moir Duncan, the president, and Mr. Nystrom, one of the professors, Dr. Richard had an interesting interview with Prince Ching, who was quite in favor of complete toleration. We are glad to hear that all the way to Tai-yuan-fu the party received a hearty welcome and every manifestation of respect.

* * *

It is the day of Syndicates in the world. People are realizing

more than ever that union is strength. We note with satisfaction that the Churches of several denominations are contemplating union on the mission fields of the world; not a union with each other but with the native churches who, in the main, hold similar beliefs. The great Baptist, Methodist and Presbyterian denominations seem imbued with this idea. In this effort at combination, missionaries will take the initiative. The Presbyterians are united in Japan and Mexico, and much has been done towards union in India by missionaries who are waiting for the home Church to follow their lead.

At the Presbyterian Conference in Shanghai last year, at which both English and American Churches were represented, a movement was inaugurated to unite the Presbyterian Churches in China. Committees were appointed to bring about this end, and are now at work with the most encouraging results.

* * *

ONE important outcome of this Conference is the establishment of a weekly religious newspaper in Mandarin and Wên-li. The Conference elected the Rev. S. Isett Woodbridge, of the Southern Presbyterian Mission U. S. A., Editor-in-Chief, and each mission has appointed one Associate Editor to assist him in the work. The missions represented are the English, Irish, Scotch, Reformed (Dutch), Cumberland, Northern and Southern Presbyterians. *The Chinese Christian Intelligencer* thus has the support of a large body of men and women well informed on Chinese Church matters, who will support the

enterprise with the best wisdom, experience and learning the denomination affords.

* * *

DR. H. C. DuBOISE says:—"A well-conducted religious newspaper has been aptly compared with the circulation of the blood through the veins and arteries, giving strength and vitality to the whole body. A *weekly* religious paper in a heathen land is a church bell calling the native Christians to sanctify God's Sabbath and reverence His sanctuary. It is a messenger of Christ speaking from a thousand pulpits and in ten thousand homes. Its wide distribution is one of the special objects of the missionary's labors, for, while the doctrinal tract or theological compend—sometimes rejected as published years ago—is often mechanically perused, the newspaper is eagerly devoured in this age when periodical literature has come to the front. Outside the bounds of the Church there is opened a field for *journalistic colportage*, especially among the large class now friendly to our teachings."

The *Christian Intelligencer* will be published for the Church, the family and the home.

* * *

WE regret that the Book Table notice of the Report of the China Agency of the British and Foreign Bible Society has been crushed over to this late issue. It is a notable report, for whilst there have been untoward circumstances, in no recent year has the result of the work yielded richer encouragement. A specially cheering fact brought out in the Report is the manner in which, in so many places, the

colporteur has proved a true evangelist.

* * *

IN spite of printing eight extra pages in this issue we have been compelled to leave over to

next month "Correspondence" and "Diary of Events" as well as some reviews of new books, a tribute to the late Dr. Kerr, and an account of the recent Toronto Convention.

Missionary News.

A Mid-winter Trip to the Stations of the Christian and Missionary Alliance in Northern Shansi, Chihli, and on the Mongolian Frontier, via T'ai-yuen-fu.

BY MRS J. WOODBERRY.

At the eleventh hour, apparently, we were authorized by cablegram to settle the claims of the Christian and Missionary Alliance with the Chinese government. We said: "My times are in Thy hand," and went forward to T'ai-yuen-fu. Just previously, the *N.-C. Daily News* under "The Indemnity Question Again" said: "It is satisfactory to be able to report that the indemnity to Chinese Christians connected with the Protestant societies at work in this province, has now all been paid over, with but one exception. In the extreme north, a society called the Christian and Missionary Alliance has been at work for some years. Last year the missionaries of that Society were either killed or driven away. And since that time no one has been appointed to consult with the local authorities concerning the converts, by the New York Board. But they have not been wholly neglected, having already received a proportion of the Tls. 40,000 advanced by the governor last spring. This was distributed among them by a Christian with the degree of Siu-ts'ai, named Kao Ta-lin, connected with the

English Baptist Mission. So well did he perform his work that he has been appointed a wei-yuen in connection with the Foreign Bureau, and deputed by the governor to go back and settle finally the claims of the converts of the C. and M. A."

We replied that Rev. D. W. LeLacheur had been appointed, but at too early a period; that he had since died in Africa.

The above notice was the first link in the chain of God's providential leading, the second was the cablegram, the third was the return of Mr. Orr-Ewing, of the C. I. M., from T'ai-yuen-fu, where he had arranged similar matters, and who encouraged us to go at once, by reporting the kindness of the officials, and particularly of H. E. Shen Taotai, managing director of the Foreign Bureau, appointed by the Throne to negotiate, as plaintiff, for the five Protestant societies involved in the troubles of Shansi. Mr. Orr-Ewing's telegram on our behalf was answered by an invitation to proceed to Pao-ting-fu and a promise to meet us there with government escort. We summoned a favorite student-evangelist from Siang-t'an, Hunan, and after his betrothal to a lady in Shanghai, who would accompany him into Hunan on his return, went to Tientsin on the last boat north, December 9th. The next indication of providential leading was the finding, unexpectedly, of August Larson, of Kalgan, in Tientsin. His knowledge of our Swedish Mission

was a hundred-fold greater than ours, although we had been business agents for them during five years' residence in Tientsin. Mr. Larson also sent us to Mr. H. C. Shiern, telegraph engineer, at the Astor House, who had been collecting valuable information in Kalgan. Laden, therefore, with all their store of knowledge, and freshly equipped with fur garments, we visited our U. S. Minister, Mr. Conger, in Peking. In addition to Mr. Ragsdale's consular letter, received in Tientsin, we were given passports and a personal letter of introduction by Mr. Conger.

Staying over night at the palace of Duke Têh, the temporary home of the American Board Mission, we learned that the duke and duchess had become Christians and would receive baptism if the Empress-Dowager (Duke Têh's aunt) would grant her consent. We arrived the next night with Mr. Kung, our student interpreter, in Pao-ting-fu, and were hospitably received at the new missionary home of the American Presbyterian Mission, by Rev. J. W. Lowrie, who already had a party of sixteen missionaries temporarily under his roof—Rev. Horace Houlding's. Rev. Lowrie handed us Shen Taotai's letter of welcome, which he translated for us into English and introduced us to Ch'ien Pao-chen, our wei-yuen, who had arrived with escort from the Shansi capital. The letter was frank and charming; the deputy Ch'ien, a kind, gentle old man, richly dressed, received us in the Chinese guest-hall, and all arrangements were satisfactorily completed. Chairs would be provided for our journey and our every wish considered. This was delightful!

The new French railway to Ch'ing-ting-fu was not quite open to the public, but special permission was obtained to go in company with a mandarin, who

had secured transport. Our journey was divided into three parts, with three different deputies. The first was from Shanghai to T'ai-yuen-fu, the second from T'ai-yuen north to Kuei-hua-ch'eng (the headquarters of our Swedish Mission), and through several cities where were stations, to Ta-tung-fu; the third began in Ta-tung and ended in Peking, viâ Kalgan. In all, 70,000 *li*. The route was new to us after leaving Pao-ting-fu.

At Huai-lu, we began the mountain ascent, and memories of the Green party and their heroic sufferings and witness for Christ made the ground seem holy. The bewitching beauty of the scenery never ceased to charm. This highway over the mountain-tops was so unique and the people around us seemed to be walking over the heads of their fellow-men in the valleys below.

On Christmas day, as we approached Ping-ting-chou, we saw the manger, the shepherds, the inn, real as never before. It would have sounded quite in harmony had the angels sang "Peace on earth, good will to men." We were whirled for three days in the air currents on these breezy heights in a way that threatened to demolish our chairs. The tops blew off repeatedly, and I was so chilled by the rare, cold mountain air that I was carried into the city with my chair facing that of my husband's. It was a grand welcome! Bands and guns, banners and soldiers, vied with each other to outdo the rest. And the six mandarins who welcomed us were progressive and entertaining beyond the average. Our "banquet," of thirty-six highly colored and flavored dishes, was partaken of together, alone in this mountain village, far from home; yet we were happy with Christmas joy.

The program was essentially the same all the way; couriers came on

swift horses, bowing low and presenting crimson cards of welcome; then hastened back to have all in readiness. Arriving we were ushered into the best suite of rooms in the inn, draped artistically, with braziers of glowing charcoal and cups of fragrant tea in welcome readiness. The k'angs were either very cold or painfully hot. The president magistrates, from two to a dozen, called immediately, without any interval in which to make our toilet, and after an audience in state, we descended to the common every-day duty of eating—usually a fine feast that had been carried twenty-five or fifty *li*. If time permitted, we returned our calls, and tokens of regard were exchanged. The governor, Ts'en Ch'un-hsuan, was coming in the opposite direction to meet the Court at Ch'ing-ting-fu and Peking. The inns were ready for us all, either coming or going; it was a memorable week for the inn-keepers. We met the governor outside the small village of Huai-shi-p'u. We had dined; he was about to enter the same inn and follow suit. Our equipages were not dissimilar, his had a little more tinsel, and his guard of soldiers was much greater. We alike had official chairs, carried by eight men, mounted police (there being a police station every fifty *li*), imperial soldiers, now more, now less, attendants' litters, mules and horses, and baggage carts, *ad lib*. It was an imposing retinue on either side, and did credit to the government in general and Shen Taotai in particular.

The stopping place of interest to us, next to T'ai-yuen, was Sheo-yang. Here we met the native Christians at our inn, in the evening, and after a gospel feast, ate with them the mandarin's costly bounty. The effect on the company was indescribably pleasant, and we resolved to follow this program throughout our trip; it was a convenient way

to dispose of a grand array of dishes in a manner worthy of them. We did not go into them very extensively, and it was no special satisfaction to have them eaten by the chief servant, to whom we everywhere gave silver. Beautiful little Sheo-yang, nestling among the hills! We climbed the walls and visited the spot outside the West Gate, through which nineteen native Christians were led to execution and seven adults and children to Yu Hsien's yamên in T'aiyuen. It is very peaceful now. The "little flock" are scattered, but a number are left to wish us "P'ing-an" and desire the missionaries to return. It was three weeks after leaving Shanghai that we descended to the plains again and were met and escorted at the barracks by twenty or more mounted Imperials, who led us through the long streets, lined with thousands of spectators. Shen Taotai and other officials received us at the Si P'ing Kwan; also, Rev. A. Sowerby, just returned from England who, with his comrades—Revs. Drake and Turner—were also government guests. We remained a week together, a most happy family circle, and costly viands and gifts were received from the resident officials.

H. E. Shen greeted us with outstretched hands, and his friendliness was so genuine it inspired mutual confidence and esteem. We had two principal business sessions with him—one at the Bureau, the other at the Si P'ing Kwan. All was practically settled at the latter on New Year's day. We presented our carefully tabulated report from New York and he gave us the governor's estimate for the Christian and Missionary Alliance made before he left for Peking. They almost exactly corresponded—another proof that God was the manager-in-chief.

The day after, we were invited to a provincial banquet at the

Chekiang club, in the name of Governor Ts'én. Both Shen Taotai and ourselves felt just like celebrating. All timidity we naturally felt, in attending so elaborate a function for the first time, was instantly dissipated by his excellency, as with the other officials, he advanced down the steps to welcome us. They all—Wu Fantai, Ch'én Niehtai, Hu Taotai, Ting Chihhsien, Captain P'ang, and their assistants, in magnificent robes—escorted us in to dinner, which was semi-foreign in appointment and quite delicious. The conversation was particularly agreeable, in which H. E. Shen took the lead and chatted and interpreted right and left. We went home with new ideas of China and new impulses of love, and enthusiasm thrilled our hearts. Oh! to make China all like that. Chairs and military police (with which the city was generously provided) were at our disposal when we visited the city and cemetery, climbed the walls, etc. Shen Taotai also took a deep interest in us personally—our outfit and retinue were minutely examined and made the best possible. He presented us elegant fur capes, fearing ours were insufficient; ordered new litters lined with felt; went into the merits of foot-stoves with us and provided a new wei-yuen—Chin Chun-yin—who, like his name, was as good as gold. When we filed out of Tai-yuen-fu for the northland, everything was in readiness. H. E. Shen had sent swift messengers in advance to every city to which we should come; had orders sent to have all in readiness for nine public funerals in as many large cities, with directions to be assisted in Kuei-hua-ch'eng by his personal friends—H. E. Un Taotai and Chin Huen (director of the foreign office)—to any extent, in settling with landlords and Christians. Also to grant us any site desired for

cemeteries and to follow our directions as to monuments, etc., in full. Shên Tun-ho has been to all, undoubtedly, God's man for the hour, and it is true once more "God moves in a mysterious way His wonders to perform!" His excellency was the trusted secretary of Liu K'un-yi in Nanking, impeached by K'ang Yi for too great intimacy with foreigners, and banished by imperial decree to the post-roads in Mongolia. After one day in the actual place of banishment, he returned to Kalgan, waiting (unknown to himself) the purposes of God. He had been commander of the German-drilled army of Woosung, and knew Count York and German officers well. When the hour struck on God's clock, in 1900, and the wave of persecution swept over the land, Shên prophesied that the allied armies would soon be knocking at their gates, and so it proved. And Shên Tun-ho, in God's good providence, was His instrument, not only to save Kalgan and Hsien-hua-fu, and direct the missionaries to escape through Siberia, but he was promoted to the capital of Shansi (once more by imperial favor at the request of Governor Ts'én) and has successfully, in connection with the latter, unravelled the meshes tied into almost Gordian knots by Yu Hsien. His triumphant career has led to still higher promotion. This able and kind-hearted statesman is favourable to Christianity. "One thing thou lackest" should no longer be said of him; let us press our petitions as a missionary body before the throne of God, until he, with us, can "read his title clear to mansions in the skies."

We left our delightful host, Rev. A. Sowerby, with sincere regret. He has their college and chapel well in hand again, and is ably holding the helm. As we talked together of the sad events, now history in Shansi province, we

found the opinion prevailed that supernatural agencies, as demons and spirits of evil, had been descending like a cloud on that portion of China, inflaming the hearts of men and inciting to a revolt against God, even as we are taught to expect in "the last days" of the age in which we now live. That such outbreaks should occur in the land of the Dragon Throne is not to be wondered at. That the air was darkened and dim, and that mysterious dancing lights were seen, wholly unaccountable, is reported by several witnesses. Miraculous interventions of providence in the escape of some, and the tender mercy accompanying the death of others, upholding them in heroic endurance "even unto death," speak as plainly of heaven's engagement in the conflict as of hell's. The triumphing of the wicked (one) is short.

"Though the mills of God grind slowly,
yet they grind exceeding small:
Though with patience He stands waiting,
with exactness grinds He all!"

Then will be told a different story. Let us watch and wait; the end is drawing nearer. As we said "good bye," Mr. Sowerby said, "the whole country is swept clean, north of Hsin-chou, two days north of here; when you get up on those desolate mountains, with the north-west winds from the desert, you may wish to turn back; if you do, there's a welcome for you here." But we laughingly answered, "our motto is 'excelsior!'" We were to encounter trials that we did not on the well-traversed road between Pao-t'ing and T'ai-yuen; the people were less familiar with the sight of foreigners and the inns were poor. The officials were all new and kindly disposed, but unenlightened and unacquainted with modern civilization as we see it at the ports. It was indeed "far, far away in heathen darkness dwelling." Rev. Turner considerably went on in advance to give us a welcome in

Hsin-chou, his station; our last foreign friend for several weeks. We were doubly grateful, when two days later, we arrived and, for the first time, received no welcome from the magistrate, and were consigned to a filthy inn outside the city. The smiling face of Mr. Turner's Christian servant was a welcome that went to the heart. We followed him through the gate portals of the city wall, where the missionaries were penned in and entrapped, a signal from the wall above letting loose upon them the furies of Hsin-chou. They had been cared for by their flock in a cave until discovered, and, returning, were summoned and arrayed before the tribunal, bidden to kneel and confess. The brave leader replied "Why, what evil have we done?" Immured in a dungeon, then bidden to start for Tientsin, their fate was sealed, by stratagem, in the gates of the city, no one appearing to do them justice, and their bodies were thrown into the adjoining ditch. They were secured by a heathen friend—Professor Chu, the vice-examiner—who gave them burial. By a strange freak of fortune this benefactor was the only one to lose his position by the punitive measures agreed on in Peking. We found him penniless, with a large family on his hands, pawning his clothes rather than accept the missionaries' charity, and Mr. Turner and others working valiantly to bring to the light his righteous cause. Sir Ernest Satow was appealed to, and we trust a position, lucrative and honorable, has been conferred on the one man in Hsin-chou who dared to do right, and shrouded and buried our missionary dead. Mr. Turner's home was haunted with the memories of the ones whose furniture, books, and pictures were collected within its walls. Rev. Turner is a true-hearted man to remain alone in

this city, with a weak magistrate, and no one to talk to but Jesus, save the handful of Christians he is again shepherding with a father's care.

Parting in the freshness of the early morning, a long walk out of the city, with the sun rising pink and golden over the mountains, we wrung each other's hands in farewell, each going our separate, solitary way. We were to hold our first funeral at Su-p'ing-fu; Mr. Woodberry speaking through Mr. Kung, our interpreter. (Neither of us speak the language.) Mr. Kung had been strange for several days—fitful and moody. I had my note-book and pencil, and loved to ask questions, but began to dread to approach him; he was so reticent and disinclined. It was lonely without him. He was the only link between us and the strange new world around us. At times he was erratic and headstrong, usually the most tractable and gentle of men. A fearlessness, bordering on frenzy at times, seized him; he would take the policemen's horse, and without rein or bridle, urge it to its utmost speed, racing far ahead and out of sight. At the inns he had been in the habit of addressing the crowds at noon. Now he staid in his room, reading, singing, and praying in a loud voice in English, as long as we tarried. Between Hsin-chou and Su-p'ing we saw few magistrates; they only sent cards and feasts. The litter wearied me, and was so difficult to enter that I got in the habit of walking awhile after tiffin. In some villages my presence was hardly noted as I passed through. But in Ku-hsien, on the road to Tai-chou, we were pressed upon by such mobs that I promised the Lord to walk only in the country, in future, if He would pilot us safely through. We paused at length, out of breath, under the bridge "Love to do good" and waited till

our litters came up. As we were approaching Tai-chou, at a village twenty *li* away, for the first time heads in cages greeted us by the wayside; and the people were collecting in large numbers outside the town. The Chih Chou did not come; sent his card and the message that 500 soldiers occupied the inns in Tai-chou, and to stay where we were. That night we held a council together and sent for the Chih Chou. His servant knew our missionaries in the north and gave us a supper that suggested "home"; he said his master was very good and would surely come, so we waited and encouraged one another's hearts. At ten o'clock we heard a horse's quick steps, and soon Ho Chien-yung's smiling face appeared. Our fears were banished at once and never returned. The enemy tried hard to make us turn back. The kind old man had been promoted to the Chihchouship for services rendered missionaries in 1900, and said there were a hundred Christians in his district. He staid with us all night and sat for his photo in the inn yard the next morning. We parted in the best of spirits, in the presence of all, and moved forward into the mountain passes with happy hearts.

It was steady climbing after that. Whole tiers of mountain peaks, one above another; whole miles of "Kuling," with majestic summits, snow-crowned. The icy streams were crossed and recrossed, as we laboured up the ravines and passes to the queen of them all—the "Swallow Gate Pass."

It was hard to "rise to the occasion" in the mornings; the cold was intense. Mr. Woodberry always had to rouse the caravan, and our departure in the grey dawn was a daily task that grew no pleasanter as we approached Mongolia. The sun was warm in the daytime, and our hearts were full of heaven's sunshine, but the way was rough

and arduous. A sandy, bleak road followed the descent from the clouds, and Mr. Kung was growing daily more incomprehensible. Our gospels were given out, also, and our hearts were engaged in what seemed hopeless prayer for more. Sunday night brought us to a little mining and pottery village—Wuchia-yao—where we found one family of Christians and held service with them. They showed us to the mine and through their own rock-hewn dwelling, like the catacombs. The old father was the village schoolmaster. He had wandered to a distant city, heard the gospel from some C. I. M. missionaries and returned—a light bearer in a dark place. We gave him books and silver and journeyed on to Tsoh-yuin-hsien. The Yellow Flower Mountains skirted the road, and a fine rolling country lay between. As we approached, the whole city, literally, came out to meet us. The officials were outside with chairs and parasols and banners, and our welcome was overpowering. Mr. Kung took a horse and went in at the head of our column. The crowds blocked our path, and we entered with the utmost difficulty. The mandarins and gentry were so friendly that the former volunteered to attend chapel with us that evening. The Christians gave us a royal welcome. Several pastors were here from the north; one entered saying “Hallelujah,” and another presented his card on his Bible. The military mandarin accompanied us to chapel, where we were conducted through a farce by Mr. Kung. I draw the curtain. The truth was dawning slowly on our minds, but not until we reached Kuei-hua-cheng did we utter the dreadful word “insane.”

Our joy was great in this town to find sufficient gospels to distribute on the way to Kuei-hua-cheng and carry on the work we had

undertaken among “them of Cæsar’s household.” We shall long remember Tsoh-yuin, with its bright C. I. M. station and the strange experiences in the midst of this cordial community. We reached Su-p’ing-fu the next night, and were taken with the usual honors to the Chihhsien, Shī Sin’s, yamên, for entertainment. This polite and accommodating old gentleman showed us the new cemetery, climbed the walls with us and pointed out the fatal spot near the East Gate where the Holiness Union Mission and Mr. and Mrs. Forsberg and baby of the C. and M. A. (visitors) were stoned to death. The stones still strewed the ground where they were passing in their carts, when an army from the north swept down upon them and the assembled city, on the walls above, saw them massacred. We admired the cemetery, in plain sight a few yards away, more than we can tell. It was a surprise to find how faithfully and artistically Shī Sin had carried out the work. Messrs. Belcher and Middleton (C. I. M.) had been there, and it was easy to follow them. The “In Memoriam” (*chi wen*) was prepared and the pavilion ready by the road side. Six mandarins, the deputy, Gold, Pastor Lee Ray, and the Christians sat with us on the platform. The procession was long and well dressed in blue and white mourning robes. The military music and display was good. Mr. Kung, in white, full mourning, and Mr. Woodberry and I stepped last from our chairs to the stage, and were welcomed by all. The address was on the stoning of Stephen, the first martyr, the reading of the *chi wen* by the clerk opening the service. A gospel service, in which all participated, followed. Mr. Kung would not stop when Mr. Woodberry was through, but continued in an impassioned voice another half hour; he was foaming at the mouth and

much excited. We dared not repeat the experiment elsewhere. Our characteristic C. and M. A. monument (foreign shaft, on base) was added to the ones already in place in the cemetery, and presenting the kind Shī Sin the Bible used at the service, we bade him farewell. We were feasted in the same yamên from which our fellow-missionaries were sent forth in chains. The city, the same year, famine stricken,

was eating human flesh. We can imagine this band of martyrs "falling asleep" in Su-p'ing-fu, even as Stephen of old, crying "Lord, lay not this sin to their charge", and as they looked stedfastly into heaven, they no doubt saw the glory of God and Jesus standing on the right hand of God, their faces as the faces of angels.

(To be concluded.)

Missionary Journal.

BIRTHS.

At Glasgow, Scotland, April 11th, the wife of Rev. THOMAS R. KEARNEY, C. S. M., Ichang, of a daughter.
At Seoul, Korea, April 18th, the wife of Rev. H. O. T. BURK WALL, B. F. B. S., of a daughter (Edua May).
At Canton, April 27th, the wife of JOHN M. SWAN, M. D., A. P. M., of a son (Robert Creighton).
At Suchien, April 28th, the wife of Rev. WM. F. JUNKIN, S. P. M., of a son (Hampden DuBose).
At Têng-chow Fu, May 4th, the wife of Rev. J. C. OWEN, S. B. C., of a daughter (Margaret Anna).

MARRIAGE.

At Tientsin, May 2nd, Rev. ERNEST BOX, of Shanghai, and Miss ETHEL ELIZABETH SHILSTON, both of L. M. S.

DEATHS.

At Chefoo, April 19th, "JAMIE," infant son of Rev. and Mrs. G. Cornwell, A. P. M.
At Chiang-chiu, near Amoy, May 8th, MARY A. CHALMERS, wife of A. Fahmy, M. D., L. M. S., from cholera.
At Huchow, May 16th, INA MAY, daughter of Rev. and Mrs. J. T. Proctor, A. B. M. U., aged 3 days.
At Hwan-shien, May 18th, WM. A., son of Rev. and Mrs. J. W. Lowe, A. B. M. U., aged two years.
At An-shuen, Kwei-cheo, May 18th, E. H. JEFFERYS, C. I. M., of malarial fever.

ARRIVALS.

At SHANGHAI:—

May 3rd, Mrs. L. S. ABBEY, A. P. M., Nanking (returning), from U. S. A.;

Mrs. A. LARSON and two children (returning), B. and F. B. S., Mongolia.

May 6th, G. W. and Mrs. GIBB and two children (returning), from England, A. R. and Mrs. BERGLING and three children, Mrs. STÂLHAMMER and infant, L. H. E. LINDER and Misses E. A. E. BUREN A. O. FORSSBERG, and A. JANZON (returning), from Sweden, all of C. I. M.

May 12th, Rev. J. B. OST, C. M. S., Hangehow, Chu-ki (returning).

May 18th, H. C. BURROWS, C. I. M., (returning) from India; Mrs. A. P. LOWRIE, A. P. M., Pao-ting-fu (returning), from U. S. A.; Rev. and Mrs. C. G. McDANIEL, S. B. C., Soochow.

May 24th, C. J. and Mrs. ANDERSON and two children, C. I. M. (returning), from America; Dr. and Mrs. R. S. SMYTH, C. M. S., Ningpo (returning).

May 26th, Rev. MARK WILLIAMS, A. B. C. F. M., Kalgan (returning), from U. S. A.

May 28th, A. E. and Mrs. THOR and three children and W. C. HOOKER, C. I. M. (returning), from America.

DEPARTURES.

FROM SHANGHAI:—

May 1st, J. J. and Mrs. COULTHARD and infant, C. I. M., for England.

May 12th, Mrs. W. LEONARD THOMPSON, B. F. B. S., Shanghai; Mrs. J. WHITFIELD, Pres. Mission Press, Shanghai; Mrs. G. KING and two children and Miss E. BLACK, C. I. M., all for England.

May 24th, Rev. C. GOODRICH, A. B. C. F. M., Tungchow; Mr. and Mrs. ALEX. KENNEDY and child, Dong-si, for America; Miss M. LEBEUS, M. E. M., Foochow, for Germany.

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Our Native Helpers; are They Adequately Supported?

BY REV. R. T. BRYAN, D.D.

THIS is a very difficult question to answer in a way that will give satisfaction to all. Many men many minds. One man, or a company of men, might soon find a just and suitable answer, but so long as the matter is to be decided by the individuals of each individual Mission, it will be impossible to give an answer that will be acceptable to all. It is also difficult because of the great differences between the native helpers and the kinds of work which they have to do. The difficulties, however, should not cause us to fail to give it that consideration which its importance demands. Few mission questions are more practical and important than this one. The usefulness of our native helpers depends largely on its proper solution. They know that we have secured adequate support for ourselves and are fully able to secure the same for them. If we show ourselves selfish to our native Christians it will greatly weaken our influence over them. If the support which we decide upon is inadequate, then we sin against them by doing them an injustice in a vital matter. Inadequately supported workers are never efficient workers. The great Lord of the harvest has said that the "laborer is worthy of his hire."

All will agree that the native workers ought to be adequately supported, but there will be many opinions as to what constitutes a comfortable support. It is impossible to give a particular law that will apply in every case both as to place and time, but we may be able to find some general underlying principles that will assist us in coming to a just decision in every case, some legal standard for measuring out the adequate support for all times and places. The tailor has many different kinds of garments to make to fit very different individuals, but he makes them all by the use of one

standard measurement. Let us then seek a just standard, or standards, and then we can fit each support to each individual case. We must try to get the best standard, because an inadequate standard will cause us to measure out an inadequate support. No missionary would consciously defraud a native helper, but he might do so unconsciously by having a wrong standard. There are four standards which might be used. Let us examine them all.

I. NATIVE SALARIES.

We have been largely influenced in fixing the native salaries by the amounts paid by natives to natives. This at first sight seems to be a just standard, but only a small amount of examination will show it to be a very unjust one and very unsuitable for fixing the support of our native workers.

In the first place the average native salary falls far short of being an adequate support for those who are employed. Most of the Chinese work for starvation wages, and every one is expected to make a squeeze on whatever passes through his hands. Adequate support often depends more upon the "wine money" and the squeeze than upon the salary. We do not allow the squeeze, therefore we must not pay the squeeze salary. We may drive our native workers to squeezing and unjust practices by not paying them enough for a necessary support. If we take the native salary for a standard, then we must allow the native squeeze, but that we cannot do, because it is dishonest and leads to all sorts of dishonest practices. The Chinese will never be an honest people until from the government down they pay better salaries and forbid squeezing.

Then again it costs more to be a Christian than it does to be a heathen. I heard a brother missionary say one day while speaking of a native pastor who had recently died: "The first thing I want to do when I get to heaven is to look up Brother Wong and ask him to forgive me for not paying him enough salary to enable him to lead the life of an honest Christian gentleman." It costs more to run a good machine than a poor one. When we improve the human machine, rather when God improves it, the running expenses are increased. It costs us more to live than it does the Chinaman, not because we are foreigners but because we are Christians. Many foreigners who are not Christians can live even cheaper than the Chinese. This point is so clear and evident that it need not be dwelt upon.

It costs more to support a Christian man than to support a heathen, and it ought to, because he is worth more. We demand

more and better work than the natives, and therefore ought to pay more. A garment cut out for a poor little heathen will not fit a Christian, who under Christian influences has grown to be a bigger man. Some may fear that to pay larger salaries than the natives pay, will cause some to come to us on that account, and create a mercenary spirit in those who have already become Christians. With the aid of the Holy Spirit we can soon detect those who come to us for money alone; besides, the per cent. of employed ones becomes very small as the number of converts increase, and this difficulty will gradually decrease with time and the coming of the kingdom of God in all of its fulness.

As to the mercenary spirit, it would hardly be possible to add any appreciable amount to the great amount which already exists in China. The wisest man said, "Give me neither poverty nor riches." China has the poverty and a corresponding amount of the mercenary spirit. Both extremes are bad; let us try to find the middle ground of an adequate support. We all know that the average salary alone paid by the natives does not afford an adequate support. If then we wish a just standard for measuring out the adequate support, we must look elsewhere.

II. FOREIGN SALARIES.

The merchant comes to China to make money, and it is just that those who assist him should have some share in his profits. The present standard of wages paid by the merchant and other foreigners has been largely fixed by the amount of money made and consumed by them. They pay much more than the average native under similar circumstances. The missionary has not come to China to make money. The Chinese know this and will work much cheaper for the missionary than for the merchant.

This standard needs no further discussion, because we will all agree that it is as much too high as the other is too low.

III. THE COST OF LIVING.

Is it not a self-evident fact that the necessary wages for an adequate support will be the cost of that support?

Our own missionary salaries have been fixed by this standard, we ourselves generally being the judges. The average missionary has no sacrifices to complain of in the amount of his salary. It has been fixed by the just standard, the cost of living, and is therefore adequate. Do we not all wish to treat our native helpers in the same just way? I find by enquiry that the salaries paid by different individuals in different missions vary very much. Ought this to be, where the workers work under similar circumstances?

Either some are overpaid, or others are underpaid. May not this state of things work injury to our Master's work?

I refrain at this point from stating any definite salary for fear of creating useless discussion over particular sums and drawing us away from the just standard which ought to decide the matter.

Instead of guessing at some particular amount, I would urge the importance of appointing a representative committee at this meeting to carefully investigate the cost of native living, the cost of native board, books, education, travelling expenses, benevolent and religious contributions, clothing, emergency funds, such as sickness, death, marriage, etc., and daily incidental expenses which must form a part of every native's adequate support, and to give us at our next meeting, or at some other more suitable time, or in some other more suitable way, the results of their investigations. They might also advise a uniform scale of wages, giving particular sums for particular positions.

It costs more to fill some positions than others, and any scale of wages must take this into consideration. Some positions require more entertaining, more and better clothing, more books, etc., than other positions. For example, a pastor would need a larger salary than a day-school teacher.

IV. THE JUST RATIO BETWEEN THE MISSIONARIES' AND THE NATIVE HELPERS' SALARIES.

One missionary answered my question on this point by saying that he did not think there was any necessary relation. Others did not answer on this point at all, but several gave the following ratios: one-eighth, one-tenth, one-twelfth. My own answer would be about one-tenth, but the cost of living in each case would be the just judge. There is at least this much necessary relation; we should treat those who are dependent upon us according to the Golden Rule and see that their support from their standpoint is as liberal as ours is from our standpoint.

CONCLUSION.

1. Several missionaries have told me that they did not think that the salaries which they themselves were paying were sufficient for an adequate support. Some of them may be here and can speak for themselves.

2. A uniform scale of wages, as far as possible, would be very desirable and very helpful to the work. It would tend to lessen friction and even sweeten the relation between the individual missionary and the individual native helper.

3. The responsibility of fixing the native helpers' salaries is a very great one, and we need each other's help in doing it.

4. The cost of living has greatly increased in the last few years, and the purchasing value of silver has greatly decreased. This has not been sufficiently considered, and the native helpers' salaries raised accordingly.

5. Our Native Helpers. Are they adequately supported? Judging from the answers to questions sent out, and also from my own experience and observation, I must answer, I fear not.

Dr. Bryan's paper was read at one of the monthly conferences of the Shanghai Missionary Association. An interesting discussion followed, and a committee, consisting of representatives from different missions, was appointed to consider the matter and report. The report, which was accepted by all the members of committee, and was adopted by the Shanghai Conference without dissenting vote, may be taken as representing a consensus of the opinion of Shanghai missionaries as to the amount which, in view of all the circumstances, it would seem to be wise to give to our Chinese helpers in the way of financial support. The report adopted was as follows :—

REPORT OF COMMITTEE ON NATIVE SALARIES.

Your Committee agreed upon the following recommendations regarding the salaries of native helpers.

Pastors.—Salaries to be decided by the native churches.

Evangelists.—Married, \$12.00 to \$18.00 per month; unmarried, \$8.00 to \$12.00 per month.

Day-school Teachers.—Male, married, \$10.00 to \$15.00; unmarried, \$6.00 to \$10.00.

Female Teachers and Bible Women, \$5.00 to \$8.00.

It is understood that houses are furnished in addition to the above salaries.

These rates apply only to those who do not speak English. English-speaking helpers to be dealt with according to the merits and requirements of the individual.

There was a general feeling on the part of the members of Committee that our native helpers have not been receiving sufficient for their needs, due in large measure to the greatly increased price of living and to the low price of silver. We therefore unanimously recommend an increase as above noted.

R. T. BRYAN, *Chairman.*

J. A. SILSBY, *Secretary.*

The Rise of the Chou Dynasty.

*Notes by Dr. E. Faber, with references to the Classics. Edited
by P. Kranz.*



KNOWLEDGE of the Rise of the Chou Dynasty is indispensable for a proper understanding of the Chinese Classics. All Chinese scholars are just as familiar with it as we are with the book of Genesis. The following sketch will therefore, we hope, be useful to all, who take a real interest in the mental attitude of the Chinese.

As first ancestor of the Chou is celebrated **K'i** 棄, emperor Yao's 后稷 **Ho Tsieh**, i.e., minister of agriculture, about B. C. 2286 (Legge, Shuking, p. 43, note). He is said to have been a son of Emperor K'uh (B. C. 2435) and is worshipped as god of agriculture. Shun had invested him in 2276 with the small fief of T'ai on the river Wei 渭 [T'ai 台] in the present district of Wu-kung 武功, K'ien-chou 乾州, Shensi (s. Sheking, p. 470, note), but according to others the present district of Fu-fung 扶風, department Fung-tsiang 鳳翔]. K'i's son is said to have withdrawn from the disorder in China to the wild tribes of the west and north.

Duke **Liu** 公劉, a descendant of K'i, returned to China 1796 and settled at *Pin* 邠 (present Pin-chou 邠州, near San-shui 三水), about hundred miles north of T'ai. Mencius (p. 39) praises Lin as a pattern of a ruler, who had his riches in common with his subjects and shared everything with them. That Lin should have moved into China just under the rule of the tyrant Kie of the Hia, who was overthrown 1766, is remarkable (see Sheking, p. 483-489, where his settling in Pin is described; Legge on p. 437 calls these odes legends, dressed up by the writers of the odes, carrying back into antiquity the state of things, which was existing around them in their own days, cp. Legge, Odes, p. 227). This duke Lin, the real ancestor of the Chou, came out from the wild tribes of the west (Mencius, p. 192, therefore says, that king Wen was a Western barbarian). Very slowly his tribe grew in civilisation and, being pushed by fresh immigrations from its earlier seats, moved southwards and eastwards, till it came in contact and collision with the rulers of Shang, whose dominions constituted the Middle Kingdom or the China of that early time (Legge, Odes, p. 2).

A descendant of Lin, the old duke **Tan-fu** 古公亶父 (afterwards styled king T'ai 太王), moved 1325 farther south to K'i 岐, in the present district of K'i-shan, department of Fung-tsiang 鳳翔. A description of this is given, Odes, p. 437. The reason, why he left Pin, was: the barbarians from the north wanted his territory

and made constant incursions (s. Mencius, p. 52.) The plain southward of K'i received the name of *Chou* 周. Tan Fu's tender love to his wife, lady Kiang, is mentioned, Mencius, p. 39 (cp. Odes, p. 438, verse 2), and in consequence "at that time, in the seclusion of the house, there were no dissatisfied women, and abroad there were no unmarried men." Mencius, p. 31, praises his wisdom in serving with his small State the Hsün Yü 獯鬻, his powerful northern neighbours.

Tan Fu's (or T'ai Wang's) eldest son was T'ai Peh 太伯, his second son Chung-yung 仲雍. As his third son Ki-li 季歷 had a promising son Ch'ang 昌 (born B. C. 1229,* later on called the chief (earl) of the West, *Wen Wang*, father of *Wu Wang*), whom T'ai wished to be the successor on the throne, the two elder brothers withdrew across the Yangtse and settled at Mei-li 梅里 in modern Kiangsu (Analects, p. 207; Giles' Biographical Dictionary, 2348). Tan Fu died the same year (1231, Giles' Biographical Dictionary, 1868).

Wen, (i.e., Ch'ang, Wen-wang) subdued the States of Mih 密 and Ts'ung 崇; he then moved his capital across the Wei to Fung 豐, south-west of Si-ngan. [The tower, the park, the pond and the hall of music which he built, were all in connection with Fung.] He then separated the original Chou (K'i Chou 姬周) into Chou and Shaou 召, which he made the appanages of his son Tan† 旦, hence called the *Duke of Chou* and of Shih 奭, one of his principal supporters (Sheking, p. 2; Shuking, p. 420, note).

Confucius said (Chung-yung, cap. 18, p. 400): "It is only king Wen, of whom it can be said, that he had no cause for grief (in comparison to Yao, Shun and Yü with regard to their fathers and their sons). His father was king Ki (Ki Li), his son was king Wu. His father laid the foundation of his dignity and his son transmitted it. King Wu continued the enterprise of king T'ai (Tan Fu), king Ki and king Wen. He once buckled on his armour and got possession of the kingdom."

Wen Wang died 1135. The merits of Liu, T'ai, Ki and Wen are shortly characterised, Shuking V. 3, 5 (p. 311).

The last emperor of the *Shang* 商 or *Yin* 殷 dynasty, the tyrant **Chou Sin** 紂 辛 (Giles' Biographical Dictionary, 414; his name was *Shou* 受) had succeeded to the imperial throne in the year 1154. His

* Legge, *Liki* I, p. 344, says B. C. 1258; the dates are all in confusion. Giles' Biographical Dictionary, 2308, says B. C. 1231. Compare also the statement *Liki* I, p. 344, that king Wen was 97 when he died and king Wu 93, because Wen had given to the latter (his son) three years of his life, with statement, *Shuking*, V, 6. (p. 351 note, 357 note), where the Duke of Chou gives five of his years to king Wu.

† This Tan 旦, the Duke of Chou, was the younger brother of Wu Wang and famous as statesman, the ideal teacher of Confucius; he died B. C. 1105.

two elder brothers—*K'i, the viscount of Wei* 微子啟, and Chung Yen 仲衍—were born when their mother occupied still a secondary position in the harem of the emperor Ti Yih. Before the birth of Chou Sin, however, she was raised to the dignity of empress, and therefore Chou Sin was appointed to be the successor. His natural abilities were more than ordinary, his sight and hearing were remarkably acute, his strength made him a match for the strongest animals, he could make the worse appear to be the better reason, when his ministers attempted to remonstrate with him. He was most intemperate, extravagant, and would sacrifice everything to the gratification of his passions. He was the first, we are told, to use ivory chopsticks, which made the viscount of *Chi* 箕子 sorrowfully remonstrate with him. "Ivory chopsticks, he said, will be followed by cups of gem; and then you will be wanting to eat bears' paws and leopards' wombs and proceed to other extravagancies. Your indulgence of your desires may cost you the empire." (Quoted from Legge, *Shuking*, p. 269, also the following).

In an expedition against the prince of Su 有蘇氏, 1146 (according to the entirely different chronology of the Bamboo books, 1093), he received from him a lady of extraordinary beauty, called Ta Ki 妲己, of whom he became the thrall. Ta Ki was shamelessly lustful and cruel. The most licentious songs were composed for her amusement and the vilest dances exhibited. A palace was erected for her with a famous terrace two *li* wide, and the park around stocked with the rarest animals. At Sha-k'iu 沙邱 there was still greater extravagance and dissipation. There was a pond of wine, the trees were hung with meat, men and women chased each other about, quite naked. In the palace there were nine market-halls, where they drank all night. The princes began to rebel, when Ta Ki said that the majesty of the throne was not sufficiently maintained, that punishments were too light and executions too rare. She therefore advised two new instruments of torture. One of them was called the "heater," and consisted of a piece of metal made hot in a fire, which people were compelled to take up in their hands. The other was a copper-pillar, greased all over and placed above a pit of live charcoal. The culprit had to walk across the pillar, and when his feet slipped and he fell down into the fire, Ta Ki was greatly delighted. This was called the punishment of "roasting." It made the whole empire groan with indignation. (According to the Bamboo books he invented this punishment of roasting in his fourth year, 1098, see *Prolegomena to Shuking*, p. 139).

Chou Sin appointed the "chief of the West" (i.e., Ch'ang, Wen Wang), the prince of Kiu 九侯 and the prince of Ngo 鄂侯 to be his three principal ministers 三公. The prince of Kiu added

his own daughter to the imperial harem, and when she would not enter into its debaucheries, Chou put her to death and ordered her father to be cut into small pieces. The prince of Ngo returned to remonstrate, and was also sliced to pieces for his courage. Ch'ang fell at the same time under suspicion, and was put in prison in a place called Yu-li 姜里, in modern Honan, in 1143. There he occupied himself with the sixty-four hexagrams of the Yiking. "He named the figures, each by a term descriptive of the idea, with which he had connected it in his mind, and then he proceeded to set that idea forth, now with a note of exhortation, now with a note of warning. It was an attempt to restrict the follies of divination within the bounds of reason." (Legge, Introduction to the Yiking, p. 21.) In 1141 Wen Wang's sons and subjects propitiated the tyrant Chou Sin with immense gifts and a girl. Ch'ang was released and invested with greater authority than before. He obtained the abolition of the punishment of roasting and drew the hearts and thoughts of princes and people more and more to himself and his house. He died 1134, and his son Fa 發 (Wu Wang) succeeded in Chou 周. Ten years passed till Wu Wang conquered Li 西伯 戡黎 B. C. 1123. (But this is ascribed by the Sze-ki and others to king Wen and made to be the cause of his imprisonment.) Li 黎 was in the present department Lu-ngan 潞安, in Shansi. (The above is taken from Legge, Shuking, p. 270.)

THE DEVELOPMENT OF THE CHOU ACCORDING TO THE BAMBOO BOOKS.

According to the Bamboo books (Legge, Proleg., Shuking, p. 138) Tan Fu died 1138 and Ki Li succeeded in Chou 周. In 1135 Ki Li defeated Ch'eng 程 and subdued Pih 畢. Six years later he attacked I K'ü 義渠 (in Kansu) and returned with its ruler as a captive. In 1125, thirteen years after becoming duke of Chou, Ki Li did homage at court, when the emperor (Wu Yih) conferred on him thirty *li* of ground, ten pairs of gems, and ten horses. The year after Ki Li smote the demon hordes of the Western tribes. Two years later (1122) he attacked the hordes of Yen King 燕京 and was defeated. 1120 he attacked the hordes of Yü Wu 余無 and subdued them, after which he received from Emperor 'T'ai Ting (Wen Ting) the dignity of pastor and teacher 牧師. 1119 Ki Li built the fortified city of Ch'eng 程. 1117 he subdued the hordes of Shih Hu 始呼. 1113 he smote the hordes of I T'u 翳徒 and, having taken their three great chiefs, came with them to court to report his victory. The Emperor put Ki Li to death (1113). The note says: "The king (Emperor) at first appreciated the services of Ki Li, gave him a libation mace with flavored spirits of the black millet and then nine ensigns of distinction as chief of the princes, and after all that

he confined him in the house of restraint, so that Ki Li died from the trouble and gave occasion to the saying that Wen Ting killed him." In the following year, the first year of Wen Wang of Chou, phoenixes collected on mount K'i 岐. Wen Wang, the chief of the West, offered sacrifice to his ancestors at Pih, where Ki Li was buried, for the first time in 1096, i.e., seventeen years after Ki Li's death. (Sixth year of Ti Sin or Chou Sin.) In Chou Sin's seventeenth year, 1085, Wen Wang, the chief of the West, smote the Tih 翟. Four years later the princes went to Chou to do homage. Pe I and Su Ts'i went to Chou from Ku-chu (s. Analects, p. 181, Mencius, p. 179). The tyrant Chou Sin in his twenty-third year imprisoned Wen Wang in Yu-li and liberated him six years later, 1073. Many princes escorted Wen Wang back to Ch'eng. Next year Wen Wang led the princes to the court with their tribute, but during 1071 he began to form a regular army in Pih 畢 with Lü Shang 呂尚 as its commander. In 1069 Mih 密 surrendered to the army of Chou (Wen Wang), and was removed to Ch'eng 程 (the fortress of Chou). The Emperor granted power to Wen Wang to punish and attack offending States on his own discretion. In 1068 the forces of Chou took K'i 耆 and Yu 于, and then attacked Ts'ung 崇, which surrendered. In the winter of the same year Chou was overrun by the hordes of the K'un 昆; the famine in the following year was probably caused by this invasion. Wen Wang moved from Ch'eng to Fung. In 1066 the princes went to court at Chou and then they smote the hordes of K'un. Wen Wang caused his son Wu Wang to fortify Hao 鎬. In the following year Wen Wang built an imperial college (this was exercising an imperial prerogative, see Sheking, p. 280) and in 1062 he built the spirit-tower. The following year (41st 1061) Wen Wang died and was buried at Pih, thirty 里 west from Fung (s. Prolegomena, Shuking, p. 140). This account of the Bamboo books *shows a consistent and determined policy of the Chou to extend their power from the beginning of Ki Li's reign.* But the chronology is entirely different from that of the Shuking.

REFERENCES FROM THE CLASSICS.

Analects, XIX, 20, p. 345: Tsze Kung said, Chou's 紂 (the tyrant's) wickedness was not so great as that name implies. (It means "cruel, unmerciful, injurious to righteousness.")

Mencius, p. 277: With Chou (the tyrant) as nephew and sovereign, there were K'i, the viscount of Wei 微子啟, and the royal prince Pi Kan (his uncle) 比干.

Analects, p. 331: The viscount of Wei withdrew from the court; the viscount of Chi 箕子 became a slave (to the tyrant Chou); Pi Kan remonstrated with him and died.

The viscount of Wei 微子, named K'i 啟, elder brother of the tyrant Chou Sin, seeing that remonstrances availed nothing, withdrew from court, wishing to preserve the sacrifices of their family amid the ruin which he saw was coming. (It is interesting to know that Confucius was a descendant of the younger brother and heir of this viscount of Wei, through the princes of Sung ; see Legge, *Prolegomena*, *Analects*, p. 56, and Dvorak, *Confucius und seine Lehre*, p. 4-7.) Chi Tsze and Pi Kan were uncles of the tyrant; Chi Tsze was thrown into prison and, to escape death, feigned madness. He was then used by the tyrant as a buffoon (jester). Pi Kan, persisting in his remonstrances, was put barbarously to death; the tyrant having his heart torn out, that he might see, he said, a sage's heart. (Shuking, p. 269, 274 ; *Analects*, p. 331.) Confucius said (*Analects*, p. 331, verse 2) : The Yin dynasty possessed these three men of virtue.

REFERENCES ABOUT KING WEN, 文王.

Mencius said (58) : How can king Wen be matched ? From T'ang to Wu Ting there had appeared six or seven worthy and sage sovereigns. The empire had been attached to Yin for a long time, and this length of time made a change difficult. Wu Ting had all the princes coming to his court, and possessed the empire, as if it had been a thing which he moved round in his palm. Then Chou (the tyrant) was removed from Wu Ting by no great interval of time. There were still remaining some of the ancient families and of the old manners, of the influence also, which had emanated (from the earlier sovereigns) and of their good government. Moreover there were the viscount of Wei and Wei-chung 微仲 (his younger brother, Legge says his second son), their Royal Highnesses Pi Kan and the viscount of Chi and Kiao-ki 膠鬲 (he was discovered by Wen selling fish and salt, and on Wen's recommendation was raised to office by the last Emperor of Yin, to whose fortunes he remained faithful), all men of ability and virtue, who gave their joint assistance to Chou (the tyrant) in his government. In consequence of these things it took a long time for him to loose the empire.

Pe I 伯夷 and Su Ts'i 叔齊, two brothers, were the sons of the king of Ku-chu 孤竹 in Chihli. Their father left his kingdom to Su Ts'i, who refused to take the place of his elder brother. Pe I in turn also declined the throne ; so they both abandoned it and retired into obscurity. Mencius, p. 179 says : Pe I that he might avoid Chou (the tyrant) was dwelling at the coast of the northern sea. When he heard of the rise of king Wen, he roused himself and said : "Why should I not go and follow him ?

I have heard that the chief of the West knows well how to nourish the old." But when king Wu was starting the rebellion against the tyrant Chou, they made their appearance and remonstrated against his course. Finally they died of hunger rather than live under the new dynasty. (Analects, p. 181, 315.)

Mencius (p. 179, continued) said: T'ai Kung 太公, that he might avoid Chou (the tyrant), was dwelling on the coast of the eastern sea. When he heard of the rise of king Wen, he followed Wen from the same motives as Pe I. (Pe I, s. Giles' Biographical Dictionary, 1657.)

T'ai Kung was Lü Shang 呂尚 (see Faber's History, year 1140, 1112; Giles' Biographical Dictionary, 343, 1862), a great counsellor of the kings Wen and Wu. Wen Wang met him first on a hunting trip, when Lü was fishing. Wen was impressed by his appearance and exclaimed: "Ah! it is you, for whom my grandfather looked long ago!" 吾太公望子久矣. (In Kia-yü, II, 4, a, Confucius says, that Tai Tien and Chung Tien were Wen's ministers.)

Analects, p. 215: King Wen possessed two of the three parts of the empire, and with those he served the dynasty of Yin. The virtue of the house of Chou may be said to have reached the highest point indeed (this is an exaggeration, but important in point of doctrine).

Great Learning, p. 362: In the book of Poetry it is said: "Profound was king Wen. With how bright and unceasing a feeling of reverence did he regard his resting places!" As a sovereign, he rested in benevolence 仁; as a minister, he rested in reverence 敬; as a son, he rested in filial piety 孝; as a father, he rested in kindness 慈; in communication with his subjects, he rested in good faith 信.

Mencius, p. 38: King Wen's government of K'i was as follows: The husbandmen cultivated for the government one-ninth of the land, the descendants of officers were salaried (pensioned); at the passes and in the markets strangers were inspected, but *goods were not taxed*; there were no prohibitions respecting the ponds and weirs; the wives and children of criminals were not involved in their guilt. There were the old and wifeless or widowers, the old and husbandless or widows, the old and childless or solitaries, the young and fatherless or orphans; these four classes are the most destitute of the people and have none to whom they can tell their wants, and king Wen in the institution of his government with its benevolent action made them the first objects of his regard.

PRINCIPLES OF WEN'S GOVERNMENT.

1. Wise measures with regard to agriculture.
2. Pensions to the families of officials.
3. *No taxations on trades from abroad, etc.*
4. Fishing free, also hunting.
5. No relatives involved in punishments.
6. Free support of the helpless.

Mencius, p. 30: The park of king Wen contained seventy square *li*, but the grass-cutters and fuel-gatherers had the privilege of entrance into it ; so also had the catchers of pheasants and hares. He shared it with the people, and was it not with reason, that they looked on it (the park) as small?

Mencius, p. 4: King Wen used the strength of the people to make his tower and his pond, and yet the people rejoiced to do the work, calling the tower the "spirit-tower," calling the pond the "spirit-pond," and rejoicing that he had his large deer, his fishes and turtles. The ancients caused the people to have pleasure as well as themselves, and therefore they could enjoy it.

Mencius, p. 19, recommends to teach others by one's own example and points to king Wen. He says: Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated ; treat with the kindness due to the youth the young in your own family, so that the young in the families of others shall be similarly treated ; do this and the empire may be made to go round in your palm. It is said in the Book of Poetry (p. 447): "His (Wen Wang's) example affected his wife. It reached to his brothers, and his family of the State was governed by it." The language shows, how king Wen simply took this kindly heart and exercised it towards those parties, etc. The way in which the ancients came greatly to surpass other men, was no other than this: simply that they knew well how to carry out, so as to affect others what they themselves did.

Mencius, p. 192: Wen was born and died a Western barbarian, as Shun was an Eastern barbarian.

Mencius, p. 300: Wen was ten cubits high (two meters).

Mencius, p. 173: For a prince who is ashamed of this (humiliation by others) the best plan is to imitate king Wen, and in five years, if his State be large, or in seven years, if it be small, he will be sure to give laws to the empire.

Mencius, p. 32: Wen's valour was not that of a common man. It is said in the Book of Poetry (p. 453): "The king blazed with anger and he marshalled his hosts to stop the march to Kù, to consolidate the prosperity of Chou, to meet the expectations of the

empire." This was the valour of king Wen. King Wen in one burst of anger gave repose to all the people of the empire. (The ode refers to Wen's war against Mih 密, which had invaded Yüan and marched against Kung. Wen then settled south of K'i and the war with the Ts'ung followed.)

Mencius, p. 202 : King Wen looked on the people as he would on a man who was wounded, and he looked towards the right path as if he could not see it.

His wife T'ai Sze 太姒 (s. Odes I, 1, p. 3, note) was a daughter of the house of Yu Sin 有莘. She is famous for her freedom of jealousy and her constant anxiety to fill the harem of the king with virtuous ladies ; cp. Odes 5 and 6, p. 11, 12.

Wen's mother was T'ai Jen 太任 (Odes III, a, II, p. 433, note). She was the second princess of Chih 摯 of the imperial house Yin 殷. Both she and her husband Ki Li 季歷 were entirely virtuous, especially in their behaviour to her mother-in-law Chou Kiang 周姜, the wife of Tan Fu. Kiang accompanied her husband (Tan Fu) on horseback in search of a new settlement, s. Odes, p. 438. Mencius, p. 39, recommends Tan Fu, who confined his love of beauty to his wife (a strong recommendation of monogamy !).

The duke of Chou said about Wen Wang (Shuking, p. 469) : Admirably mild and beautifully humble, he cherished and protected the inferior people and showed a fostering kindness to the widower and widows. From morning to midday, and from midday to sundown, he did not allow himself time to eat ; thus seeking to secure the happy harmony of the myriads of the people.

(To be concluded.)

Religion in China.*

DR. BENJAMIN KIDD, in his interesting and suggestive book, *Social Evolution*,¹ imagines a denizen of another world paying a visit to this planet for the object of inquiring into our social organizations. After noticing the outward features—streets, crowds, buildings, means of communication, etc., he inquires into matters of commerce, government, and various social and political problems. His instructor, however, fails to give him information on *one* "most obvious feature" of our life: "That at every turn in our cities there are great buildings—churches, temples, cathedrals—and that wherever men dwelt,

* Taken from "China from Within," by Stanley Smith. Page 172.

(1). Pages 89-91.

some such buildings were erected." Dr. Kidd supposes his instructor to be a spokesman for science, and as such, possessed of a judicial mind, he would be prepared to weigh and note *all* phenomena, *spiritual* phenomena included. To his surprise he finds his instructor regarded the whole subject of religion "with some degree of contempt, and even of bitterness;" and, to quote Dr. Kidd in another passage,¹ the visitant must have found it "hard to follow" this scientist "in his theories of the development of religious beliefs from ghosts and ancestor worship" (not to speak of religion being a species of nervous disease—neurosis!) "without a continual feeling of disappointment, and even of impatience, at the triviality and comparative insignificance of the explanations offered to account for the development of such an imposing class of social phenomena." Dr. Kidd, after some striking remarks on the conflict between reason and religion, shows in Chapter V "the functions of religion." He points out that science belongs to the domain of the intellect, religion to that of the heart; that mankind may be looked at from two main points of view—that of the *individual* and collectively as a *social organism*. The interests of these two entities are necessarily antagonistic: the one being private and selfish, the other public and for the general good.

Religion comes in to secure the subordination of the interest of the individual units to the larger interests of the social organism. But in order to effect this, religion must be clothed with adequate sanctions of reward and punishment. These sanctions must, in the nature of the case, be supernatural and ultra-rational. *Reason*, pure and simple, would never lead individual units to give up their self-assertiveness. The sphere, therefore, of religion is not the reason of man. A *rational* religion is an impossibility, and involves a contradiction in terms; its sphere lies in the spirit, in the *heart* of man; its blessings are received by faith. He maintains that one thing is always true of *religions*; whether they be true or false, their sanctions (i.e., rewards and punishments) are invariably ultra-rational. Not irrational, not against reason, but *beyond* it. "A form of belief from which the ultra-rational element has been eliminated is, it would appear, no longer capable of exercising the function of a religion."² Looked at from this point of view, the system of Confucianism, which is popularly supposed to be *the* religion of the Chinese, is no religion. For its "sanctions" belong chiefly to this life, and if they be extended further, then the individual can only receive "reward" or "penalty" in the persons of his offspring, either by their fortune or misfortune. All this is in the domain of "reason;" there is nothing *ultra-rational* in it.

(1). Page 23. (2). Page 124.

Moreover, Confucianism, as it now is, is so alloyed with Buddhist and Taoist ideas and practices that it may be questioned if there be a pure Confucianist in China.

The late Professor Max Müller (art. "Confucianism," *Nineteenth Century*, September, 1900) says: "No doubt religion is not quite the name for the doctrines of Confucius."

Sir Thomas Wade, for many years British ambassador in Peking and a profound Chinese scholar, says emphatically: "If religion is held to mean more than mere ethics, I deny that the Chinese have a religion. They have indeed a cult, or rather a mixture of cults, but no creed; innumerable varieties of puerile idolatry, at which they are ready enough to laugh, but which they dare not disregard."

Sir Thomas refers here to the curious *blend* of religions in China: Confucianism, Buddhism, and Taoism, which we have referred to in a previous chapter.¹

It must, however, be admitted that Buddhism and Taoism are "religions," i.e., accepting Dr. Kidd's definition. And as to the politico-moral system of Confucianism we shall treat of it in the popular if less accurate way as being a religion.

The subject we are now going to discuss—Had the ancient Chinese knowledge of the true God?—will be looked upon by many as academical and irrelevant. The present-day state of religion, such will say, would be much more to the point. We shall hope, in another chapter, to touch on that subject; meanwhile we consider the subject to be of sufficient interest to discuss here, without, we hope, boring the reader with technicality. Some of the best and most scholarly missionaries in China, in seeking to approach the scholars of that land in a sympathetic manner, would thus address them: "In speaking to you of the divine and true God, we are not telling you of some being which China has never known; we are rather telling you of one whom your ancestors, the founders of your nation knew and worshipped, but whom their descendants have departed from." With such a reverence for "antiquity," as is fostered by the Chinese classics, it will be easily seen that such a way of approaching the scholars of China is at once conciliatory and advantageous. The question is, however, whether such a statement of the case may not be *misleading*.

This must of course, mainly be settled by reference to the Chinese classics. And as these missionaries give the foundation of their views from these sources, they may be easily examined. We will select two scholars of the first degree of eminence—Dr. Legge, translator of the Chinese classics; and Dr. Ernst Faber, author of

(1.) Chapter iii., p. 18.

Western Civilization (in Chinese). We will first mention, by way of explanation, that the terms "Ti" ("ruler" or "god"), "Shang Ti" ("supreme ruler" or "supreme god") and "T'ien" ("heaven") (in the passages where something deeper than the visible sky is meant) are used interchangeably in the classics.

Let us first hear Dr. Faber.

In his *Systematical Digest of the Doctrines of Confucius* he thus sums up his opinion as to the meaning of T'ien ("heaven") :—

¹ "We may perhaps gather from this that the Chinese mind is unable to comprehend a personification other than the human, and that heaven, in spite of all theistic contacts, is still far removed from the Christian God."

And again : "The expression T'ien (heaven) would then be totally inadmissible as a designation of the Christian God."

In the next chapter ² he discusses the term Shang Ti ("supreme ruler" or "supreme god"), which Dr. Faber holds to be the equivalent of (the Christian) God. This, however, is to be particularly observed. He bases his opinion on *one* passage in the classics, which is the *only* passage where Confucius himself uses these characters—"Shang Ti." It runs : "By the ceremonies of the sacrifices to heaven and earth they served Shang Ti." Dr. Faber adds : "A nearer determination of the nature of God, Shang Ti, is, according to the sources before us, not possible."

Dr. Legge argues precisely in the same way.³ In speaking of the worship of heaven and earth Dr. Legge says : "There ⁴ was a danger of its leading to serious misconception concerning the oldest religious ideas and worship of the nation, a danger which Confucius himself happily came in to avert. We have from him the express statement that "the ceremonies of the sacrifices to heaven and earth are those by which we serve Shang Ti." "The worship offered in them was to one and the same God."

Professor Max Müller quotes Dr. Legge's sentiments, here given, with approval in the article mentioned above.

The worship of "heaven and earth" is absolutely universal in China. The grandest instance of the worship is that performed by the Emperor.

At the winter solstice he worships at the round altar of heaven and at the summer solstice he worships at the square altar of earth; earth being square according to Chinese orthodoxy. In either case the visible object of worship is an upright tablet of wood. On heaven's altar tablet are the characters :—

(1). Page 48. (2). Page 49. (3). Dr. Legge, however, holds that "heaven" certainly means the true God, which Dr. Faber denies. (4). *The Religions of China*, p. 31.

“Hwang T'ien Shang Ti ch'í-wei” (“Imperial Heaven Shang Ti's throne.”) On earth's altar tablet are the characters:—

“Hou T'u Ti-ch'í ch'í-wei” (“Sovereign Ground Earth-Deity's throne.”)

Now Shang Ti may be accurately called the *personal name* of the spirit of heaven; and Hou T'u the *personal name* of the spirit of earth.

In a passage about Shang Ti in the Book of Rites, it refers to him as “the spirit of heaven” (Book ix., Sect. ii. 7); and in a passage about Hou T'u, also in the Book of Rites (xx. 9) it refers to him (? her) as “the spirit of the ground,” or earth.

Compare (ix., Sect. i. 21.) “In the sacrifice at the *shé* altar, they dealt with the earth as if it were a spirit”—the “*shé*” altar is the altar to earth.

Summing up the argument so far, we note that two of the best *Christian* Chinese scholars assert that the Shang Ti of the Chinese classics is the true God; and, moreover, they base that assertion upon one saying of Confucius, to wit:—

“By the ceremonies of the sacrifices to heaven and earth they served Shang Ti.”

That the view of these gentlemen is strongly opposed by other *Christian* scholars will not, perhaps, weigh much. We present, what seems to us, a far more weighty consideration, viz., the opinion of the best *native* scholars.

1. Two of China's greatest commentators, one of whom is Chu Hsi, “the prince of literature,” entirely dissent from the views of Dr. Legge and Dr. Faber concerning the important passage quoted above: “By the ceremonies of the sacrifices to heaven and earth they served Shang Ti.” They both say “Hou T'u (that is, the spirit of earth) is not mentioned for sake of brevity.” According to them the passage should read:—

“By the ceremonies of the sacrifices to heaven and earth they served Shang Ti and Hou T'u.”

According, then, to the best *Chinese* scholars this celebrated passage does not support monotheism. But note further:—

2. The persons who are referred to by “they,” are king Wu and the Duke of Chou. And if we hunt up the *Book of History* to find whom they *did* worship, we find the following sentences by king Wu himself:—

“Heaven and earth are the father and mother of all creatures; and of all creatures, man is the most highly endowed.”

Lower down king Wu speaks of the tyrannies of Shou (B. C. 1154). This tyrant was the last ruler of the Hsia dynasty, and was overthrown by king Wu, the founder of the Shang dynasty.

The following is the language king Wu uses of him :—

"He sits squatting on his heels, not serving God. (Shang Ti), nor the spirits of heaven and earth."

The above is Legge's translation.

Legge, however, is obliged to add in his notes :—

The Daily Explanation (i.e., a Commentary by a Chinese scholar) translates: "He slights and contemns the spirits of heaven and earth and renders not service to them." Then Legge adds: "This would confound God with the spirits of heaven and earth, *which is by no means inconceivable in Wu when we consider the language of page 3,*" that is, the language of Wu quoted above: "Heaven and earth are the father and mother of all creatures."

Then lastly king Wu says: "I have received charge from my deceased father, Wen; I have offered special sacrifice to Shang Ti; I have performed the due services to the *great earth*."

On the words "great earth" Legge in his note says the words mean "the altar dedicated *to the great spirit of the earth*." [The italics are ours.]

About king Wen, the father of king Wu, Legge has this note on Wu's saying that "heaven and earth are the father and mother of all creatures:" "There can be no doubt that *the deification of heaven and earth*, which appears in the text, took its rise from the *Book of Changes*, of which king Wen may be properly regarded as the author."

Dr. Legge maintains that "the deification of heaven and earth took its rise in the time of king Wen," who lived in the thirteenth century B. C. Still it is important to note that heaven and earth were worshipped before that time. In the announcement of T'ang (B. C. 1769) king T'ang says: "You protested with one accord your innocence to the spirits of heaven and earth." And his grandson and successor, T'ai Chia, speaks thus of his grandfather: "The former king maintained the worship of the spirits of heaven and earth."

This in the eighteenth century B. C. is a case of dual worship, and where do we get pure monotheism? Even if we take the *very first passage* where "Shang Ti" occurs in the classics, we read of Shun (2255 B. C.): "He sacrificed specially to Shang Ti, sacrificed reverently to the six honoured ones, offered appropriate sacrifices to the hills and rivers and extended his worship to the host of spirits."

On this Legge adds the note: "I cannot doubt but 'Shang Ti' is here the name of the true God; but the truth concerning Him and His worship *had been perverted even in this early time, as*

appears from the other clauses in the paragraph." It is important also to remember that the religion of the Bible is not "pure monotheism," but Jehovahism, which is a different conception. A deism which includes plurality of persons in the Godhead is the doctrine of *Scripture* from Genesis i. to Revelation xxii.

And then to bring to a climax Dr. Legge's argument that the Chinese have always known and worshipped the true God, at any rate the Emperor of China has, "who worships God as the people's representative," we get¹ prayers offered to Shang Ti in the year A. D. 1538, the sixteenth century of our Christian era!

We might surely have had something a little earlier. The prayers given are on pages 43-51.² They contain a lot of borrowed Christian thought. After giving the prayers, Dr. Legge adds:—

"I will not multiply words to try and increase the impression which these prayers must have made upon your minds. The *original monotheism* of the Chinese remains in the state worship of to-day.

. . . All semblances of an uncertain polytheism were swept away from the Imperial worship soon after the middle of our fourteenth century, immediately on the rise of the Ming dynasty, whose statutes have supplied us with a series of such remarkable prayers. We may deplore, as we do deplore, the superstitious worship of a multitude of spirits, terrestrial and celestial, that finds a place in them; *but this abuse does not obscure the monotheism.*"

Then referring to the same prayers in another place,³ Dr. Legge says: "You remember the prayers at the great solstitial service of the Ming dynasty—how it was said in them that all the numerous tribes of living beings are indebted to God for their beginning; that it is He alone, the Lord, who is the true parent of all things, that he made heaven and earth and men. Most of us were acquainted, I suppose, at one time with what is called *The First Catechism* by Dr. Watts. The first question in it is 'Can you tell me, child, who made you?' A Chinese child, *familiar with those prayers*, would be likely to answer in the very words of Dr. Watts: 'The great God who made heaven and earth!'"

To sum the whole argument up, it seems to rest on these two dogmas:—

1. An interpretation of a certain saying of Confucius, which the two best *Chinese* commentators have never thought of.
2. That certain prayers offered in 1538 A. D. contain unadulterated *Chinese* thought, though it is well known that the Chinese Court (who are not above being plagiarists!) have been familiar with Christianity in its Nestorian form since A. D. 648 and in its

(1). *Religion of China*, pp. 43, 95. (2). *Ibid.* (3). Page 95.

Roman Catholic form since A. D. 1288! No doubt the reader will not be surprised to hear that we have seen the writing of a young Chinese scholar, saying: "Dr. Legge understood our classics better than we Chinese scholars do!" And when we remember Hu, a recent governor of Shan-si, maintained that all the roots of Western learning were to be found in the *Book of Changes*, we can conceive it possible that if Confucius were to meet the good and learned translator of the Chinese classics he would *hide* from Dr. Legge his indebtedness to him; that whereas he said of himself, "I am a transmitter and not an *originator*," he had (by the Doctor's process of reading Christian thought into words where it did not at first exist) become such an *original thinker*, as to propound the doctrine, that "by the sacrifices to heaven and earth (which Christians would call idolatry), certain ancient kings *served* Jehovah God;" for such Dr. Legge distinctly stated to be the meaning of "Shang Ti."

The spirit of generosity and fair play which is so happily characteristic of the British nation, may be carried (at any rate, the former virtue) too far. This has been illustrated in the South African war, where loyal people have sometimes been treated worse than the disloyal. It is so too in matters of religion. The heathen system of religion, from being spoken of by Christians in no other strain than that of contempt and ridicule have, very much through the study of "comparative religion," been raised to such a pinnacle that some ministers are barely satisfied with a sermon unless it contains a quotation from Confucius, Buddha, or Zoroaster.

That there are many passages in the classics that speak of "heaven" and "Shang Ti" as providence, and use language about these terms which involves ideas of personality and will, is undoubtedly true; it is equally true, too, of "earth." We would not deny that the sovereigns of China, prior to the thirteenth century (? eighteenth century) B. C., held "Shang Ti" in some kind of supreme reverence, and that, *in a relative sense*, they "knew God." The Scripture says of the Gentiles that "*knowing* God they glorified Him not as God" (Romans i. 21); on the other hand, we read of "the Gentiles which *know not* God" (1 Thessalonians iv. 6). It seems plain from this that the "knowledge" of the heathen nations of God was necessarily faulty and relative. It consisted of such an *approximation* of the knowledge of the true God as could be gained from the ideas expressed by the highest objects of worship in their various pantheons.

With the Greeks, it was Zeus; with the Hindoos, Brahma; with the Romans, Jupiter; with the Chinese, heaven, Shang Ti, or later "heaven *and* earth;" for we would draw particular attention to Dr. Legge's admission that "no doubt heaven and

earth were deified in China in the thirteenth century B. C." The Roman Catholic church in China has absolutely rejected the terms "heaven" and "Shang Ti" as predicating God.

Where we fear *misconception* will arise, is that Chinese scholars and readers of *the Sacred Books of the East* will be led to believe that the Shang Ti of the Chinese classics is *absolutely identical* with Jehovah God, the self-existent one; and not understand that the identity is only relative and the language approximate. To come to present-day China we would not hesitate to quote some of the classical sayings about "heaven" and "Shang Ti" to the scholars, and in speaking to yokels employ the common term "grandfather heaven"—albeit there is the inevitable "grandmother earth"—as approximate terms, or at any rate the best native terms for "God" to the heathen Chinese; in point of fact *any* term needs explanation.

We should consider it equivalent to the action of St. Paul on Mars Hill. When he told the Athenians, "as certain of your own poets have said, 'for we are also his offspring'" (Acts xvii. 28), he was using words which were said by a heathen poet of Zeus (or Jupiter), the head of the Greek (or Roman) pantheon. Under such circumstances quotations may be legitimate and productive of good. But Paul would certainly not have been prepared, after being instrumental in healing the cripple at Lystra, when "the priest of Jupiter brought oxen and garlands, and would have done sacrifice to them" to have used such language then. Most definite language was needed to remove misapprehension, and he used it. "We bring you good tidings that ye should turn from *these vain things* unto the living God, who made the heaven, and the earth, and the sea, and all that in them is" (Acts xiv. 13, 14). It is one thing to quote passages about "heaven" to the Chinese and quite another thing to do as Dr. Legge did, to go to the Temple of Heaven in Peking and there "sing the doxology in honour of the true God who had been worshipped by the Emperors of China for four millenniums." He did it no doubt out of the fulness of his generous heart, but we fancy in doing so his feelings ran away with his judgment.

The God we read of in Genesis i. 1, who is both *antecedent to*, and *independent of*, heaven and earth will, we believe, not be found in the classics. The Chinese conceptions are, we believe, fundamentally lacking. A church member of ours overheard some Chinese discussing the religions of Christianity and Confucianism. A well-read man made the following extraordinary remark: "Christianity and Confucianism are exactly the same; they only differ in that which is radical and fundamental"! (Ye-su chiao ho Ru chiao shī i yang-yang-tih, chī shī ken pen puh t'ung.) Logic which was "*ultra-rational*," to say the least of it!

To our mind the matter may be compared to the two astronomical theories of Ptolemy and Copernicus: the one fundamentally defective, the other equally right. In both systems the heavens are the heavens; the *conceptions*, however, are radically different.

Now a man who believes that the earth is the centre of all things and the hub of the universe, may yet be able to distinguish between stars and planets, note down eclipses, map out the heavens, give stars their names, and so on. Yet who would think of holding on to the Ptolemaic system when the Copernican is made known? So it is with the various systems of religion. Religions there are many; one only possesses valid claims to the title of *revelation*. Of the "first and greatest commandment" which the founder of Christianity imposes upon His followers, Confucianism has not so much as the conception; for, to quote Dr. Faber, "Confucianism recognises no relation to a living God." And though it is readily admitted that in the doctrines of Confucius concerning the relation of man to man there is much in the *language* which is excellent, yet in Confucianism the "human relations" have not their *basis* in their divine relation of man to God; there is no help of the Holy Spirit promised to enable us to live up to what we know we should be; that which is *life-giving* and "fundamental" is lacking; it is, after all, but the Ptolemaist noting down eclipses and giving the stars their names.



The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 298, June number.)

IV. IDEAS.

1. 神道. Divine doctrine or reason.

(1). 觀天之神道, 而四時不忒, 聖人以神道設教而天下服矣. 易經.

Observing the divine reason of heaven, the four seasons do not err. The sages made the divine doctrine the basis of their teaching and all men obey them.

(2). 神道無迹, 天工罕代. 文選.

Divine reason (the principles of divine operation) is without traces, and it is hard to find a substitute for the work of heaven.

(3). 言天道之神, 神者妙不可測之謂. 易經註.

When the reason (or law) of heaven is called divine—the word divine is used in the sense of superlatively excellent and inscrutable.

(4). 協神道, 而大寧. 註曰協和神明之道而天下大寧.

He (the Emperor) acts in harmony with the divine doctrine, and all is peace. Commentary says: He harmonizes with the laws of the gods and the whole country is at peace.

The first example is one of the stock quotations of the Chinese which is met at every turn. When used with reference to nature Tao means the regular principles or laws which are manifested in the operations of nature. When applied to actions it means the rule of duty. Neither reason, doctrine nor law fully translate it. Being connected with the inscrutable operations of nature and mind, it is called divine. In the third example we have the application of the term *Shên* distinctly defined, and defined in complete harmony with the common usage of the word god. In the fourth example, the moral aspect of the word comes into view.

2. 神智. Divine knowledge or wisdom.

(1). 王神智遠謀, 使迹轂遍於四海, 凡紀異之物, 不期而自服焉. 穆傳註疏.

The king has god-like knowledge and far reaching plans. The tracks of his chariot compass the four seas. All the wonderful beings known, spontaneously submit to him.

(2). 當斯之時, 君子議以甘后, 爲神智婦人焉. 拾遺記.

At that time the scholars considered that Queen Kan was a divinely wise woman.

(3). 天下何物最善可以益人神智, 對曰莫若書籍. 通鑑綱目.

What is the very best thing in the world to increase divine wisdom? Answer: There is nothing equal to books.

Mankind have ever been wont to regard a superlative degree of wisdom or knowledge as something divine, as lifting a man above his fellows towards the gods.

3. 神威. Divine majesty.

(1). 他就發起神威. 西遊真詮.

He began to display his divine majesty.

(2). 全忠陡搜神威, 好似弄風猛虎. 封神演義.

Chüen Chang stirred up his divine majesty, like a swift raging tiger.

(3). 似乎帝室之威神. 文選.

Like the divine majesty of the imperial mansion.

(4). 王子成父大逞神威, 殺散速買之兵將. 東周列國全志.

The king's son Ch'eng Fu displayed his god-like majesty and scattered death among the captains of Su Mai.

Man's highest conception of majesty is associated with deity, and hence the majestic appearance of heavenly personages or of military heroes is called divine.

4. 神機. A divine artifice or stratagem.

(1). 孔明無數神機妙算.

三國志.

K'ung Ming had countless divine artifices and admirable plans.

(2). 此其神機密運, 果有大過人者.

通鑑綱目.

Such was his mysterious use of divine artifices; truly they were beyond compare.

(3). 神機陰閉, 剗剗無迹, 人巧之妙也, 而治世不以爲民業.

淮南子.

His divine plans are hidden in obscurity without a trace of their existence. They are the most admirable within the reach of human ingenuity, yet in governing he does not consider them the business of the people.

The artifices and plans spoken of being beyond the wisdom of ordinary men are regarded as partaking of the supernatural, or as proceeding from some divine inspiration, and hence are called divine.

5. 神化. Divine transformation.

(1). 神農氏沒, 黃帝, 堯舜氏作, 通其變, 使民不倦, 神而化之, 使民宜之.

易經大全註.

After the death of Shên Nung, Hwang Te, Yao, and Shun succeeded. They promoted the interchange of commodities, so that the people might not be indolent, and brought about such a divine transformation that every one of the people had his appropriate place.

(2). 自神化以來, 神奇莫與爲例.

拾遺記.

From the time of the divine transformations until the present, divine wonders have not been the rule.

(3). 聖人之學本乎神化性命之妙.

小學纂註.

The learning of the sage has its source in the excellence of divine transformation and of natural law.

(4). 聖人之德, 不可形容, 即感人而見神化之速.

論語註.

The virtue of the sage cannot be expressed in words; he influences men—and behold the celerity of a divine transformation.

The word 化 is usually rendered *transformation*, but the translation is not adequate. It means a transformation from barbarism to civilization, from depravity to virtue, and is represented as effected by the divine kings of the first ages and by the sages of later times. It implies something supernatural and inscrutable, and hence is continually called divine.

Of the remaining words of this class, the following are the most important:—

神算.	A divine plan.*	神咒.	A divine oath or prayer.
神術.	„ „ art.†	神德.	„ „ virtue.
神第.	„ „ stratagem.	神夢.	„ „ dream.
神武.	„ „ prowess.	神占.	„ „ augury, or lot.
神怪.	„ „ prodigy.	神照.	„ „ presage or sign.
神力.	„ „ strength.	神謀.	„ „ scheme.
神觀.	„ „ sight.		

In addition to its use as an adjective to qualify nouns, Shên is also used adverbially to qualify adjectives. This usage is essentially the same as the adjective use. In fact the grammatical structure of Chinese is so loose that it is often difficult to say whether a given word should be called an adjective, adverb, verb or noun. The following examples will suffice:—

1. 神異. Divinely wonderful or extraordinary.

(1). 自開闢以來載籍所記, 未有若斯神異者也. 穆傳註疏.

Of all that history has recorded since the beginning of the world there has been nothing so divinely wonderful as this.

(2). 國將興聽於人, 將亡聽於神, 自古清明之世未聞有神異之事, 惟衰亂之世則有之. 通鑑綱目.

When a nation is about to prosper, it is manifested by the people; when it is about to fall, it is manifested by the gods. Since ancient times it has never been known that divinely wonderful things happened in time of peace. In times of anarchy only do such things occur.

(3). 內蓄神異之珍, 銜非世之寶. 拾遺記.

Within were stored pearls divinely wonderful, reported to be treasures not of earth.

(4). 話說紂王見妲己如此神異, 撫其背而言曰, 御妻真是神人, 何靈異若此. 封神演義.

It is said that when king Chou saw that Tan Chi was so divinely wonderful, he laid his hand on her shoulder and said: "The imperial wife is indeed a divine person. How is it you are such a divine prodigy?"

In all these examples the idea of something supernatural is evident. In most cases the 異 may with equal propriety be regarded as a noun and the phrase rendered "a divine wonder," or, in a free translation, a prodigy. In the last example the phrase 靈異 occurs. The Ling in this connection means much more than spiritual. Being correlated with Shên it borrows its force, and so includes substantially the idea of divinity.

2. 神速. Divinely quick or rapid.

* Or forecast.

† Or contrivance.

(1). 聖德及人而人化之, 聖德動天而天助之, 功用神速, 至誠不亂也. 鮑經註.

The virtue of the sage reaches men, and men are transformed; it moves heaven, and heaven assists it. Its operation is divinely rapid, most real, and without confusion.

(2). 言其感應之妙, 神速如此. 論語註.

That is, his (the sage's) marvelous power of influencing men was so divinely rapid as this.

(3). 此言一箭接一箭, 如此其神速也. 莊子註.

That is to say, arrow follows arrow in divinely rapid succession.

(4). 河內皆怪其奏, 以爲神速. 史記.

All this side the river were surprised at his memorial, and regarded its execution as divinely quick.

Remarkable or inconceivable rapidity of motion or action is here characterized as divine. It may be said that in this case "spiritually" expresses the idea equally well. This I question, but even conceding that it does, it still remains that "divine" harmonizes better with other analogous uses of Shên.

3. 神妙. Divinely admirable or excellent.

(1). 聖人畏神妙之理難識, 而欲常存之. 史記.

The sages fearing that the divinely excellent truth is hard to comprehend desires to keep it always in his mind.

(2). 夫其本體之通靈如此, 其變態之神妙又如此. 性理大全.

Such is the perspicuous intelligence of its (the heart's) substance and such the divinely admirable character of its transformations.

(3). 伏見所以行軍用兵之勢, 可謂神妙矣. 文選.

Humbly considering that his style of directing armies and managing soldiers, may be said to be divinely admirable.

(4). 而心之爲物至虛至靈, 神妙不測. 性理大全.

The heart as an entity is most ethereal and most spiritual, divinely excellent and incomprehensible.

To a Chinese the word 妙 has an ineffable sort of meaning which no other word will express, and when it is desired to add to and exalt it, nothing serves so well as the word divine. The phrase 神妙不測 is a formula in very common use and is applied to whatever transcends human skill and wisdom.

Other words of this class are such as the following :—

神巧. Divinely ingenious. 神秘. Divinely mysterious.†

神通. „ penetrating.* 神微. „ minute.

神效. „ effective. 神使. „ sent.

神悟. „ intelligent.†

* (Also means divine might or efficacy).

† Or quick-sighted.

‡ Or hidden.

In Memoriam.

CHARLES EDWIN MOLLAND.

December 9th, 1861; April 6th, 1902.

Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. Jno. xii, 24.

It has been said, and often repeated, that God buries His workers, but carries on His work. While this is attested as indisputably true in history and experience, it does not help our poor finite minds to understand the why, or the wherefore, of His mysterious dealings in the removal of this or that worker. When a deeply consecrated worker, highly qualified and eminently successful, in the zenith of his power and usefulness, from the very midst of his Christian activities is suddenly called to a higher service, we seem almost unable to reconcile such an inscrutable mystery with the all-wise love of God. Then we bow our heads and quiet our stricken hearts with the sweet assurance that the judge of all the earth shall do right. But for this we might be swallowed up in unbelief.

The subject of this memoir was born at Barnstaple, England, on December 9th, 1861. He was one of a family of eleven children, all of whom, except one, have passed over the river. His early life was lived in a Christian atmosphere, and he *grew up* a Christian. In after life, he never had any special experience of "conversion." His parents were God-fearing, Bible-studying, simple Christian folk, and the boy, Charles, early imbibed the spirit of Christ. From his boyhood up he was greatly inspired by the saintly life and godly example of Robert Chapman, a local leader amongst the Plymouth brethren and a beloved brother in the Lord. He is now nearing the century line of life, but is still able to give counsel and testimony for Christ in his native town. Charles Molland never lost the inspiration of that sanctified life. Only a few weeks before his death he described with evident feeling his last meeting with the aged Christian pilgrim, while at home on furlough seven years ago.

After preliminary training in the local high school, he attended King's College, London, where he pursued his studies successfully and matriculated in 1881. He also passed the Civil Service examinations in 1881 and 1882. He was appointed to the Law Courts and Civil Service Commission in the Civil Service in October, 1884. Owing, however, to "red-tapeism" he was never allowed to hold the high appointment for which he passed his examinations, as some of his family had died of tuberculosis. The testimony of leading physicians as to his own soundness of health was rejected, but he did not even then decide to give up the Civil Service. He kept his appointment for two years. Later on he decided to give up his prospects of a successful career that had opened up in another direction and devote his life to mission work in heathen lands.

In the meantime he had received an appointment in the Civil Service in Dublin. This brought him into connection with the Plymouth brethren, worshipping at Merrion Hall, where he formed many and lasting friendships and found his life partner in Miss Lily Webb. The next year, 1885, he started for China, reaching Shanghai on the 7th of June of that year. Miss Webb joined him in 1888, and they were married on March 20th, 1888.

Their home soon became a haven of rest for all who had the pleasure of enjoying its delightful influence. Their hospitality was of a high order, with an absence of formality that made one feel "at home" always. Their home life was singularly calm and beautiful, and their children were so simply and naturally trained that it was an inspiration to enjoy the simplicity and communion of their home life.

During the first two years in China he travelled extensively in Kiang-si province, amongst the towns that line the shores of the Poyang lake and the rivers that flow into it. Most of this time he was studying the language diligently, though under difficulties, as the boat was his home for the greater part of the year. He became a singularly careful and correct speaker of the colloquial and a very thorough student of the classics, as well as of general literature. Mere proficiency in the language, however, was to him not an end in itself. In his estimation prayerful study of God's word and constant preparation therein, under the illuminating guidance of the Holy Spirit, were the essentials to successful preaching of the gospel. This was not merely a theory but a fixed habit of mind, and he never preached without spending as much time and careful thought in preparation, as if he were to address an audience of foreigners. It was only necessary to listen to his clear, deliberate and incisive presentation of gospel truth to recognise this. He also believed in the thorough distribution of Scriptures, under proper supervision, and such other literature as was approved by the experience of older workers.

In August, 1889, he united with the Foreign Christian Mission and took up the work at Wuhu. This step was taken after very careful thought. It was the outcome of sincere conviction. He gave up many cherished associations and endured much from his close personal friends and relations who misunderstood his action in this regard. But he did not let these things move him, nor rob him of the constant joy and freedom that his loyalty to Christ had so surely brought into his spiritual life and work. Still the wounds caused by such trials were deep and sore. It needed much grace to forgive and forget, but he never harboured an unkind feeling, nor censured those who thus caused him such keen sorrow.

His relations with the F. C. M. S. were of the most harmonious kind, and grew stronger with the passing years. To his brethren and fellow-workers, he was ever a tried and trusted counsellor. When he had occasion to differ from them in any particular, it was always from a deep conviction and sense of duty. As a worker he was simply untiring. Regular, punctual, systematic and steady, he held on to the simple preaching of a pure gospel as the surest remedy for the sin and general corruption of the Chinese race. He was a strong believer in the power of personal character, and was always on the alert to make it tell. Completely sincere and straightforward in all his business relations with the Chinese, he never allowed his honor to be for a moment questioned. This won for him entire confidence under all circumstances, and he valued it highly.

His last days on earth were so entirely characteristic of his whole life that it may be well to describe them briefly.

On March 19th, he left home to attend the annual Convention of the F. C. Mission held in Nanking. On the steamer arriving there, he, with his usual generous kindness, assisted a lady fellow-passenger, who was a stranger to Nanking, and who was escorting a number of Chinese school girls, to get her baggage ashore and secure jinrickshas

into the city. The day was unusually hot, and he remained in the hot sun, without proper protection, longer than was good for him. However he did not complain, except to say that he felt the heat more than he had ever done before. He delivered three very able addresses on "Prayer" before the assembly, with his usual vigor. These were carefully prepared beforehand, and those who heard them will never, I believe, lose the help and inspiration from them.

He returned home, apparently in his usual health, and attended to some matter of business, relating to the future of the mission, with much foresight. Some of these matters he attended to but a few days before his death, and while he was sick, yet there was no mistake made. Everything was made clear and definite, as it concerned some land tenure for a long term of years.

Realising that his time of departure was near, he called his family to his bedside, and with great calmness and clearness gave each of his four children his parting blessing, praying for them by turn and by name. He bade his sorrow-stricken wife goodbye, but did not say goodbye to the children, as he feared that he might have some infectious disease, and did not wish to expose them to danger. He had no fear of death, but rather a joyful anticipation of the joy and reward of a life of faithful service. He entered into rest on Lord's Day evening, April 6th, 1902.

The funeral services, both at the home and cemetery, were attended by a large concourse of natives, both heathen and Christians. The entire foreign community united to honor the memory of one whose life had been for eighteen years blameless and full of good works, in the midst of heathen darkness.

The bereaved family have had the heartfelt sympathy of friends far and near, and in answer to many prayers God has comforted and consoled them in His own wonderful way in this mysterious affliction.

The large family of native Christians left shepherdless, is the noblest monument that can be raised in his honor. His praise on the lips and in their lives is the truest epitaph that can be inscribed to his memory, as it will surely be his crown and rejoicing in the last great day.

"And I heard a voice from heaven saying, Blessed are the dead that die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors, for their works follow with them." Rev. xiv, 13.

T. J. ARNOLD.

A TRIBUTE TO J. G. KERR, M.D., LL.D.

When I arrived in Canton nearly twenty years ago I found medical work for women in full progress, having been started before I was born. But the work had been done by men for women. No woman physician had as yet had a permanent residence in Canton. Dr. Kerr was presiding over the large hospital which he had built up by his energy and skill, having come to Canton in 1854. One quarter of his patients were women and three out of his twelve medical students were women. Two Christian women had already finished the course. Surely this showed a remarkably progressive and liberal spirit. Prejudice against women physicians was much stronger than now. But Dr. Kerr was ready to offer me every advantage possible. Every opportunity in

all departments was open to me. While no one could have been more willing to help than he, yet I was pushed to overcome my timidity and act boldly in operative cases. Had he not thus encouraged me to rely upon myself I might have accomplished far less.

He encouraged me in all the branches of the medical and surgical work. The maternity work, of which he ever felt the importance, commenced immediately to increase. For years one, two, or at the most three, difficult cases a year had applied to Dr. Kerr for relief. In 1883 there were four, 1884 six, 1885, thirteen, 1886 fifteen, 1887 thirty-eight, 1892 sixty-nine, and 1897 one-hundred and thirty-four.

He introduced me to his hosts of influential and admiring Chinese friends, telling what wonders I could accomplish for the women of Canton, describing in glowing terms the relief he felt I had the skill to give. He gave an impetus to woman's medical work for women, such as otherwise it would have been long in attaining. To write of his life and work is a theme for which I feel wholly unequal. I may give, however, a brief outline of his fifty-four years of professional life. He practiced seven years in America and sailed for China in 1853. "Through his efforts the funds were raised for the erection of the Canton Medical Missionary Hospital. He superintended the purchase of the ground and put up all the buildings upon it with the exception of one whose foundations he laid. While he was in charge the out-patients numbered 740,324, in-patients 39,441, surgical operations 480,098. He performed 1,234 operations for urinary calculus." "It was of Dr. Kerr that a newspaper man who had traveled around the world wrote: One day as I was walking the streets of Canton, China, with Mr. Charles Seymour, our American Consul in that great city, we met and passed a quiet, modest mannered man on his way into the city. Said Mr. Seymour, 'Do you see that man yonder?' pointing in the direction of the receding stranger. I assented, and he continued, 'That is Dr. Kerr. He is in charge of the great missionary hospital yonder. The hospital was founded in 1838 and has already treated three quarters of a million cases, I believe. I consider that he is the peer of any living surgeon in the world to-day. I suppose that humble man might just as well be enjoying an income of from \$50,000 to \$75,000 a year instead of his present small salary, if he was only practicing in the city of New York on his own account; and when we afterwards passed through the hospital, inspected the photographs of operations already performed and viewed the array of deformities to be treated that afternoon, I could not doubt that what he said was literally true."

In 1897 he was called to operate upon Col. Denby, the U. S. Minister. Though there were many skillful surgeons nearer home, yet Col. Denby sent to distant Canton, saying, "There is no surgeon in the Far East to whom I would trust my case except Dr. Kerr. If he will not undertake it I prefer to return to America for the operation."

"Besides his work in the hospital and a large outside practice, he has taken one hundred and fifty medical students through a course of study and sent them forth as physicians. He translated and published twelve works of thirty-two volumes on medicine and surgery. These are now being used in every province in the empire."

He was appointed the president of the Medical Missionary Association at its organization and has contributed valuable articles to its magazines. Much work devolved upon him as chairman of the Committee on Medical Terminology.

This office he has held for the past five years. It involved the difficult but important task of adopting scientific terms such as could be used by the medical profession in all parts of the empire. The members so widely separated found it impossible to meet, so that much time was consumed in correspondence. He published a tentative vocabulary, and later the further results of the work of the committee have been printed.

"When seventy-two years of age he began the establishment of the *Wai-di I Uen*, or Refuge for the Insane. Since it was opened in 1898 one hundred and forty-two patients have been received and ninety-eight have returned to their homes. Of this number thirty have recovered. The two buildings will accommodate fifty patients. The founder lived to see fifty within its walls. Dr. Kerr's long residence in China has made him widely known. His patients have come from every class. He has had the highest official in the two Kwangs under his care and he has ministered to the poorest street beggar. His time and strength, medical experience and skill have been at the service of the sons and daughters of this land for almost fifty years. He has built up the Canton hospital, and it was when he left it the largest as well as the oldest institution of its kind in the world. He has founded the first hospital for the insane in the Chinese empire."

In recognition of his life long and devoted labors for the well being of thousands upon thousands, some of his friends, both foreign and Chinese, are proposing to raise in this province and elsewhere a memorial offering, the funds to be used for the enlargement of the John G. Kerr Refuge for Insane, his last work for China. Seven hundred dollars have been received for this fund, and doubtless his many friends will be eager to raise the amount to thousands.

I would fain at this time give a slight expression of the gratitude, esteem and admiration I felt for one who was a second father to me, the loss of whose counsel and cheer I so keenly feel. Living in his home, sitting at his table for years, seeing his intercourse with family, friends, strangers and Chinese of all classes and varieties, I always noted as most extraordinary the unvarying unselfishness of his character. Such pure benevolence as his is a rare gem. His love to God and love to man was exemplified at every turn. He only thought of others. "Ruling passion strong in death" I thought; for as he was told who of us *stood* around his dying bed, though words were already hard to utter, he called for chairs that we might *sit*. He watched for the day dawn, anxious before his spirit took its flight to give last solemn injunctions to his helpers, but unwilling to disturb their slumbers. And then the whole spirit of his last commands was,—*"Love the patients as brethren for Christ's sake."* We plainly saw wherein lay the strength of his character exhibited in life and death. When it seemed as though he would soon pass away his wife leaned over him and said: "You may not be long with us; is it all peace?" He replied: "Long ago I anchored my hope to the Rock of Ages, and I have not a doubt, I have not a fear."

Dr. Reid, formerly of Canton, writes: "It was a great privilege to have known Dr. Kerr and to have been able to call him friend, and of the memories of Canton none are more highly cherished than those of intercourse with him. To all of us who knew him there comes a sense of great personal loss, together with the realization of the great loss sustained by the mission and the work which was so dear to him. His work was done, else God had not called him. Except that we know that man is never complete here below it would be difficult to conceive how

one's life could have been fuller of labors or richer in fruitage than his. The power of his untiring labor in the hospital and church, the influence exerted over native and foreign population and the worth of this last, but by no means least, undertaking wrought out to successful operation through great difficulties, are beyond our power to compute. His years were full and blessed and his name will stand among the foremost of those who gave their lives to the Master's work in China."

One of our standard religious papers in America says: "Certainly good Dr. Kerr of Canton was a most blessedly laden soul when he went home, bearing his sheaves with him. It is fair to even the greatest and most famous of missionaries to doubt whether any other of all the noble fraternity ever did so much good in the world as did Dr. Kerr. He seems unquestionably entitled to be called the foremost medical missionary of the modern mission era, for he was distinguished both for his professional attainments and for his mighty spiritual force as a man of faith and self-sacrifice. Ever since 1854 he had been connected with the hospital in Canton, and during that time he and his helpers had ministered to almost a million and a quarter of patients, never forgetting the sin-sick soul while caring for the sick body. . . . His later years were especially engaged in a noble endeavor to care for Chinese insane, who under native custom endure shocking neglect. Three years ago he was enabled to open a small asylum, and the greatest joy in his last hours was the knowledge that one hundred of these unfortunates were being succored in his refuge. Surely the church should tremble with fear, lest it might prove unworthy to inherit the labors of such a co-laborer with God."

MARY W. NILES.

Canton.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

The Triennial Meeting.

IT seems to be generally agreed that the Fourth Triennial Meeting of the Educational Association was the best we have yet had.

It was a most pleasant, harmonious and profitable meeting.

The attendance was larger than ever before.

The papers and addresses were up to the usual standard, and we think, on the whole, reached a higher level.

It was eminently a practical convention. Mere theories were at a discount. Men and women gave the results of their actual experience and told us what they had learned from careful observation and painstaking investigation.

Of the Association's original members we had with us Drs. Allen, Edkins, Mateer, Parker, Pott and Sheffield, Revs. Ferguson and Lowrie, Mrs. Lingle, Mrs. Sheffield and Miss Mitchell, eleven apostles of Christian education who helped greatly in making our meetings a success.

The reports of committees showed a large amount of work accomplished. The amount of work reported by Dr. Mateer, chairman of the Committee on Technical and Scientific Terms, almost made one's head dizzy to think about. The vexed question of nomenclature took little time for discussion. We have noticed that very often the less work a committee does the longer it takes to report and discuss its operations. An unusual amount of work had been done by the committees this past triennium, and there was little disposition to tamper with it. There was a general disposition manifest to accept what had been done and give the committees another term of service with enlarged authority.

Romanization was an important subject. Two committees were appointed: one for mandarin and one general committee. It remains to be seen what these committees can and will accomplish, but we believe they will have a good report three years hence. The meeting evidently seemed to be convinced that the time had come for vigorous work along this line.

Kindergarten work was welcomed as a new and important branch of our educational work.

Bible study was emphasized by the appointment of a special committee.

Mrs. Richard and Miss White gave some interesting and profitable suggestions in the line of teaching music.

Really we must not even try to mention the good things which we heard from the other gentlemen and ladies who entertained and instructed us, but we think it will pay you to invest \$1.50 in a copy of the Records and read for yourself the excellent papers and addresses which are to be printed in book form (you can get this book for a dollar if you are a member of the Association). The public meeting on Friday evening was of more than usual interest. One of the most interesting features was the exhibition of books, maps, charts, etc., which was given in the various class rooms and alcoves which surrounded the assembly hall. The following is a list of the exhibitors :—

The American Book Co.

Silver, Burdett & Co.

Macmillan & Co.

Educational Association of China.

Ginn & Co.

British and Foreign Bible Society.

American Bible Society.

Young Men's Christian Association.

The Commercial Press.

Revs. Ernest Box and J. C. Ferguson had an interesting collection of the latest Chinese educational publications.

The Christian college of Canton had an interesting exhibit, and there were a number of books and papers sent in by various members to the secretary, which were on exhibition, and will help to form a nucleus for a permanent educational library and museum.

It was a good meeting, but we expect a still larger and better one three years hence.

Educational Association Executive Committee.

THE first meeting was held May 27th; Dr. Parker, *ex-officio* chairman. Mr. Silsby was elected secretary of the committee. The other members present were Messrs. Bentley, Bitton, Lyman, Sites, and Miss Richardson. The treasurer reported \$191.00 received from membership fees during the Triennial Meeting. The general editor was authorized to arrange, with the consent of the authors, for the sale of the mathematical and science series, dividing the sets when found advisable. A proposition was received from Dr. Whitney to take over part of a new edition of Osgood's Gray's Anatomy. Pending further inquiry, action was deferred. It was agreed to print 600 copies of the Records of the Triennial Meeting and 400 extra of the Minutes. It was resolved that the committee looks with favor upon the publication of a new edition of Wylie's translation of Herschel's astronomy, subject to the usual conditions. Mr. Bentley and Dr. Parker were requested to draught an appeal to the Foreign Mission Boards to send out specially trained teachers, etc., in accordance with a resolution passed by the Triennial Meeting. The secretary was authorized to procure suitable book cases for the Association's books. At a meeting on the 4th of June the appeal draughted by Mr. Bentley and Dr. Parker was read, amended and approved.

J. A. SILSBY, *Secretary.*

Notes.

THE Educational Association of China was organized in 1890 with thirty-five members. The membership at the beginning of each succeeding triennium was as follows: 73 in 1893, 138 in 1896, 189 in 1899, and 248 in 1902.

The sales of books by the School and Text-book Series Committee for thirteen years—1877–1890—amounted to Taels 4,598.63, which would represent in 1890 \$6,299.56, an average of \$484.58 per annum. During the first triennium of the Educational Association the sales amounted to \$1,572.97, or \$524.33 per annum. In the triennium ending 1896 the sales were \$2,630.80, or \$876.93 per annum. In the triennium ending 1899 they were \$4,549.46, or \$1,516.48 per annum. In the triennium ending 1902 the sales were \$13,788.37, or \$4,596.12 per annum. The sales during the last triennium were \$5,000.00 more than during the nine previous years combined, and were nearly as great as the combined sales of the School and Text-book Series Committee and the Educational Association for the twenty-two years which preceded this last triennium. And this, notwithstanding the Boxer troubles of 1900!

The many friends of Dr. John Fryer are pleased to see him back in Shanghai for a few days. We were sorry that he could not come in time for the Triennial. We are glad to learn that his department in the State university of California is in a flourishing condition.

Our friends of the Commercial Press have presented us a copy of their English and Chinese Pronouncing Dictionary, and we are very much pleased with it. It contains 1,886 pages of closely printed letter-press, and while largely a reproduction of Lobscheid's Dictionary, it contains many additional words and phrases, and its numerous illustrations add to its value. The pronunciation of each word will be especially helpful to Chinese students. The proprietors of the Commercial Press are to be congratulated upon the successful issue of this undertaking. The leading members of this firm received their education in Christian schools, and are coming to the front as the foremost Chinese publishers of books adapted to the needs of the new China.

Mr. Wang Hang-t'ong's series of Illustrated Chinese Primers are now complete; section 2 of vol. 2 (繪圖蒙學捷徑貳編下) having been published a month or more ago. The last section contains 100 lessons, and, like the preceding books, is carefully prepared and nicely printed. The price is fifteen cents. The pupil who has mastered these primers will have a good foundation upon which to build—a foundation much better than could have been given by adherence to the old method. The Illustrated Chinese First Reader (繪圖蒙學課本首集) has appeared in an enlarged and improved form, containing eighty lessons instead of sixty as before.

The price is twenty cents. We congratulate Mr. Wang upon the success which is attending his praiseworthy efforts to prepare good books for primary schools.

EXERCISES IN ENGLISH is a companion to Dr. O. F. Wisner's BEGINNING ENGLISH, a new edition of which is now in press. It consists of 102 lessons; the blanks in these exercises to be filled in from the words in the other book. This book will be a very useful help in teaching where Dr. Wisner's method is adopted. The price is thirty cents, or \$3.00 per dozen. Both books can be obtained either of Dr. Wisner at Macao or at the Mission Press, Shanghai.

We have been reading Mr. John R. Mott's little book on Christians of Reality, and the thought occurred to us, what a good book this will be to put into the hands of students of English! It is written in that simple, forceful style of which Mr. Mott is a master, and will help to inculcate those lessons of sincerity and earnest Christian life and Christian activity which we are so anxious that our pupils shall learn. Mr. Mott is deservedly popular with our young men in the College Young Men's Christian Associations. The book is neatly printed by the American Presbyterian Mission Press, and can be obtained of the National Committee College Y. M. C. A., Shanghai, at the very low price of fifty cents. Why not use it as a text book? We were told by a friend that one of the Hangchow college boys was translating this book into Chinese, and we are glad to hear also that an edition in Chinese is being prepared for publication by the Y. M. C. A. Committee.

Rev. L. H. Roots, of Hankow, writes: "I have received from Rand, MacNally & Co. a copy of their maps for eight and twelve inch globes. Before going further with the work of getting these put into shape for use in Chinese schools, I write to ask if you know whether any one else is engaged in a similar piece of work." Mr. Roots thinks a twelve-inch globe, with colored maps, can be produced for considerably less than \$10.00, and would be glad to receive suggestions on this subject from any one interested.

Romanization Notes.

“THE whole world is destined to adopt the Roman alphabet; even, we believe, the Arabic-writing languages. Japan feels the necessity, and the government has appropriated \$5,000 for the expenses of a commission, whose task it is to draw up a scheme for Romanization. In China the missionary societies are active in the same line, as they believe the antiquated and

cumbrous sign writing must go. So the world is being drawn together."—*New York Independent*.

The completion of a Romanized edition of the Four Gospels is reported by the British and Foreign Bible Society. We understand that Rev. W. M. Bridie is taking the lead in this movement, and that he is being heartily supported by such able men as Drs. Graves, Simmons, Noyes, Beattie, Bishop Hoare and by the Church Missionary Society. We were pleased to receive not long ago the first two numbers of the "Canton Monthly," in Romanized. Canton has the whole Bible and considerable other literature in colloquial character, but the usefulness of the Romanized is becoming more apparent as the number of Christians increases, and the minds of the Chinese (and shall we say missionaries?) are awakening to a keener realization of China's great need.

The first two numbers of the *Toong-woo Nyoe-h-pau*, the Shanghai Romanized Monthly, have been issued, and the paper is now being published under the auspices of the Christian Vernacular Society of Shanghai. A number of classes in Romanized have been started in Shanghai and neighboring towns; the Chinese preachers of the Southern Methodist Church showing special interest in this good work, while quite a number of the pupils in several mission schools have already learned to read it. The system is that adopted by the Vernacular Society some twelve years ago; the only change of importance being the substitution of the letter *h* for the aspirate sign; this change being unanimously adopted at a recent meeting. "The new learning that is coming is sure to make for itself in the course of time a mode of expression simpler than the present character or ideograph. Whether the Roman alphabet will supply that simpler written symbol it is not yet safe to say; but this much can be affirmed that for several of the colloquials or vernaculars the Roman alphabet has been used with marked success, that through the Romanization of the Scriptures the whole Bible or Testament is now freely read when otherwise it would have been very largely a sealed book; and further, that the demand for the Scriptures in Roman letters grows steadily. The precise number of readers it is difficult to ascertain, but from careful enquiries I am led to estimate them at fully from 25,000 to 30,000. This number is sure to be rapidly increased in the future, for in several large missions the Romanized is taught throughout all their schools and colleges."—*Report of China Agency of the British and Foreign Bible Society for 1901*.

Correspondence.

GENERAL CONFERENCE OF MISSION-
ARIES IN CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Educational Association at its last meeting recommended that next General Conference of Missionaries in China be held in 1907, and it was pointed out that that date synchronised with the Centennial of Protestant Missions in China. I would like to suggest that a Centennial History of Missions in China be prepared in time to come out at that Conference. The question which at once suggests itself is who will do it? I think that it ought to be done preferably by a China missionary, but if none is available, then the Rev. J. S. Dennis, D.D., of New York, should be invited to undertake it. He has already done much work of that kind and has the facilities.

Yours truly,

D. MACGILLIVRAY.

PROPOSED FLAG.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Seeing in the *Assembly Herald* an account of a new flag to be used by Christians of all countries I made one to drape with our American flag on Lincoln's birthday, February 9th, but finding that there is a difference of opinion as to the proper characters to be used, and also thinking that some one else may have made one, I thought a letter to the RECORDER would be the quickest way of finding out and securing a flag and shield with uniform characters. If one has already been adopted please let me know the characters used.

Very truly,

E. W. MACHLE.

(Mrs.) Edw. C.

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Our Book Table.

眞光月報. *The True Light Monthly*.
Published at Canton, China. Rev.
R. E. Chambers, Mr. Chan Ue-ting,
editors. A magazine of seventeen
Chinese pages, full of instructive and
interesting subjects. It is issued by
the China Baptist Publication Society.

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Price, thirty-five cents a year for single copies, and for ten copies sent to one address, thirty cents each per year. Postage is included.

We are glad to welcome this monthly into the number of periodicals and wish for it the highest success.

S. I. W.

Centennial Survey of Foreign Missions, by the Rev. JAMES S. DENNIS, D.D. Fleming H. Revell Company. For sale at the Presbyterian Mission Press. Price \$10.00.

What a book this is to go through faithfully, with its fully 400 pages, $11 \times 9\frac{1}{2}$ inches, and mainly statistics. Have we been bored by a study of the figures contained within the boards of the volume before us? No, quite the opposite. We feel as if we had been spending a most helpful and cheering time with one who is a master in the study of Christian missions. Now-a-days when we spend so much, possibly too much, time with magazine and newspaper acquaintances, who lose their individuality in a vague "we," who talk loudly and sometimes shallowly, and, when they have a heart, too frequently wear it on their sleeve,—there is a danger of not getting to know books as "friends."

And the book before us is certainly a "friend." A friend who, whilst bristling with figures, makes us realise that "these figures stand for immense and thrilling facts." We confess to feeling carried away as this friend told us of 558 societies being engaged in foreign missions, of an annual income of \$20,079,698 (gold), 16,682 foreign missionaries, 78,396 native workers, 1,550,729 communicants, and a total Christian community of 4,523,564. Our esteem for our friend was enhanced as we noted how well acquainted he was with what Bishops Brooks, Wescott and Tucker, Drs. C. C. Hall, A. C. Geikie, and Storrs, and other missionary experts knew and said about foreign missions. And our gratitude was increased by his willingness to answer questions, solve difficulties and impart information on every phase of the work.

We have purposely allowed our pen to run away with us, in thus speaking of the place this unique book holds in our esteem

and affection, feeling that this is the best praise that can be given to a statistical work.

We would add that the figures are grouped under a number of prominent divisions, such as: Evangelistic, educational, literary, medical, philanthropic and reformatory, cultural, etc. It would have made the work almost perfect if some field summaries had been given. Their absence seems to us a blemish; but the enormous difficulties Dr. Dennis has encountered and overcome so self-denyingly can be so well understood by all who have endeavored to gather statistics on the mission field, that it seems ungracious to ask for more, when so much has been so liberally provided.

Special notice ought to be taken of the large space devoted to Bible translations (pp. 123-172) and to the pains taken all through this section to give interesting and reliable data relating to the men and women who have been engaged in Bible translation work. Reference ought also to be made to the wealth of annotation all through the work and to the "Remarks, Historical and General or Descriptive."

A result of our inspection of the work leads us to thankfully quote the fourth paragraph of the preface: "To some minds this book may seem an undue accentuation of comparatively commonplace data, but separate facts, such as are herein recorded, derive an individual and collective value from their cumulative bearing upon the progressive fulfilment of God's purpose of redemption as an entirety. Each fact here put in evidence is worthy of notice as an infinitesimal part of a sublime whole, and the collective presentation creates a vivid impression that the great work is really moving forward towards its completion. Rightly interpreted such a survey becomes a call to genial optimism and fresh courage."

G. M.

詩篇釋意, Commentary on the Psalms, by Rt. Rev. Bishop Graves. Mission Press, Shanghai. Price, 45 cents.

In an English Preface to this commentary Bishop Graves makes a remark which we have emphasized on many occasions, and to which we would again call attention. The Bishop says: "If the clergy and teachers of the Chinese church are to teach and preach well, it is essential that they should first understand the meaning of the Bible," that is to say, the kind of commentary which they need (though not always the one they themselves ask for) is the exegetical rather than the hortatory or homiletical one. The Chinese church needs to be fed upon the Word itself, and pastors of the flock, if they are to do their duty to those over whom they have been placed, must understand the Scriptures that they may continually bring forth out of this divine and inexhaustible store-house things new and old for the enrichment of God's people. Too often

"The hungry sheep look up and are not fed,

But swollen with wind."

A Commentary like this of the Bishop's will give the Chinese preacher plenty of material to think about, though the Bishop warns the reader he must do his own thinking. There is here plenty of sermon-stuff, but in the form of raw material which the preacher must work up for himself, by passing it through his own mind and heart, so that it shall be given out again, not in pious platitudes and long winded discourses full of sound but without signification, but in such illuminating prophetic utterances as are poured forth when, as the Psalmist says, the heart is bubbling up a good matter. This commentary is of the purely exegetical kind, based upon that excellent work by Dr. Kirkpatrick in the Cambridge Bible for schools.

We have an introduction to the whole in seven chapters, dealing with such subjects as "How to read the Psalms," divisions, authorship, date, editorship, etc., a chapter on Messianic prophecy in the Psalms, and a final chapter on the "Teaching of the Psalms." In the body of the work each Psalm is prefaced by a short introduction giving topics and divisions very helpful to the students, and then follow exegetical notes on the separate verses where required. The notes are brief, concise and to the point, in very clear Chinese. The book is so well arranged and printed that it is quite a delight to look at and handle. The present volume brings us to the end of the 72nd Psalm. It is to be hoped that the Bishop will soon give us the remainder. This, when completed, together with the Conference commentary just issued, will give the Chinese preacher such a "Treasury of David" as he has never before possessed which, if well used, cannot but greatly edify the church of God.

J. J.

REVIEWS BY A. H. S.

Among the numerous volumes of the extensive Ramabai literature, none is of more permanent or more human interest than her own autobiography published under the title of "The High-Caste Hindu Woman," which is now republished by the F. H. Revell Co. (pages 142, 75 cents net). The mere fact that such a book could be written, and that since its original production the events which it chronicles have deepened and broadened until the stream of one woman's life enriches that of thousands of others in many lands, is itself not the least of the many marvels of modern missions. The original edition was widely circulated in many lands, and this illustrated revision is not likely to lose any of the former popularity of the thrilling tale.

Old Glory and the Gospel in the Philippines. Notes gathered during Professional and Missionary Work. By Alice Byram Condict, M.D. F.H. Revell Co. 1902. Pp. 124.

This well illustrated little volume is by a young lady physician of the Methodist Episcopal Church who went from India to the islands named, where she saw something of current conditions. Her observations are embodied in ten chapters of a chatty interest, without going below the surface, yet full of enthusiasm for the prospective changes which she foresees as likely—nay certain—ultimately to result from American occupation.

The book makes no pretension to literary merit, but is useful as throwing a side-light on some perplexing problems, although most of them are not even referred to in the text. There is scarcely any reference to the professional work of the writer, but considerable detail of enthusiastic missionary labors of herself and her companions, which appear to have been full of promise. The American price (net) is \$0.75.

Gipsy Smith. His Life and Work, by himself. With introductions by Alexander McLaren and G. Campbell Morgan. F. H. Revell Co. 1902. Pp. 330. \$1.50 net.

This remarkable account of a remarkable development of our times is another proof of the inexhaustible resources of the divine providence in out-reaching after a lost race of mankind. Surely no more unlikely place could be found than a gipsy tent and wagon in which to discover one of the most successful evangelists of the day. Here is a lad totally without not only the training of "the schools," but even a school, who when he began his exhortations had to look carefully ahead to see if a long, hard word was coming, and if such was in sight he stopped reading and began commenting, taking care to begin again *on the other side* of the polysyllable. Yet this crude

youth by the education of the Lord Himself is brought into the front rank of the best and most powerful preachers of our time. His words have been heard with the most eager interest by thousands at a time in all parts of England and Scotland, in Australia, and repeatedly in the United States. Untold multitudes owe to him their conversion. Aside from the dramatic interest of the evolution of a life, Gipsy Smith's story would be well worth reading as a prophecy and a promise that in due time the Lord will raise up in China men who can do this very work, a work for which all that is now done will prove to have been a preparation. There is a vicious misprint on page 146.

The Call, Qualifications, and Preparation of Candidates for Foreign Missionary Service. Papers by missionaries and other authorities. Student Volunteer Movement for Foreign Missions, 3 West 29th St., New York, 1901. Pp. 158.

This is a collection of twenty-six papers prepared for some one of the journals, or for the conventions which represent the Student Volunteer Movement. They are by men whose names are well known and whose words will, for the most part, be gladly listened to. There are two ways of regarding a little book like this as an invaluable collection of otherwise unattainable hints, and as a first-class nuisance. It is possible to look it over—as we have seen done—and make the remark, "Well, I am glad I did not see this before I came out, or else I should never have had the courage to come at all!" Undoubtedly there is something in this, but for all that, taking the Volunteers as they are, such suggestions and reflections as these cannot fail to be of service in a great variety of ways. The themes discussed are wide in their range, and owing to the desultory method of preparation, and the

width of the base-line of collection, there are occasional overlappings and repetitions. But that does not matter. If a good thing is repeated with varied iteration, the young man or young woman who ought to listen to it, may perhaps begin to believe it and give the idea due heed. It would be a good plan for every one who knows of a young friend at home in whose mind the question of entering the army of foreign workers is a live one to see that a copy of this booklet is put in his way. There is no knowing in what direction these winged seeds will blow, and as we often have occasion to observe, a single wise sentence may give direction to a long and a fruitful life.

The Old Gospel for the New Age, and other Sermons. By Prof. H. C. G. Moule, D.D., Norrisian Professor of Divinity, author of "Secret Prayer," "Commentary on Romans," etc. F. H. Revell Company. July, 1901. Pp. 239. \$1.00 net. (To be had of Mr. Edward Evans.)

The successor of the learned Dr. Westcott in the Bishopric of Durham has been well known in all parts of the English-speaking world by his published works and by his reputation as one of the very foremost leaders of the evangelical party in England. This volume comes therefore at an opportune juncture, and will be eagerly ex-

amined to ascertain the quality of the spiritual teaching which may be expected in the author's new position. There are sixteen sermons, none of them long, but all alike devout in spirit and earnest in treatment, at least half of them directly related to the spiritual life of the believer. While some of them are university sermons, and others were preached in important pulpits on great occasions, there is no effort at striking effects, but rather, as the title intimates, a restatement of the Old Gospel in fresh and modern terms.

Prof. Moule has adopted the habit, comparatively unusual in these times, of interlarding his pages with words in Greek letters, quotations from the New Testament text, as well as with Latin, Italian, and the like, which seem somewhat in excess, and in no case necessary. But this defect, if it is one, is a trifling matter in so excellent a set of discourses handled in Dr. Moule's best style. One is somewhat mystified by the singular expression (p. 55), "the reticence of a dreadful iron." The somnolent proof-reader has allowed an "it" to drop out on page 89 as well as the word *dominate* to stand for "dominant." There is a deadly misprint on page 199, and—most flagrant and inexcusable of all—two lines are repeated on page 157.

Editorial Comment.

THE dull gas and electric light designs through which the luminous mottoes were not allowed to blaze, are typical of the many coronation arrangements which had to be set aside on account of King Edward's illness. We feel sure that not only our British readers, but American, German, Scandina-

vian and others will join in heartfelt expressions of sympathy for the royal family immediately affected by this sudden illness. We are glad to state that, as we go to press, the latest bulletins are decidedly favorable, and indicate a good recovery on the part of King Edward.

THE upsetting, however, of all the coronation arrangements reminds us more forcibly than ever of the uncertainty of human affairs. The destruction of St. Pierre affected us too little. We were indifferent to the indifference of those who, in comfortable ease, unheeded the peril which through four days was apparent in falling ashes and growing darkness. As the incoming mails speak of functions at which "both the king and the queen will be present" we realize the appropriateness of Bishop Moule's text at the "service of intercession" held in the Shanghai cathedral: "For that ye ought to say, If the Lord will we shall live and do this or that."

* * *

THE present scarcity of rice and the consequent high price of the same is remarkable for the wide extent of country over which it is felt. It would not be strange if there were short crops in certain limited regions, but in a country of such expanse as China it would seem as if one part would be able to make up, to a great extent at least, for the shortages of another. At present, however, the cry comes from every side. The Rev. J. B. Ost writes us from Chu-ki (Hangchow district): "There is much distress in this district owing to the high price of rice, 8,500 cash [at least twice the usual price] per tan. I shall be glad to see the new crop gathered in. May it, with God's blessing, be an abundant one, and thus make up, to some extent, for two rather inferior crops. The silk this year in this district has been a failure, so the poor people are in very straitened circumstances. It is

an anxious time for many." And this is but an echo of the reports that come from many parts of the land. Added to all this is the scourge of cholera which is afflicting a very extended portion of the country, and coming so early in the season, makes the outlook for the summer a peculiarly gloomy one. Then in the south the plague is extending farther and wider in its ravages.

* * *

While it is happily true that the reports concerning the rebellion in the south and the unrest in Chihli are of a brighter nature than could have been expected a couple of months since, yet it is also true that there is great unrest on every side, consequent in part on the causes above mentioned, and further on account of the unjust manner in which the indemnity is being collected. So far as we can see, China is making little if any progress towards true reform. She seems drifting; but whether towards shoals and shipwreck, or on to the rock of partition among the Powers, only the future can decide. He would be a bold prophet who should attempt to declare.

* * *

THE Secretaries of the Society for the Suppression of the Opium Trade have sent us a copy of the rejoinder addressed by the Society to the Secretary of State for India on the above subject with a summary of the entire correspondence. Last December the Society adopted a memorial to the Prime Minister, calling his attention to "the policy adopted by the Indian government of late years in largely

extending the cultivation of the poppy in British India, notwithstanding numerous and express pledges on behalf of successive governments in this country that no such increase should take place, but that on the contrary this cultivation should be diminished." The reply was that "Lord George Hamilton cannot admit that there is any pledge of this kind which is operative at the present time or binding on the government of India." The rejoinder which follows is clear and logical; and it should convince all right-minded people and statesmen that the contention of the Society is based upon truth and correct principle. Now that the Boer war is over and England is again untrammelled, what a glorious consummation it would be if she would take steps to abolish this body and mind-killing curse!

* * *

IN our last issue we noted the establishment of a new weekly religious newspaper, *The Chinese Christian Intelligencer*, and in the Book Table for this month we accord a welcome to the *True Light Monthly*, issued by the China Baptist Publication Society. In our satisfaction at the appearance of new journals we must not forget the older journals, nor those who have worked so hard to make them a success. During the recent home furlough of Rev. W. Arthur Cornaby splendid service was rendered by Rev. W. Gilbert Walshe as editor of the *Chung Si Chiao Hui-pao*. As month by month the journal came out it was apparent that Mr. Walshe was bearing a

large part of the work of filling the columns of the Review. He, we are sure, will not be the last to welcome back Mr. Cornaby to his special editorial work.

* * *

THERE are several new features in the issue before us (the June number, which we recommend our readers to procure). In taking up this work again, the editor describes his return to China as a home-coming, and quotes from the fine essay of Tao Yüan-ming, "Home Again!" which is translated in Giles' "Gems of Chinese Literature," p. 105. The sermon is by the editor of the *British Weekly*. It is one of his best, adapted in places to describe some special ways in which Chinese preachers may "faint;" among them the tendency to officialism is mentioned. And to what lengths that officialism may reach, an article reprinted from the *Universal Gazette* sufficiently shows. The article on "Religious Toleration" from the *N.-C. Daily News*, is not a new one, but as events have turned out in the Shantung university, it is up to date nevertheless. Li Hung-chang's sneering criticism on Western folks worshipping a crucified man, is well answered by Colonel Dyer (translated from the *Spectator*). Counts Ito and Inouye figure as reformers who had their reward in the end. And the transformation of Uganda in little more than a decade, is quoted to prove the uplifting power of the gospel.

* * *

A LETTER from Lisbon Protestants to the readers of the Review is one of the striking features of the number. Among the papers

that make good Sunday reading are a Biography of James Chalmers of New Guinea, "How we got our Bible;" two Scripture studies and a searching Scripture question (the first of a series); the latter supplied by Rev. Arnold Foster. While in the "Family Circle" section, St. Jerome and an English maiden of sixteen contribute interesting matter, and a family prayer in mandarin affords a model for household devotions. Among the thirty or more papers appearing in this number, there are reprints from Drs. Williamson and Martin, on "Glass" and "Ancient Rome." The editor writes

on "London," translates "Mosquitos and Malaria," and gives "Selected sayings of Hsün Tzu."

* * *

REV. T. W. PEARCE, of the London Mission, in South China, kindly compiled, or transcribed, for us the extracts on Religion in China (printed in this number) from Mr. Stanley Smith's "China from Within." As many of our readers may not have seen Mr. Stanley Smith's book, we offer no apology for this discussion of what knowledge the ancient Chinese had of the true God. Such a discussion leads to the further topic: "China's need of true religion."

Missionary News.

Presbyterian Committee of Church Extension.

By an inadvertence the name of Rev. Wm. Malcolm, Tai-to, North Anhwei (P. O. address, C. I. M., Wuhu), representing the Presbyterian wing of the China Inland Mission, was omitted from the list published. There are now eleven branches of the Presbyterian Church represented in China. The twelfth is needed, and also the strengthening of those now on the field.

We have been requested by Rev. M. B. Grier, secretary *pro tem* of the above committee, to intimate that Rev. T. J. Preston, Chang-teh, Hunan, acts as representative of the Cumberland Presbyterian Mission, instead of Rev. Wm. Kelly, M.D., as intimated in our May issue.

The Toronto Convention.

UNION SEMINARY, }
March 9th, 1902 }

[We have been kindly permitted to insert the following private letter addressed to Rev. and Mrs. J. L. Stuart, Hangchow, from their son Leighton, another China boy, who expects soon to return to China as a missionary.—ED. REC.]

MY BELOVED PARENTS:

Once more I can find a little opportunity to write to you, and there is much that I have to tell. First of the Toronto Convention, which was certainly one of the most wonderful, as I trust it will be influential, experiences of my life. To describe it in detail would be an endless task on paper. There were 3,000 delegates from nearly 500 institutions and from various mission boards, etc. Think of what that single fact stands for with the

hundreds of others whom these students represented. Think of the significant fact that such a gathering is possible; the greatest gathering of students yet held in the world's life was for extending the power of Jesus Christ. I wish you could have seen the crowded hall with its galleries piled overhead, the huge platform with its grey-haired missionaries, speakers and secretaries. The seating capacity of 5,000 was usually overtaken half an hour before the time! There were great simultaneous meetings in neighboring churches. The whole convention was marked by an intense but eminently sane and unemotional spirituality. In fact I was agreeably disappointed here. Not only were the speeches practical, pointed, simple, but there was an absence of gush, of frothy oratory, of excitement. A lot of people had come together to study a problem, to the solving of which they wanted to give their lives. Everything was tremendously earnest but unsensational, common sense but not commonplace, definite and business-like but not sordid. Never before had I so vividly realized the spiritual resources at our command and the literal relationship that Christ is willing to enter into with His servants. The convention was a pictured promise of great things. "If the Ecumenical Conference was historic this will be prophetic." I shall not undertake to give the very full and varied program. You can largely imagine it. China was very prominent. The good number of Presbyterians (Southern) had a pleasant "rally," presided over by Dr. Rankin. I spent a great part of my time in talking with experienced missionary workers at home in connection with the work I have now definitely decided to take up here for a little while. A plan has been crystallizing, of which I shall write more fully later—a plan audacious, visionary, novel, bristling with difficulties and discouragements. Very briefly it is this: To get four men, including myself, all volunteers and delayed from the field only by the state of things at home; to visit the churches of four different synods and present the cause of individual support and to be themselves supported, not by collections in the local church, not by the Executive Committee but by wealthy business men who will appreciate the investment. The advantages are the eloquent appeal of our very presence, the method of supporting missions, the freedom from anxiety about expenses. We all know how the Committee is scrutinized and criticized along this line. They would never dare to back up such an enterprise financially. It would cripple us very much to depend upon the churches we visit, especially as we will have to invite ourselves chiefly. The difficulties? They get worse the more one thinks about them. How we are to get our own backing? How we are to get into the churches? Mr. Luther Wishard, who wanted to know at once if I was the son of his old friend in China, who has done this sort of thing for some years in the Northern Presbyterian and Congregational Churches and who helped me in many ways, says that this is the hardest thing of all. Shall I mention the present active canvass for Twentieth Century and Ministerial Relief Funds, and other "local peculiarities?" Then there are the serious personal inconveniences—physical, social, mental, spiritual. Young men must deal with Presbyterian pastors! There will be criticism, discouraging suggestions, lack of sympathy, monotony, etc. But having given careful thought to the plan I believe it has possibilities. Preston of Princeton, a southerner and leader of the missionary movement in his seminary, and I worked it out

together. Moffett has after some hesitation thrown in his lot with us, and we are now waiting for the fourth man to answer. Already the equivalent of one man's support has been secured. Now what we are chiefly relying upon is prayer. We have taken quite a number of tried friends into our confidence and asked them to pray for these five things: (1). That four men may be secured and blessed in the work. (2). That they may be backed up financially. (3). That the pastors may give us openings and the leaders of the church approve our "forward movement." (4). That the present mortifying relation between volunteers and funds may in twelve months be reversed. (5). That the committee's annual budget may reach \$200,000.00. Will not you and the other missionaries join us in this? We need it more than anything else. I shall go more into the detail of our plans later. I might say here that Dr. Chester, while giving me assurance of going out next fall if I insist, urges me to stay here, and all things considered it seems to be my duty for a year at the most.

A Mid-winter Trip to the Stations of the Christian and Missionary Alliance in Northern Shansi, Chihli, and on the Mongolian Frontier, via Tai-yuen-fu.

BY MRS J. WOODBERRY.

(Continued from June No.)

We were nearing the end of our 900 *li* journey to Kuei-hua-ch'eng. Another mountain chain lay between, and the Big Black river. The night before reaching Ning-yuen, as we were scaling the high bluffs and following a narrow path along precipitous banks, 200 *li* from Kuei-hua-ch'eng, Taotai Un Ming's outriders met and saluted us. The lights of Ning-yuen twinkled in

the moonlight far ahead. A banquet indeed, and fresh, soft blankets were waiting us. The Chih-hsien, Ling, was a Foochow magistrate, and had been director in Mr. Kung's naval college in Tientsin (or in some official capacity). He said Kao Ta-lin had just preceded us north. This was grand news. We so desired to meet him. Pressing on, we reached Ja-p'o-na on Saturday, January 18th. All the way from Ning-yuen the Taotai's welcome had been extended in ever increasing volume. Well-equipped troops (the best we saw) saluted us at intervals, even in the mountain passes, where they were stationed on guard against robbers. It was approaching the New Year, and extra precautions were taken for our safety. So many soldiers saluted and fell in line that we presented the appearance of conquerors as we drew near our goal. We found Nieh Sheng-roong's happy face at Ja-p'o-na awaiting us—the deputy from the Yamên; and a lunch was spread that pleased us greatly—all in foreign style. On the cups we read "Forget me not," and "Think of me." Cigars, silver cutlery, towels, and unbleached sheeting, cakes and sweetmeats in prodigal profusion. We had thought Kuei-hua-ch'eng, beyond the Great Wall, must be semi-barbaric. How great was our surprise, therefore, when on crossing the river, six mandarins on white horses, forty more soldiers, and many others met and preceded us through the city. As we halted in Mr. Lundberg's old mission compound (rebuilt and used as foreign bureau) we were astonished at the array of people and the display. Mr. Kung was pitiful to look at. Demons seemed looking out of his eyes. He said over and over, "The devil has tried all day to kill me in my litter." But Cha Vee, a lad whom we had seen in Tientsin the year before at the C. I. M., addressed us in broken

English and led the way in. The élite of the city poured into the bureau, where a suite of five rooms, nicely furnished in foreign style, was set apart for us. The mandarins and Kao Ta-lin, the three brothers Wang, Mr. Olson's chief advisers and business agents, and the whole native church of thirty or more gathered around us. Dinner was waiting; home-made bread, roast joints and fowls; creamy milk and butter and grapes and apples that reminded of home. Cake was side by side with candy and all that heart could wish. Everybody talked at once, and, seeing our dilemma with our interpreter, tried to help us out. A sunny-faced girl came in and took our room and mending in hand. Mr. Olson's (the superintendent) photograph album, letters, etc., were brought, and with perseverance and patience, here a little and there a little, we unravelled the story, managed the business, restored the cemetery (on paper), and held the funeral. It will always be a wonder to us. Wang Teh-fang, the evangelist and teacher employed by Mr. Olson, had once visited us in Tientsin. We recognized him at once; and soon learned to lean upon him for everything. With sign language, a little Chinese and a little English, marvels were accomplished. He took the funerals in hand, and was deputed to accompany us to Pao-t'ao, To-kê-to-ch'eng, and other cities. The funeral was attended by 5,000 people. Service in the chapel on Sunday caused the gathering to overflow into the streets. Fourteen mandarins sat on the platform, with as many Christians, and Kao Ta-lin, the mandarin-preacher, and others held the service. It was a pleasure to see the mandarins and native church in such friendly relations everywhere; and the type of Christians in Northern Shansi seemed to us exceptionally fine. The Swedish

missionaries' love of music had borne good fruit. These simple people could almost sing the book through, without books, in excellent time and tune. And their religious training seemed of a high order. They were men to hold the church together and fearlessly preach the Word.

Our Mission had been in the north about ten years. Its stations comprise a circle of large centers west of Kuei-hua-ch'eng to Pao-t'ao, south to To-kê-to, east to Ta-tung-fu, and north to Kalgan, about 1,500 *li*. At the time of the outbreak, Taotai Chun Wen-ching, of Kuei-hua-ch'eng and Kuo-chih-hsien, began their "war against foreigners," a band of helpless men, women and children. The Mandarin Hsu was friendly, and did all he could for the Olson party, which fled on camels to Hosan, beyond the mountains, were robbed in eight attacks of one thing after another and deserted by the camel drivers. Mrs. Anderson, of Te-kê-to, and Mrs. Lundberg of Kuei-hua-ch'eng, gave birth to infants in the wilderness. In this hapless condition they were taken by Roman Catholic priests to the monastery in Chieh-ko-tan-ko, where they were attacked by 1,000 Boxers and Imperials and slaughtered; the attack began at noon, and at 4 o'clock the town was in ruins. Letters written on the same day have reached friends in Sweden, which breathed a holy peace and courage that should inspire us all. They prayed for others to come and take their places in the ranks.

The attendants returning to Kuei-hua-ch'eng, found Captain Watts-Jones just murdered at the Yamên, where he had dined with the Taotai. The latter accompanied him to the door with polite words and gave the signal to men in waiting. The Olson property and printing press were destroyed. The native church was dispersed,

save Pastor Wang (our assistant). He said God gave him "Ting-p'ing-an" and he staid in their doomed house. It was never burned. His peace was from God. The Taotai Un Ming was a different man. We tiffined at his Yamên and received many courtesies at his hands. Some handsome gifts accompanied his banquets, which we showered lavishly on the church. Un Taotai presented me with some mandarin velvet boots and felt stockings, which enabled me to resume my walks, and promised a chair throughout the remaining 2,000 *li* of our journey. He offered us anything we wished, with a free hand. After a photo of himself and sons, the Christians, and Kao Ta-lin, we had communion service together and a farewell dinner.

At the next station, Pih-ke-t'si, we also had a fine welcome, funeral service, and communion, and prevailed on the mandarin to open the newly rebuilt chapel to the little group of disciples in this place. We had our dinner there after the funeral; twelve Christians being present. There friends first told us of the fate of our beloved David Stenberg and his evangelist, Boyendelger, supported by our Beulah Chapel, Tientsin. They, with the young ladies, the Misses Anderson and Lund, settled on a grassy slope, for which they paid Chok Ker-che, the Mongol chief, 2,000 Taels. They had men's and women's chapels, and the place was stocked with oxen, camels, and horses. From this center Mr. Stenberg hoped to reach all Southern Mongolia. He had travelled far and wide, and was a Mongol of the Mongols. Near their plantation lived a Mongol widow, Yung Kwa-fu, and her son. She was accustomed to tribal warfare and joined in with Chok Ker-che to dispossess the new owners of the soil. Like Ahaz, he wanted the garden (as well as the gold).

Naboth must be slain. So Yung Kwa-fu and the soldiers enter and pillage the Mission, while the missionaries went to the chief for assistance. He was in league with the woman, however, and on her return, the missionaries were surrounded, led to the back of the Yamên and shot. The five persons (including Carl Suber) were from Chicago, U. S. A. A greater self-sacrifice was seldom made than by the members of this far-off Mongolian mission. They died at their post in Chia-ching.

We reached Sa-la-t'si the following day. The whole church came on a bitterly cold day to meet us on the way. The mandarins and most of the city were stationed at the cemetery gates, and we were invited in to tea. The pavilion was arranged for us, and, escorted with soldiers and buglers a score, and swordsmen and spearmen as many more, we entered the place where the remains of the Olson party were buried. We requested their removal to Kuei-hua-ch'eng and a twelve foot monument erected in their memory.

The dust and cold wind were sweeping over us in gales. Never did a hot cup of tea prove more welcome. We chattered our appreciation of their great kindness and begged to be taken to the Kung-kwan. The chief magistrate, Fang Nge-ch'ung, is one of the best known and loved Ta-lao-yehs in the north. It devolved on him to arrange three funeral services and cemeteries, beginning in Sa-la-t'si. He did everything handsomely, providing for the native church a week as it followed our steps over 400 *li*. We liked him personally and from a business standpoint. He was energetic, and looked after us all in person. Said he liked foreigners, and wished they would all come back. The missionaries' battered household goods were

sealed up; we inspected them with injunctions, etc. The missionaries themselves had fled westward with those of Sha-ri-tsing, the next station, to Pao-t'eo, and all perished together in Mongolia.

Our retinue was most imposing throughout this section, and Fang accompanied us everywhere. The Christians hung on Pastor Wang's steps, and he instructed them day and night. Miss Klara Hall's orphanage was in Sha-ri-tsing. Shen Taotai gave us the orphan children, and Un Taotai promised to send them to Shanghai. Eight babies and three little girls remain. We took their photos in the funeral pavilion, with as many temporary mothers; Fang being an interested spectator. The orphanage had been rebuilt. Across the road, in front, the most beautiful mountains rose up, close to the wayside.

The Yellow River in the distance, and the charming pastoral scenery below, made an ideal landscape as we looked down on the Orphanage from the bluff, where the founder and her assistant, Kristina Orn, are held in memory. Wild, dreary Pao-t'eo next greeted us with as much pomp as she was able. This border town was the center of four missions, which were all studying or working in this city; two of them with a view of eventually entering Mongolia proper. These were David Stenberg's, Prince Oscar's, the C. I. M., and C. and M. A. When the trouble began, these friends were invited by the soldiers to stop in their camp at Ta-hsueh-t'ai in Mongolia. At the end of a month they plotted with Nieh Ta-ren's soldiers and Boxers in Pao-t'eo, who marched to join them at Ta-hsueh-t'ai. Hearing this the missionaries were persuaded to start for Tientsin, decoyed to Black Water Marsh and surrounded by men in ambush. All were slain, save Mrs. Blomberg, who revived. Yung Kwa-fu learning of this, brought

her to her tent and cared for her two days. Nieh Ta-ren's wife (in the absence of her husband) sent and killed her in her bed. Thus perished in Mongolia three parties of missionaries within a radius of 400 *li* from Kuei-hua-ch'eng *en route* to Urga and Siberia. A fourth party, later, were more successful.

In this town of Pao-t'eo some of God's retribution was meted out. The Taotai Chun was pursued to this place, and committed suicide in the cart, returning for execution to Kuei-hua-ch'eng on the impeachment of Lieut-Commander Watts-Jones and Shên Tun-ho. When the door was opened, he fell out dead. Yung Kwa-fu is still in Kuei-hua-ch'eng prison, where a hundred or more political prisoners languish. We sent forty gospels and books to them from To-kê-to by the mandarin's assistant, Nieh Sheng-roong, whom we believe is walking in the truth. Kuo Chih-hsien is in banishment in Kashgar, Chok Ker-kee is in hiding, Nieh Ta-ren is still in Pao-t'eo.

After the funeral and communion in this city, and a view from the walls into distant Mongolia, we inspected the household goods in a sealed temple. Nothing of value remained. The Magistrate Fang accompanied us back to Sa-la-tsi, from which we went southward to To-kê-to. Before leaving it was arranged for Wang Teh-fang to accompany us to Kalgan and Hsuen-hua-fu. Mr. Kung was in the caravan, but of no further use. His malady increased from day to day. Fang presented us more Pao-t'eo rugs as a souvenir, greatly surprising us by calling us in, on our return, and exhibiting them on the k'ang. He had brought them in his own cart from Pao-t'eo. We arrived at To-kê-to after a weary, dreary trip of 150 *li*, at noon. The sun was shining in beautiful colors on the icy river (the Big Black)

as we crossed the bridge to the lemon clay bluffs, and were ushered into the city by two escorts of at least sixty Imperials. Lee Chih-hsien met us, with many officials, in the restored chapel compound. The chapel has just been completed at a cost of 1,100 Taels and was handsomely furnished in Chinese-made foreign furniture, and was a nice place to rest in after the sand storms of the way. The old servant's tears seasoned his tempting dinner, as he related the burning of their homes and chapels. Not a Bible or hymn-book was left in the place. The To-kê-to Boxers followed Mr. and Mrs. Anderson to Kuei-hua-ch'eng, and were part of those who attacked and killed them away over the mountains in Chieh-ko-tan-ko. We chose a spot for the cemetery on the bluffs, facing the river and sunset and looking down from ancient Prince To's ruined palaces to the new town on the plain. The Christians were supplied with gospels, and never did a crowd of people more thoroughly enjoy a feast, both spiritual and temporal. There were many experiences *en route* to Feung-cheng which I must omit on account of space. A dashing entry was made into that city of good renown, where the kind mandarin, Hsu Lao-yeh, had assisted Mr. Jacobson and party to escape. P'ailos and triumphal arches were at the military Yamên where we staid, and shots echoed and re-echoed as the city turned out to meet us. Wang Ta Lao Yeh had a worthy reception ready for us, and assembled the church in the guest hall to partake with us and hold the communion service. Here was no martyred missionary, but they had erected two street pavilions and insisted on a service. A man, whom we thought to be a Christian, entered at nightfall, saying "Pastor Wang was cold," and asked for blankets. We sent

a liberal supply, and never saw them more. The mandarin paid for them with apologies.

The next day we made Ta-tung-fu, New Year's eve. Two young Manchus were the new Chihfu and Chih-chou—Loong and Chang. They were as bright and enterprising as they could be, and went into the fun of receiving us with a school boy's zest. Lieu Chen-t'ai kept aloof, but they were quite enough. Horses, chairs, and banners (sixteen of them, made of variegated stripes, a brilliant sight!) coming to meet us and flags waving from the ramparts above the line of march. The six mandarins received us in an inn at the entrance gates before our retinue arrived, then took us to the center of the city to the Kung Kwan prepared. We had a laughable time in the inn, trying to make ourselves understood. When Pastor Wang and the weiyuen arrived, they explained matters. The city was in holiday attire and mood. We had a most interesting time viewing the Roman Catholic cathedral and C. I. M. chapel (rebuilt by the mandarin on a new site and very tasty and ornamental). The former was still in a ruined condition. So many had died here, beside the eleven missionaries and children of the C. I. M. Only six men remained in the latter. They came often to our Kung Kwan, and we treated them as though our own. Although we had no mission there, the pavilions were in waiting, and we yielded to their wishes for a service.

This was the beginning of the third stage of our journey. On the night of our arrival, therefore, we called our trusty chairmen, coolies, muleteers, soldiers, and policemen into the guest-hall, and after feasting them, Wang Mu-si presented each a gospel and explained it simply to them. This was followed by a distribution of sweets, many kinds, which we had

saved for the purpose; and all went away, quite willing to conduct us another 2,000 *li* if need be. Some of them begged to follow us to Shanghai. At a banquet given us in the Chihfu's Yamên, I was privileged to peep into the women's apartments and see Miss Loong, the Chihfu's only daughter. She was pretty as a rose and modest as a violet. My heart went out to her at once. The next morning, as we were starting, she sent in presents of Mongolian felt and Japanese cloth and fruit and cakes. "The former," we said, "is God's first gift for the orphanage." The latter were a great boon on the morrow's journey to Yang-kao.

At this place, Mr. and Mrs. Bingmark and two children of our Mission, met a sad fate. Peddler Chow, who had often been received into their home, entered to "spy out the land," returned with accomplices and dragged them all on to the street, where they were violently killed. He then set up in business with his ill-gotten gains, but in a year from that time his own head hung on the city wall at the instance of Shên Taotai. We feasted with the Chihhsien at his Yamên, where the poor evangelist was tied to a stake for ten days and nights without food or drink, then killed with the sword. It was a sad privilege to stand on the spot of the massacres here and in Ta-tung and think of them in their heavenly inheritance. At Ta-tung we had taken a new weiyuen, whom we called the "General," an expectant general who lost his position when the troubles came. He was not a good manager, and we had increased responsibility for a time. The cemetery in Yang-kow was only occupied by Mr. Bingmark's grave. It was large and beautiful, as was the one in Ta-tung.

One last station, Tung-ching-tze, near the border of Chihli, where Miss Alida Gustafson was working

alone at the time, and we were to be "out of the wilderness." Miss Gustafson—Yung Fa-lee—and the evangelist fled toward Kalgan, and were overtaken near Si-ning, 30 *li* away. She was killed and thrown in the west river, a pretty stream at the foot of the Six-dragon Mountains. Her little home and furniture were still there and the silent guitar. The Eight-dragon Temple was on a slightly hill near the town, the chief locality near the city. This hill we requested for Yung Fa-lee's cemetery, also for the evangelist and others killed; and to our joy the authorities consented to move the temple away for the cemetery.

At T'ieh-chung, we were given the finest retinue of the trip as to chairs and soldiers. All the last day in Shansi (Sunday, February 16th) we wound along the banks of the Peiho river in this charming fashion in the peaceful stillness of our own happy reveries and communion with Him. It seemed remarkable that we should thus trace the beginnings of that river which, broadening and lengthening, meets the sea at Taku, and on whose icy bosom, in Tientsin, our own eldest son was carried into the presence of the King. We arrived in Kalgan on the 18th, and a telegram to Shanghai (we had not heard from home since leaving) brought back the glad answer, "All well! Praise God. Beulah." We did praise Him with joy and thanksgiving. Our journey from Kalgan to Peking was only semi-official, yet our path was strewn with roses. The general, vice-general, and chihhsien, with delightful Lieu Ta-ren of the Foreign Bureau, as well as Mr. Larson himself, made our stay memorable.

At Huai-li-hsien, we once more slept in the Dowager's rooms. The servants often alluded to the Court. Many heads were in cages along the mountain roads. The Great

Wall, ruined in places but still picturesque, had a peculiar charm all its own. We followed the road through the mountain gorges all the Sabbath day, emerging at night-fall at the Nan-kow hotel. Our responsibility was nearly over. We parted with our faithful guide at the railway station in Peking; and after a brief call on our Minister, Mr. Conger (who heartily sympathized with our success), we soon found ourselves in Tientsin with a delightful accumulation of mail and Shanghai papers. After a brief stopover in Wei-hai-wei, where the Lord gave us a nice summer home, we steamed toward home. The task of unravelling the many details in the story of our Swedish Mission has been great. Our beloved evangelist failed us at the time we needed him most. The journey, as it was, and its results, we simply lay at the Master's feet.

It is with pleasure that we report the warm thanks of our Home Board for the settlement with the government of Shansi and their willing compliance with our request to have made, for presentation to H. E. Shen Taotai, a gold decoration of honor—the badge pin of the C. and M. A. We have had the joy of sending back to Shansi two boxes containing about fifty good sized packages of Bibles and books from the Diffusion Society to our many official hosts and their children. These were conveyed to Huai-lu, Ping-t'ing-chou, and T'ai-yuen by Dr. I Wan-teh, one of our former students of the Imperial Medical College in Tientsin, who accompanied Dr. Timothy Richard as one of the professors in the proposed university. His Excellency Shen will forward the presents throughout Shansi. Dr. I Wan-teh writes of their safe arrival and of the appreciation of the gifts sent. We expect this literature to be a great blessing to the ruling households of that province.

Foochow Choral Festival (1902 A.D.)

Easter Monday was observed this year in Foochow as a day of praise and sacred song. For some months beforehand the schools and colleges connected with the different churches had been practising the music, which had been selected by a small committee representing the three missions (A. B. C. F. M., M. E. M., and C. M. S.), and on the day appointed twelve schools sent in choirs to the Tieng Ang Dong church on Nantai island.

In spite of the weather, the morning and evening congregations were estimated at about a thousand, and in the evening, though wet, there were between six and seven hundred present.

At each session there was the greatest attention paid to the music and addresses, and, if one may judge by what one hears on all sides, the day was very much enjoyed, both by old and young, and considered to be a complete success.

The collections amounted to \$29, and already a sum of \$50 has been subscribed towards a central fund, which is to bear the expenses connected with the day, and to go towards transposing and printing good sacred music for the Chinese.

A special feature of the day was the little missionary orchestra, consisting of a violin, cello, flute, clarinet, two first and two second cornets, and organ, which kept the whole body of singers together, and had evidently taken no little trouble with the voluntaries which they rendered.

It would be invidious to single out schools or choirs for special praise, but the part singing of some of the voices, was a surprise to many, and opens up great possibilities for the future; and one outcome of the day should be the development of part singing, both among Chinese

male and female voices. Every choir showed evidence of careful training and of latent powers, and in such a long and varied programme it is deserving of great credit to all, that there was nothing even resembling either a hitch or a breakdown.

But those who laboured so well to make the day the success it was, will find their truest reward to be in proportion as the effort fulfils its purpose:

1. To emphasize the Easter season among the Chinese as one of praise.

2. To inspire the Chinese with a love of, and a desire for, good sacred music.

3. To deepen among all Christians the spirit and blessedness of unity.

THE PROGRAMME.

Morning Session.

10.30 a.m.

Rev. W. L. Beard, A. B. C. F. M.,
(presiding).

1. Orchestral Voluntary.
"Sweet Sabbath Eve." *Kirkpatrick.*
2. General Hymn.
"From all that dwell," *Old Hundredth.*
3. Prayer (Mr. Ling, A. B. C. F. M.)
The Lord's Prayer (chanted) *Excell.*
4. Scripture Reading (Rev. F. E. Bland,
C. M. S.)
5. M. E. Boys' High School.
"He rose Again," *Pantin.*
6. Address.
"Our Day of Song" (Rev. F.
Ohlinger, M. E. M.)
7. United Choir. Easter Anthem.
Kunze.
8. Miss Wilkinson's Girls' School.
"Jesus our King."
9. Anglo-Chinese College.
"Praise ye the Lord" (sung
in English). *Palmer.*
10. Address.
"The Resurrection as a Fact"
(Rev. Mr. Iek., C.M.S.)
11. Collection and Prayer.
12. Orchestral Voluntary.
"Chorus of Angels," from "God
is Love" Cantata. *Mrs. Robinson.*
13. United Choirs.
"Christ the Lord is risen To-day."
Monk.
14. The Doxology.
Benediction.

Afternoon Session.

2.30-4 p.m.

G. Wilkinson, Esq., M.B., C.M.S.,
(presiding.)

1. Orchestral Voluntary.
"Send out Thy Light," *Gounod.*
2. General Hymn.
"Jesus loves me." *Bradbury.*
3. Prayer (Rev. L. P. Peet, A.B.C.
F.M.) The Lord's Prayer (chant-
ed). *Excell.*
4. Scripture Reading (Mr. Diang, C.
M. S.)
5. Miss Garretson's School.
"God's Perfect Peace." *Mountain.*
6. Address.
"The Place of Sacred Music in our
Worship" (Rev. W. L. Beard,
A. B. C. F. M.)
7. Foochow College.
"O Lord how Manifold." *Barnby.*
8. Blind Boys' School, with accordion
accompaniment.
"Hallelujah, Thine the Glory."
9. United Choirs. Easter Anthem.
Kunze.
10. Address.
"The Influence of the Resurrection
in the Christian Life" (Mr. Ding,
M. E. M.)
11. Mr. Tippet's Orphans.
"Two Little Hands for Jesus."
12. Collection and Prayer.
13. Orchestral Voluntary.
"Chorus of Angels." *Mrs. Robinson.*
14. The Doxology.

Benediction.

Evening Session.

7.30-9 p.m.

Rev. J. Simester, M. E. M.,
(presiding).

1. Orchestral Voluntary.
"Send out Thy Light," *Gounod.*
2. General Hymn.
"The Happy Land," *Anon.*
3. Prayer (Rev. M. C. Wilcox, M.E.M.)
The Lord's Prayer (chanted). *Excell.*
4. Scripture Reading (Rev. Mr. Hi
Caik-hang, M. E. M.)
5. The A.B.C.F.M. Theological College.
"The Glorious Hope." *Sullivan.*
6. Address.
"The Resurrection as a Band of
Unity" (Rev. F. E. Bland, C. M. S.)
7. The C. M. S. Theological College
and High School.
"The Magnificat," *Bunnett.*

8. Miss Parkinson's Seminary.
"I am the Resurrection" (sung in English). *McGranahan.*
9. United Choirs. Easter Anthem. *Kunze.*
10. Address.
"The Resurrection as a Source of Joy" (Mr. Ling, A. B. C. F. M.)
11. M. E. Biblical School.
"Lord of all Power." *Naumann.*
12. Collection and Prayer.
13. Cornet Solo, "Nazareth." *Gounod.*
14. United Choirs.
"Peace, Perfect Peace." *Caldbeck.*
15. The Doxology.

Benediction.

At the united prayer meeting following Easter Monday, held in the house of Mr. Ohlinger (from

whom the idea really sprang), it was unanimously resolved, that the Easter Monday choral festival be held annually in Foochow, and that a committee be appointed, consisting of one lady and one gentleman from each mission to make the necessary arrangements for 1903, A. D.

The music (of the general hymns and anthems) for 1902, A. D., may be had at the

M. E. Mission Press,
Foochow.

Price 20 cents.

Missionary Journal.

BIRTHS.

- At Kwai-p'ing, Kwang-si, May 16th, the wife of Rev. JOHN FEE, C. and M. A., of a daughter.
- At Kuling, May 26th, the wife of Rev. JAS. COCHRAN, A. P. M., Nanking, of a daughter.
- At Siang-tan, Hunan, June 11th, the wife of Rev. GEO. L. GELWICKS, A. P. M., of a daughter (Margaret Mary).

MARRIAGE.

- At Pao-ning, Mr. W. H. ALDIS and Miss L. H. CARVER, both of C. I. M.

DEATHS.

- At Teng-chow-fu, May 27th, FONTAINE MOORE, son of Rev. and Mrs. T. L. BLALOCK, aged one year and five months.
- At Mien-cheo, Szchuan, May 30th, MARY CASSWELL, C. M. S., of malarial fever.
- At Chefoo, June 13th, ELLEN, wife of JAMES F. BROUMTON, C. I. M., Shanghai.

ARRIVALS.

AT SHANGHAI:

June 4th, Mr. and Mrs. M. BEAUCHAMP, C. I. M., Szechuan (returning), from England.

June 15th, Mr. RALPH C. WELLS, from Manila, for A. P. M., Teng-chow, Shantung; Mr. and Mrs. JACOBSON CH'ENG, and daughter (returning), for Shansi.

June 21st, Mrs. JONES, wife of Rev. D. F. JONES, A. B. S., Hankow (returning).

DEPARTURES.

FROM SHANGHAI:

June 7th, Mrs. Dr. W. R. FARIES, and child, A. P. M., Wei-hsien; Miss EMMA SILVER, A. P. M., Shanghai; Miss E. D. KELLAR, F. C. M. A., Wuhu, for U. S. A.; Miss I. A. ROBSON, C. I. M., for Canada.

June 11th, Rev. and Mrs. J. F. NEWMAN, and three children, M. E. M., Nanking; Rev. G. H. MALONE and wife, Advent Christian Mission, Nanking, for U. S. A.

June 21st, Mrs. W. H. MURRAY and children, School for Blind, Peking, for England.

June 28th, Mrs. H. C. DuBOISE and son, S. P. M., Soochow, for U. S. A.; Rev. S. H. LITTELL, A. C. M., Wuchang, for Canada.

By Siberian Railway: June 20th, Rev. Dr. C. W. and Mrs. MATEER, of A. P. M., Tengchow; and Dr. ELEANOR CHESNUT, M.D., A. P. M., Lien-chow, for U. S. A.

VOL. XXXIII. No. 8. AUGUST, 1902.

BY REV. D. Z. SHEFFIELD, D.D.

The results of the first public meeting for the discussion of the question of educational union were not encouraging. The present speaker urged the benefits not only of educational union but of a deeper movement that would finally accomplish the unification of the native Protestant Christian church of China. I believe that fifty or a hundred years hence the names of Presbyterian, Meth-

*Address delivered at the Triennial Meeting of the Educational Association of China.

odist, Congregationalist, etc., will in China be only historical in their meaning. However at this discussion difficulties of administration were urged, and it was questioned whether after all the best work would not be accomplished by each body within its own accustomed organization. Some months later a committee was appointed by the London Mission to agitate the question of educational union. The American Board Mission responded by appointing a similar committee. As the result of an evening's discussion by these two committees it was proposed to unite in building up and sustaining three schools—collegiate, theological, medical—with a woman's college in sight. At this point the Presbyterian Mission was invited to join the union, and cordially responded. It had been understood that the Methodist institution could not modify its present organization, but on consultation with representatives of this school the generous proposal was made that the present large grounds belonging to the university—about twenty-five English acres—be made over to the union university and the various departments be built up in close relations. This scheme would have best pleased both the Methodist and the London Missions. Its advantages in centralizing the departments for mutual support and inspiration are manifest, but it met with opposition both from the Presbyterian Mission and my own Mission. The Presbyterian friends preferred to have a department related to a given mission for its stimulus to the work of that mission. A considerable number of representatives of the American Board feared in this union of the two colleges that the type of instruction for which the North-China college had stood in the past would suffer. This school has only been open to Christian students; it has not taught English, and has placed an unusual amount of Biblical instruction in the course of study. The Methodist school has given prominent place to English and has had a wider open door for non-Christian students.

After considerable discussion a modified scheme was developed by the joint committees of the four missions. The two literary and scientific colleges should be built up again in their respective places—Peking and Tungchow—on their former lines, of course with modifications in each looking towards progress. The London Mission would build and equip the medical department on its own grounds, but teachers should be supplied from the four missions, and pupils from each mission to have equal privileges in the school. The Presbyterian Mission would in like manner build and equip the theological department. There is also a woman's college distinctly in sight as a department of the university, but with several ladies interested in this work absent from the field the question is delayed until the general scheme is ratified by the home Boards. We

have elaborated a constitution and by-laws, the essential features of which are that the present name "Peking University" will be modified to be the comprehensive name of the union educational scheme. Each of the four mission Boards will appoint three members of a Board of Trustees which shall be a corporate body with power to hold property in its own name. These trustees will have direction of the entire university educational work. Missionaries teaching in a given department will be supported by their respective Boards. Special departments will for the present continue to be the property of the mission building up the department. On the mission field there will be a Board of Managers, six appointed by each mission. This Board will have control of all departments of the university, appointing teachers, arranging curricula, etc. Each mission represented in the union will have the privilege of placing a teacher in each of the schools at once. In the two collegiate departments, when twenty students from a given mission are under instruction, a teacher from that mission will be required. In the medical and theological departments there will be equality in the teaching staff from the outset.

In our discussions representatives of the Methodist mission said that they had no anxiety as to the type of theological teaching their students would receive in such a union theological school, that they had used a theology with their classes (prepared by a Presbyterialist !) for many years. The speaker said on this occasion that he was sure that the Methodists were as good Calvinists as the Congregationalists and Presbyterians, and the two latter a little better Armenians than the Methodists ! We hope for the best results in thus permitting theological students to listen to the setting forth of the great truths of our common Christian faith from the lips of those who represent slight denominational variations, but who stand together for all that is vital in the Christian spirit and purpose.

There are several manifest and important benefits that will be experienced by all denominations from this plan of educational union. (1) There will be considerable economy in the teaching force. In Christian schools in China giving instruction in Chinese learning, in specific Christian and Biblical lines, and in western science and general literature, the number of teachers required is out of proportion to the number of pupils. In union schools larger classes can be organized without increasing the number of teachers. (2) There will possibly not be economy in the expenditure of money for the educational plant and equipment, but this plant and equipment will be far more complete than it otherwise would have been. (3) The enlargement and unification of educational work

will tend to improvement in the grade and quality of teaching and beget in students a respect and enthusiasm for learning that could not be awakened and sustained in smaller schools. (4) Perhaps the unifying effect upon general mission work will prove to be the greatest benefit in the entire list. These Christian students will go out into the various denominations to occupy positions as leaders in Christian work, and having sat together during their years of character-building under the same teachers, their influence is certain to be exerted in drawing the native church membership to a close and ever closer union. We will hope that this scheme of educational union, now carefully developed, will receive ratification at the hands of the ruling bodies in the home lands, and that in the near future the benefits may be manifest in China.

GOVERNMENTAL UNIVERSITY AT PEKING.

As to the status of the Governmental University at Peking.—During the last six months all the steps taken have been in a retrograde direction. These facts serve as a thermometer to indicate the attitude of the Government towards education. When Chang Po-hsi was given charge of the Imperial University his first step was to dismiss all of the foreign professors. Still further, in a memorial to the Government setting forth his ideas as to the purpose of the Institution, he took occasion to besmirch the names of these gentlemen who had worked so faithfully to build it up, characterizing them as “ex-priests.” This step was only one of many in a general policy of delay adopted by the Government which is now playing to the galleries of the outside world in ostentatious display of zeal in reform; and no greater favor could have been conferred upon Chang Pa-hsi than to translate his memorial and publish it for the edification of the nations of the West.

Mr. Wu Ju-lun, a distinguished Chinese scholar with a large following of pupils, has been appointed by Chang Po-hsi as head of the Chinese department of the University. He is an ideal representative of the Confucian learning, is friendly towards foreigners, but knows very little concerning western learning. He is under appointment to visit Japan to investigate the educational system of that country, but is quite unqualified to understand the meaning of all that he sees. He will take some months in making his investigations, and yet others in writing a report in faultless Chinese, and so valuable delay will be secured before action is seriously taken in the direction of reorganizing the university.

Three months ago the speaker was invited to Pao-tung-fu to consult with Yuan Shih-k'ai on the subject of education. He is

a bright and forceful man, but knows very little of the aims and methods of education at the hands of the missionaries, or indeed of western education in general. He submitted for criticism a course of primary study running through eight years, beginning at six or seven. In this course a boy during the first year is to learn twenty or thirty characters a day with simple explanation, thus acquiring six or eight thousand characters the first year. During these eight years the boy is to memorize the entire Thirteen Classics with their explanation, and further become expert in composition. Thus a boy at fourteen would have amassed a range of learning that in experience requires a life-time for a Chinese scholar to acquire! And this was only to lay a good solid foundation for beginning the study of foreign learning! A six years' course of preparatory study was submitted to the consideration of the viceroy, along what were believed to be more reasonable lines.

The speaker met Mr. Tenny in Tientsin, who has been asked by Yuan Shih-k'ai to take the position of superintendent of education for the province of Chihli. He is the right man for the place, since he is an accomplished teacher with long experience in dealing with high Chinese officials. Under his direction what can be accomplished in educational reform it is quite certain will be accomplished. Yuan Shih-k'ai in his present position is seriously handicapped, as he is limited in his power of initiation. He is a lieutenant of Jung Lu, and Jung Lu is at the present time the Prime Minister of China. He is a man who is neither for nor against reform, but is always for Jung Lu. The speaker discussed the subject of toleration with Yuan Shih-k'ai and explained to him the Christian view-point on this subject, urging that the more government demands conformity to Confucian worship on the part of Christian students the more perplexity and trouble would be involved. The principle of religious liberty was a fundamental principle of Western civilization, and was certain to assert itself again and again in China until it was fully recognized by the Government and people. The recent action of the governor of Shantung in expelling a Christian student from the Provincial University for refusing to bow before the tablet of Confucius, was probably designed to secure the favor of the Court, but Mr. Chang did not realize the foreign complications that would arise to give trouble to the Court. Mr. Conger sent a dispatch to the Foreign Office setting forth in specific terms the character of the act in violation of the treaty between China and the United States. We can hardly expect from the present Chinese government an explicit promise to grant religious toleration when such toleration antagonizes Confucian

requirements ; but it is probable that a time-serving policy will be adopted that will allow such liberty without formally granting it.

There is no doubt that the forces of Confucianism are thoroughly alarmed, and feel they must arouse themselves for self-preservation against the encroachments of Christianity. Reform is now in the air. All classes of the Chinese are discussing it, whether reformers or otherwise. There is a small group of young reformers in Peking waiting and hoping for better times, but for the present they are crushed under the feet of the powers that be. There are also scattered throughout the empire tens of thousands of reformers of like spirit, men ready to help the government in lines of progress as soon as they are permitted so to do ; but reform is mostly in the hands of non-reformers. China may be likened to a refractory cat which an energetic boy has seized by the tail and is dragging forward, while all the activity of the cat is in the opposite direction ! But we have no reason for discouragement since the forces of progress are stronger than the forces of conservatism. The influences of foreign governments, of trade, of western learning, of Christian missions, are all operating to produce a new order of things in China. China is fastened to a progressive world, and must move from this time forth, and with ever increasing progress.

*Industrial Education in China.**

BY REV. WILLIAM N. BREWSTER, HING-HUA, FUHKIEN.

THE problem of industrial education for the Chinese, as for every other nation, resolves itself into two root questions : Is it desirable ? and, Is it practicable ?

I. Is it desirable ?

1st. For the industrial development of China.

In no country upon earth is the divorce between education and physical labor more complete than in China ; and in no nation is education more utterly impracticable, nor toil more unprofitable and laborious. The reason for this is plain. Laboring men are invariably uneducated. Educated men are always both unable and unwilling to labor, however poor they may be. Better sponge off their relatives, or even starve. This attitude of the educated classes in China toward all physical labor is ruinous to the whole nation. It makes the toiler servile, hopeless, brutal, incompetent. It makes the literati vain, selfish, tyrannical.

The idea has long prevailed that physical labor does not require mental training. That is why so much labor is wasted. Edison,

*Read before the Triennial Meeting of the Educational Association of China.

watching a storm from the deck of an Atlantic liner, was asked what he was thinking about. He replied: "I was thinking what an enormous waste of power there is in these mighty waves."

I look upon the vast sea of Chinese humanity and see it expending physical strength as no other nation under heaven, and with it scarcely able to keep from bankruptcy and starvation, and think: "What an awful waste of undirected energy!" Here is certainly one great problem of the Christian educator in China. He is to make a power plant for these aimlessly tossing waves.

It is coming to be understood clearly that rightly cultivated mind counts for as much in one walk in life as another. The educated hod-carrier soon sees it is cheaper to use a steam-lift. He quits climbing the ladder and earns more for himself and his employer, quietly opening and closing the throttle-valve, while steam and brains climb the ladder for him.

Why is the industrial regeneration of China so difficult? It is because the educated man wears long sleeves, and coats, and finger-nails. He wants it so, because his civilization has taught him that any kind of physical labor is disgraceful to him.

Lord Charles Beresford tells of how he astonished the workmen in a Chinese gun-factory by showing them how to use their tools. They said, "Our superintendents are all scholars, who know nothing about the management of machinery." That is why the Chinese must have an expensive foreigner to manage every industrial enterprise, or else make a still more expensive failure. Their managers only know how to pay the wages and take their commission. As far as the factory itself is concerned, they are like their idols, "Eyes have they, but they see not; hands have they, but they handle not."

We may put this down as axiomatic truth, that the industrial degeneration of this mass of willing but ignorant toilers will be possible only by the marriage of cultivated mind with skilled eye and hand in the same persons. So long as all the educated are above physical labor, the present deplorable condition of the people will not materially improve.

2nd. It is desirable for its influence upon the character of all classes of students.

The primary object of all right education is the development of character. The educated man without character is an added danger to society. Next to faith in Christ the most potent force in the development of noble character is a correct view of our relation to our fellow-men. This involves the whole problem of labor and the essential equality of all men who work at honest toil, be it of brain or hand or both brain and hand.

But it is claimed that the gospel of the Carpenter of Nazareth, faithfully taught in our schools, will correct these harmful ideas that have so long prevailed among Chinese scholars regarding the dignity of labor. Yes, it will, if that gospel is both preached and practiced. If it is put in the concrete as Christ Himself did.

In one of the largest and most thoroughly Christian of our mission colleges in China, in which students all pay their own way, the president frequently had requests for financial aid from needy students. They were invariably Christian boys who claimed that without a few dollars more it would be impossible for them to continue through the term. The gateman of the compound went off duty at dusk, and the night watchman did not begin until ten o'clock. The president wished to engage a student to sit in the neat little gate-house for three hours, doing his evening studying there instead of in his room. For this he was willing to furnish free board. But not one of the needy Christian students of that college would accept the job. They would rather give up their education and go home!

Do not blame those foolish boys too much. He who accepted that post would have been jeered at by one hundred others as "gate-keeper." Could he have done it without being known, any one of them would have been glad of such easy work and good pay. It is the system that is at fault. The gospel theory is not enough to explode the ancient folly of the servility of labor. Practice is as essential as fire is to the explosion of powder. To all appearances, no more progress had been made toward right ideas upon this essential point in right character, than in any heathen school. This is because there was no industrial department in connection with the school. But the theory of Christian doctrine upon this question had been faithfully taught, and was latent in the minds of these young men. With the theory put into practice by an industrial department, those boys would have vied with each other in trying to secure such a good job as the one above described. I maintain that all classes of students will be helped in the formation of correct ideas of their social relations by having industrial departments in all our mission schools. The sons of wealthy parents need not work in them, unless they choose to, but when the mandarin's proud son finds that the boy, with the marks of toil upon his hands, surpasses him in scholarship, he will soon find growing up in his heart a respect for the toiler which he never had before.

3rd. It is desirable in schools where aid is given in order to save the students from the evil of pauperizing them.

It is no longer necessary to support students in order to obtain pupils for our schools, especially if English and science are taught; but those who can afford to pay high tuition and all other expenses

must come of necessity from well-to-do or wealthy families, or else they are involving themselves heavily in debt for their education. This makes our work a class education which tends to perpetuate the very conditions which we want to break up.

The way many good educators have sought to avoid this grave difficulty is to aid financially worthy poor boys and girls, while giving them a more or less liberal education. Doubtless this was a necessary method at first, but no clear-visioned student of human nature will maintain that, as a permanent policy, it is either wisely philanthropic or economical. The United States is the most liberal educator of its youth in the world. The public schools cost the government in 1901 two hundred twenty-two and one-half million dollars gold, three-fourths as much as the Chinese indemnity, that it will take forty years to pay; yet that sum does not represent one pound of rice nor one loaf of bread given to one of the twenty-six millions of children taught. Free education is one thing; free board while getting that education is another, and quite a different thing. It is debasing to character, and tends to undo a large part of the good that is accomplished. It is like a knitting machine that unravels half as fast as it knits. It has much to do with the lamentable look of sturdy manliness and industry among native mission agents, both men and women, which we all deplore, but find it so difficult to rectify.

Rice in pay only for work done will remedy this. It will weed out the lazy and incompetent. It will prevent imposture. In a girls' boarding-school every summer there had been a dozen or more pupils who claimed that they had no place to go for vacation. They stayed and "ate the mission" all summer. The lady principal resolved to try a straight-edge to see whether or not the necessity was a real one. She told them she would provide a loom for each to weave cloth for her board. In a little while all but two found a summer home with friends.

Would a similar test reveal like results if applied to the young men who solemnly protest that they desire above all earthly good to preach the gospel to their countrymen? Is it not wise to apply the straight-edge before hundreds of precious dollars have been misspent in training them for work for which they are not worthy? The results may be humiliating to us. It may drive us to a juniper tree. But after all it is quality that counts. Better an ounce of gold than a ton of dross. Rightly used, the smelting furnace burns up nothing of value.

II. Is it practicable?

A trip to the moon would probably be as profitable to science as one to the North Pole, yet he would be indeed a *luna-tic* who

would waste time in proving its desirability in view of its impracticability. Doubtless not a few have thought the present discussion little less practicable. Perhaps unpleasant memories of attempts that have been crowned with failure have been floating before you. All will doubtless admit at once that it is eminently desirable to carry on industrial work with our education of Chinese youth. But how?

(1). Get competent teachers.

A wise educator recently said: "The problem of education is to secure the teachers." This is more essential in technical education than in the general literary instruction given in all schools. None of us would think of starting a hospital without a physician. Why then attempt a factory without a master mechanic? Many failures are strewn along the path that I have traveled in seeking to strike this gold lode; but every shaft that was sunk in vain represents my own ignorance of the geology of the soils and rocks. So with the vast majority of the industrial abandoned mines that haunt our night visions and disturb our days. We have been trying to teach others what we have not thoroughly learned to do ourselves. Nobody ever succeeds at that.

But the fault has not been with the missionaries alone. We have had to play Jack-of-all-trades, not because we liked it, but because the master-mechanic was upon the opposite side of the globe. Our excuse is the same that a frontier home missionary in America would give when charged with wasting his energies by being his own sexton, Sunday school superintendent and chorister. It is necessary in order to have the church cleaned, the school taught and the "tune raised."

The hide-bound conservatism of the average Mission Board is accountable for much of this attempting to attain ends without the use of necessary means. I was once pleading with a committee in New York for the appointment of Christian laymen, master-workmen, to be sent to the mission field. A good old man, a member of the Board for a quarter of a century, with a dazed expression of countenance asked, "And would these mechanics be missionaries?" He and his kind seem to have forgotten entirely the profound significance of the fact that the first and greatest missionary to the heathen, Paul, the Apostle, was a mechanic; and he worked at his trade steadily in order to keep from overdrawing his bank account.

The present missionary society authorities seem to be bound by traditions. Not so when the first modern missionaries were sent out a century ago. The pioneer party sent to the South Sea Islands in 1795 consisted of two or three carpenters, a physician, several farmers and three preachers. That Missionary Board had

no precedents to go by, so it exercised its God-given common sense. They knew that houses must be built, so they sent carpenters; that land must be cultivated, so they sent farmers; just as they knew that the Word must be preached, so they sent evangelists.

The reasons for sending skilled laymen to the mission field are not the same now as in those primitive days, but they are no less imperative. Those missionaries, and the Board that sent them, doubtless had in mind primarily their own necessities when arriving upon those savage shores. They builded wiser than they knew. Those Christian mechanics in half a century transplanted a Christian civilization in those cannibal islands.

The civilization of to-day is vastly more complicated than that of the eighteenth century. To ignore it in our educational system would be as foolish and as fatal as it would have been to send evangelists only to the South Sea Islands a century ago.

Fit men will succeed. In Cawnpore the Society for the Propagation of the Gospel had been sinking money for years in abortive industrial schemes. All the time they were trying to do the work without a specialist. The weak spot was discovered four or five years ago. A skilled cabinet-maker was brought out from England. Students were apprenticed under legal contract. The whole establishment was put upon a business basis. In a few months they were turning out first class office and other furniture. They had all they could do. The profits paid the manager's salary and a good rate of interest upon the investment.

Illustrations might be multiplied. But why spend time to prove a truth that is acknowledged in every other calling except that of the missionary? In this age none but the trained mechanic can turn out a marketable article, much less teach others to do so.

The American Board of Foreign Missions recently sent a strong commission from America to India to examine into their work. These specialists—a secretary, a pastor, and a layman—after several months of careful inspection, embodied the results of their studies into a carefully written series of recommendations. Of these, two of the most prominent were that the Board organize industrial departments at once in connection with all their boarding-schools, both for boys and girls; and second, as soon as possible cease to give free board to students. No higher authority could be cited than this. It goes without saying that these experts meant that the American Board should send out competent, trained, experienced men and women to take charge of these industrial enterprises.

I hope this Association will take strong action urging the several Mission Boards immediately to institute industrial departments in connection with their educational plants in China by

sending out carefully selected Christian layman of skill and experience.

III. What is practicable?

Given the man, almost anything is practicable. China is so far behind the rest of the world in whatever industrial line you may think of that whoever comes with the seed of skill and patience, devotion and enthusiasm, will find a field to cultivate, and in time will reap a harvest.

Agriculture is overwhelmingly the most important of Chinese industries. Much might be said in praise of the farmer John Chinaman, but he is steadily losing in the world's markets. American flour is coming, flooding him to his very door. His tea is steadily losing ground. He produces nothing that is not better done elsewhere, and at lower cost in spite of his cheap labor.

Take the tea trade for example. China has dropped from first rank to the lowest in the quality and price of its product. The remedy is simple. Adopt modern improved methods. How? Without a teacher? Never. Wait for the government? How long? With what chance of success? Viceroy Chang brought out a skilled man from America in 1897. But Mr. Brill found he could not work against the Yamên squeezers. With such a government there is little to hope for now. In time, perhaps. But we cannot afford to wait. An agricultural college in the heart of the tea district, managed by an experienced skilled man from Ceylon, would certainly prove a great blessing as an object lesson and an instructor. It is probable it would pay a fair dividend upon the investment in time. And if not it would be no more expensive than other forms of mission work, and it would be no less profitable in all lines of religious and moral progress. The intelligent but skeptical Chinese would appreciate it and would listen more readily to our highest message.

But what is practicable now by the average missionary?

We have in our boys' high school in Hing-hua 120 boys, ranging from twelve to about twenty-five years of age. We do not give work to boys under fourteen years old. This cuts out about twenty; these twenty and about forty others pay all their expenses. This includes tuition at \$12.00 a year, or \$8.00 in the lower school and board, books, everything. We give work of various kinds to about sixty students. They earn all they get. It is upon a purely commercial basis. Of these, twenty-four are in our printing press, which prints only Romanized colloquial. They do all the work under the supervision of a native foreman. They are paid for their work, not their time. If they do bad work, they must pay for the paper spoiled. They work four and one-half hours a day. They

make about two dollars a month after the first term. There are four boys making pockets and twenty-two weaving. The pockets are stitched with American sewing machines. These boys easily make two dollars or more a month working four hours a day.

The weavers do not make so much. They earn very little the first month but the diligent ones are able to earn enough to pay their board after the first term. At present we are using the ordinary native loom. This is very slow and heavy. In India where the thousands of famine orphans left upon the hands of the missionaries have forced them to develop practical industries, they have introduced an improved shuttle, which nearly doubles the possible amount of work. We are planning to introduce this as soon as possible. If it proves successful, we can enlarge this department indefinitely.

But let no one think he can successfully start such work and do his own financing. If you are thinking of trying it, I have one word of advice only, "Don't."

However, there is a more excellent way. We have hit upon the plan of loaning capital, upon first class security, to competent native workmen, who give work to four or five boys for each one hundred dollars capital. We furnish the house and tools. They manage the business. The gain or loss is theirs. They teach the trade and pay by the piece at market rates. There is a reference committee to whom appeal may be made in case of a difference between the students and their employers as to rates of pay. This plan is the most economical of the foreigner's time. It is safe. It is easy to start.

But it is only an introductory chapter to a cyclopædia of possible industries. We must doubtless begin with native industries at poor pay. But it is better than to let our Christian boys grow up in ignorance while we spend our strength exclusively upon educating the rich non-Christian youth. And it is far better to teach trades at almost no pay than to give free board to any boys, Christian or heathen. Paul's ancient order to the Christians at Thessalonica was unequivocal, "If any would not work, neither should he eat." A good motto for mission schools.

This plan is workable anywhere in China. It requires no large capital, nor mechanical skill, nor business talent or experience to successfully carry it on. Each locality should be studied for the best adapted industry.

But the time consumed? Is it not a great hindrance to progress in studies?

We have been very agreeably surprised in this. Our work in both class-room and shop begins at seven o'clock, six days in the week, like other working people. Chapel meets at fifteen minutes

before twelve. In the afternoon work begins at one, and continues till half-past five. Hours are shortened somewhat on Saturday. If we had more help from machinery and Western skill, we could shorten our working time to three hour shifts, and the boys might still make their expenses. But at present they give a full half day. We find that they appreciate the value of time better than the students who have all their day for study, and the honors are generally carried off by the students who work half their time.

CONCLUSION.

But is this legitimate work for the Christian missionary? I hear a good man remind us that "the great first missionary to the heathen determined, when he went to Corinth, that he would know nothing among them save Jesus Christ and Him crucified." So should every missionary. "I determined to know nothing among you save Jesus Christ crucified." That is the way many good people misread this much abused Scripture. Paul said, "Jesus Christ and Him crucified." Before He was crucified He lived among the people thirty-three years, going about doing good. The climax of the world's great drama of the Atonement was upon Calvary; but it began with the overture of the angelic choir, when they sang "Peace on earth; goodwill to men." The Redemption of the race was finished on the cross, but it was begun in the Manager. It was this Jesus Christ that Paul preached; all the toil, and love, and service from Bethlehem to Calvary. He preached the boy Jesus, the model for childhood in all ages and climes. Jesus the carpenter. He spent far more time at the bench than in the pulpit. What a workman He must have been! He never slighted a piece of work. Jesus, the elder brother, the bread-winner of a family, laboriously providing for the modest necessities of His widowed mother and fatherless younger brothers and sisters. Jesus the physician, going about among the people relieving pain and restoring strength and life. Paul preached Jesus Christ, who on two occasions fed a multitude who could not otherwise obtain food. He said: "I have compassion upon the multitudes; for they have been with me now three days, and they have nothing to eat." The disciples would have sent them away hungry. Not so the Master. He fed them. Experienced evangelists like General Booth and others all agree that it is a waste of time to preach the gospel to a hungry man. Jesus knew that from the beginning. Again the Master stands in the midst of His disciples and looks out over the hungry multitudes; not five thousand! but four hundred millions of the yellow race, the vast majority of whom are underfed from the cradle to the grave. I hear again those tender words, "I have compassion upon the multitudes." Have we

not learned the lesson after nineteen centuries? Do we still say with the twelve? "Send them away that they may buy themselves food. This is not our business. We just preach to them!" Oh Master, forgive us that we learn of Thee so slowly!

Or shall we take the little or much that we have and with His blessing divide it among them all? The nations whom we represent have the mechanical skill, the zeal, the knowledge, which are the loaves and fishes put into the hands of us disciples: enough, with Christ's blessing, to enable China's millions all to eat and be filled.

*Biblical Instruction in the Colleges of China.**

BY D. WILLARD LYON, SHANGHAI.

I WAS glad to accept the invitation of the Executive Committee to present a paper on Biblical Instruction, because it furnished me an opportunity to give greater publicity to certain facts which I had been able to gather from investigations made in connection with my official duties in the Young Men's Christian Association. Some months ago I was asked to make a canvass of the colleges with a view to finding out the present status of Biblical instruction in China, so that as an Association movement we might be able the more intelligently and efficiently to co-operate with missionary educators in furthering the interests of Bible study among the students. A list of questions bearing on the subject of Biblical instruction was prepared and sent to the presidents of some fifty colleges and academies. These questions covered seven points: (1) The amount of time given to Bible instruction. (2) The range of the instruction. (3) The method of the instruction. (4) Text-books used and needed. (5) Problems. (6) Voluntary Bible classes. (7) General observations. Replies have been received from forty-six institutions, in seven provinces, representing thirteen different denominations; thirteen of these institutions are theological colleges, thirteen are arts colleges, and twenty are academies or preparatory schools.

At this point I wish to express heartiest thanks to those who have taken the pains to reply to these questions, not only for the information which they have furnished, but also for the many valuable suggestions which they have offered. We invite further advice and suggestions from the educators of China towards the solution of the important problem which is before us.

* A paper presented on Thursday morning, May 22nd, to the Conference of the Educational Association of China, held in Shanghai, May 21-24, 1902.

I wish now to present as faithfully as I may some of the most important results of the investigation.

(1) AMOUNT OF TIME GIVEN TO BIBLICAL INSTRUCTION.

In every one of the theological schools, arts colleges, and academies reporting, Biblical instruction is given to all the students throughout the entire course. This is a most significant fact. Not a week goes by in the life of any student in these forty-six institutions without his receiving some definite instruction in the Bible.

The average amount of time given to such instruction in the theological colleges is something over ten hours per week. This is not a surprising average when the purpose of these institutions is kept in mind.

In the arts colleges the minimum amount of time given in any college reporting is one hour per week, the average reaches the striking figure of five hours per week during the entire course. In other words, if the Biblical instruction in the average college of liberal arts in China were concentrated into consecutive recitations, allowing four recitations per day, it would require six months of solid work to complete the course. We venture the suggestion that probably no group of arts college in America or Great Britain can show any such record.

In the academies and preparatory schools the record is still higher. The minimum is two and a half hours per week and the average is over six hours.

Lest we should become too much elated over the fact that a large amount of time is being given to Biblical instruction in our colleges, it is well to recall the fact that we have heathenism to contend with without any early Christian training of the youth on which to build, such as Christian educators at home can count upon. Moreover, in most of our mission colleges a much larger proportion of time is devoted to the study of the Chinese classics than is given to study of the Christian Scriptures, and these classics are taught by men who thoroughly revere them and therefore exalt them in their teaching. If we believe the Bible to be a more important book than the Four Books and the Five Classics of Chinese literature it is right that a correspondingly large amount of time should be devoted to its study.

(II). RANGE OF INSTRUCTION.

The absence of uniformity in the courses of study which obtain in the different schools, makes it impossible to tabulate the replies which were received on this point. In some schools no regular curricula of Biblical instruction have been adopted; the

instruction is subject to yearly change, to suit the convenience or tastes of the instructors. In institutions where regular courses have been outlined, very few of the courses can claim to be both thorough and comprehensive. In reading the replies sent in, one cannot escape the conviction that there is much need for careful and concerted thought along the line of forming Biblical curricula which shall be worthy of the subject and equal in scope and efficiency to the curricula in force in other branches of study.

(III). METHODS USED.

One-fourth of the theological colleges use mainly the lecture plan; another fourth chiefly follow the text-book method; the remaining one-half use both methods in about equal proportion. In the arts colleges the majority favor the text-book method, while in the preparatory schools the text-book method is followed by two-thirds of the schools.

In the matter of memorizing the Bible, special stress is laid upon this method in only two of the theological colleges, in one of which much difficulty is experienced in carrying it out. In another theological seminary the method is emphasized as of value in private study, but is not used in connection with class-room work.

In the arts colleges fully half of those replying emphasize it. In one college practically all of the New Testament and parts of the Psalms must be committed to memory.

In the preparatory schools several say that they are requiring less memorizing than formerly. Those in which stress is laid on this method number about as many as those in which the method is but little used.

Among other successful methods adopted in teaching the Bible the following are mentioned: daily questioning, frequent written quizzes, written analyses, inductive studies, and essays on Biblical themes. Several urge the importance of using methods which will stimulate original thought and enquiry on the part of the students.

(IV). TEXT-BOOKS.

Fully one-fourth of the schools reporting do not mention any Chinese text-books as having been used with success. In the replies of the remaining three-fourths it was surprising to find that no single text-book on Biblical lines received a half-dozen votes. There were only seven books that received more than one vote each, viz.:—

Williamson's Life of Christ.
Pott's Life of Christ.
Selby's Life of Christ.
Schaub's Bible History.
Faber's Mark.
Burdon's Introduction.
Williamson's Aids to the Understanding of the Bible.

On subjects related to Biblical study only five books received more than one vote each, nine votes being the highest number cast for any one of them. The list is as follows:—

Martin's Evidences of Christianity.
Williamson's Natural Theology.
Sheffield's Church History.
Corbett's Church History.
Nevius' Theology.

In all forty-five other books were mentioned, no one of which received more than one vote.

Text-books in English are not extensively used. Over one-half of the schools do not use any. In the other half the chief text-book is the English Bible. Beyond this Blakesley's Lessons is the only book receiving more than one vote.

In answer to the question, "What text-books at present not available in Chinese do you feel are needed?" there is some uniformity of opinion. There is a very marked demand for more commentaries, especially a single commentary of the whole Bible. Not a few feel the need of an Introduction to the Bible as a whole and of short introductions to the separate books of the Bible. Several call for a concordance. Others want some classification of the Scriptures on doctrinal lines. Some want a History of the Apostolic period. Several would like to see a text-book prepared which would teach the inductive method.

As to the text-books now in preparation there seems to be not a little duplication of effort. One man in Peking, another in Ningpo and a third in Foochow are all preparing Bible Geographies. A northern man and southern man are each writing a modern Church History. At least two new harmonies of the Gospels are being prepared.

Other books which are being prepared in which there is no duplication of effort, so far as I am informed, are: a systematic theology; commentaries on Genesis, Psalms, Isaiah, Hosea, John, and Romans; a pastoral theology; an Introduction to the Bible; a Paraphrase with running comments on Paul's Epistles; a history of modern missions; and a text-book on practical holiness, after Jeremy Taylor.

(V.) PROBLEMS.

Among the problems which are mentioned as most difficult of solution the following are the ones most frequently given:—

How to get students to do original thinking.

How to help students to get a spiritual conception of truth.

How to get students to practice in their lives what they learn.

How to lead students to form such habits of Bible study as shall cling to them throughout life.

How to get students to place a higher estimate on the value of Biblical study in comparison with scientific study.

(VI). VOLUNTARY BIBLE CLASSES.

In fully half of the schools voluntary Bible classes exist among the students, led for the most part by Chinese teachers or senior students. In many cases the lines of study followed by these classes are those suggested by the Young Men's Christian Association. In other instances some books of the Bible or some topic determined on beforehand is studied.

(VII). GENERAL OBSERVATIONS.

One man says: "It is important to teach Chinese Christians how to teach themselves."

Another says: "The work in the class-room should be inductive; the direct appeal to the conscience should be made from the pulpit or in personal interview."

Another urges that the methods of Bible study which have been so successfully used at home of late be adopted in all the mission colleges and schools of China.

Another says: "Biblical instruction needs to be more living, earnest, interesting; and to be more adapted to Chinese ways of thinking and arguing; not a mere translation of Western modes of thought about the Bible."

In the light of the facts brought out by the correspondence which I have summarized in the foregoing paragraphs, I would like in the conclusion to make three observations:

(1). The lack of uniformity in the courses of Biblical study pursued in the various schools and colleges, and the disorganized condition of the curricula in many institutions, force upon one the conviction that an invaluable service might be rendered by the Educational Association to the cause of Biblical instruction, if some steps were taken towards drawing up model courses of study based on the most successful experience of the various missionaries who are engaged in teaching the Bible to students. The replies already

received would indicate that such model courses would be welcomed by those in charge of Biblical instruction in the different colleges as aids to the better organization of this department.

(2). The fact that there are almost no text-books which are widely used, does not prove that there are not many valuable Biblical text-books in existence. On the other hand, it seems to me to point rather to the fact that existing text-books are not widely enough known. That there are good text-books in use is proven by the nature of the replies that have been made. If the Educational Association were to collect from those who have successfully used existing text-books brief statements as to their scope, their method, their adaptation to students, and their value, and were to print these reviews in pamphlet form for circulation among the members of the Association, many a busy educator would doubtless be grateful for the information which would thus enable him with a minimum expenditure of time to select the text-books adapted to his requirements.

(3). The wasteful duplication of effort which is taking place in the matter of preparing text-books along Biblical lines calls for some plan of concerted action. The Educational Association is in a position to do something towards accomplishing the desired end which no other organization can do. Correspondence might be entered upon with those who are contemplating preparing text-books which would lead to the avoidance of waste effort and would induce capable men to undertake the preparing of needed text-books which otherwise might be long delayed.

I would therefore take the liberty of suggesting that a Committee on Biblical Instruction be appointed by this Conference (1) to secure the outlining of model courses of study, (2) to prepare a list of text-books now available on Biblical instruction with a full review of each book, and (3) to secure co-operation in the preparation of new text-books.

Phillips Brooks and Missions.

BY DR. C. GOODRICH.

I HAVE recently been reading the Life of Phillips Brooks. The size of the book is rather appalling and the volumes are somewhat burdened with the exhaustive, albeit finely written, analyses of his character, philosophy, etc. But the Life is one of rare interest and high inspiration. It need not be written here that Phillips Brooks was one of the great men of the last century. To have heard or seen him even once was the privilege of a life-time.

But it is a single remark of his biographer that has set my pen in motion. He writes, on page 523 of volume one: "One cannot help reflecting that if Phillips Brooks had become a foreign missionary, what an incalculable loss the church would have suffered."

Bushnell once wrote a sermon on "Every Man's Life a Plan of God." I have no quarrel with the life that Brooks chose, or with the work that he did, a life and work grand enough for any man even to dream of. When one thinks of those five volumes of incomparable sermons, of his published lectures and addresses, of what he was to Trinity Church and to Harvard, what he was to Boston, Massachusetts, and the English-speaking world, one can almost forgive his biographer for catching his breath when he thought of the narrow escape from such irretrievable loss. What a loss, indeed, to the church if all this were blotted out. And yet, on the margin of the page, this missionary was audacious enough to write, "Who knows?"

Before accepting the author's statement at its face value, let us think what might have happened if Phillips Brooks, instead of giving his life to Philadelphia and Boston, had given it to Calcutta, or Constantinople, or Peking. Without doubt he would have given himself to the missionary work with the same splendid enthusiasm of consecration and devotion. But the question is not now, what a work he might have done for the heathen, but what a blessing his life and work might have been to the church at home.

For *such* a man to return to America once in a decade, and from the Hub to the Golden Gate, pour out his heart upon the churches in a stream of irresistible eloquence, BURNING the words of the Great Commission into the heart of the church and setting it on fire with missionary zeal; one cannot wonder whether the blessing to the churches from this source alone might not more than have matched the 'incalculable loss.'

But how Phillips Brooks would have *written*, say of China! Would we have lost those volumes of inspiring sermons? Perhaps so. But the needs of the heathen would have been graphically pictured and the church's missionary duty and privilege would have been lifted into their high place and held there. Might not the result have been a priceless volume on Missions, at once a choice classic and a mighty power?

That great heart and splendid genius would have found a magnificent field here. Oh! I sometimes desire, with intense longing, the gift of such a man for China. The ordinary missionary now and then sends a little wail over the sea, and it is *lost*. We

need a man of super-eminent genius to keep MISSIONS spelled in great capital letters before the Church.

Shall we add that the Bible, which loves paradoxes, makes the rather startling announcement that it is not what we take up, but what we give up that makes us rich? "There is that scattereth and yet increaseth." The miser is the most miserable man in the world and the poorest.

There are two views of the Church, separated by polar distances. One is, that it is an institution for self-nurture, that is, Confucianism. It was a motto of the great sage, "Have no friends not your equal." (See Chapter 1 of his Analects.) Such friendship would be a drag in the pursuit of high ideals. In the above innocent looking sentence, under a thin covering of lofty ethics, is hidden a vein of selfishness, the 'fly in the pot of Confucianism ointment.' It is the clasped, not the open hand; self at the centre, not love; and all for lack of a personal Saviour and a regenerating Spirit. The best that two millenniums of such philosophy can achieve, is an atmosphere with a million microbes to the cubic foot. And of such a condition the late Boxer cataclysm is but a natural phenomenon.

Said a dear friend to me once: "My church would like to coddle me if I would just preach for them and let the poor alone." Such a church should be spelled with a small c.

The other view of the Church is, that it exists to pour out its life and its love upon the world. Like the little Moravian Church it is possessed with the evangelistic idea. This is Christianity. Is it continually giving out? But and so is it growing rich. Rich in new incomes of love, rich in new inflow of joy, rich in a large increase of numbers, rich in a vast accession of power, rich in a certain other-world grace and sweetness. Need it be added that its theology will be far safer under the process of large sacrifice than by devoting itself to self-nurture and spinning out of its own bowels a refined, scholastic, philosophical, up-to-date theology? Such a Church,

"Like to some odorous spices,

Suffers no waste nor loss, though filling the air with aroma."

Some churches need a shell dropped into them which shall scatter the fragments everywhither. This is what happened to the church at Jerusalem when it was commencing the process of self-nurture. Poor little church! Did it die? On the contrary, this heroic treatment saved it. Meanwhile a church was born down in Ethiopia, and doubtless many others.

I am dreaming what might happen (it is only a dream) if all the ministers in my beloved land, under forty let us say—while yet

handsome and popular—were to be set on fire with the missionary spirit and leave their parishes. Poor shepherdless parishes! How will each Zion languish! Think of their suffering and forlorn condition! Nothing left but a few godly deacons or elders, a score or two of Sunday school teachers, some venerable saintly men, a band of “royal women,” another band of Y. M. C. A. workers, still another of young Endeavorers, a beautiful church building with its spire pointing heavenwards and Bibles and Hymn Books filling the pews, and with a Christian literature in all the homes, not to mention the heritage of character coming down from the past and Christianity pervading the community like an atmosphere. Poor church? Will it survive the loss?

Well! Something like this happened once in heaven, when Jesus suddenly left *His* throne of power. What a sad Christmas in heaven! What must have heaven lost by Jesus’ long missionary life in this far away, black little spot of a world!

Ah! And is it so that heaven is poorer for its loss? What means that burst of the angels’ song? “Glory to God in the Highest!” And was there something here which would fill heaven with a new glory? Something for which all the harps should be struck to the music of a new song which should make the hallelujahs louder and sweeter than all the æons had ever known? *Was* heaven bereaved? The rather did all heaven rejoice with a joy full of wonder and full of glory. And a new glory came to Him, who is the glory of heaven.

Should not the Church catch the same enthusiasm of sacrifice, giving *its* best and that with a spring of gladness and a grand *Te Deum*? Let the alabaster boxes be broken with never a thought of the money value. There’s a rare aroma, a perfume of heaven itself, in such abandon of love. And the rewards of such giving a thousand times overmeasure the sacrifice.

While in college it was the privilege of a little company to meet the venerable Dr. Schauffler. Among the wise words he spoke to us was this, “You can do a greater work for your own country by being a missionary than by remaining at home.” That single sentence settled my life work. I pass it on to young men whose minds may still be filled with interrogation points and whose hearts reach out in love and longing to the heathen.

And if, perchance, among them there be some Phillips Brooks, the crown and glory of our young manhood, let him not fear that he is burying himself, throwing away his splendid powers and bringing an incalculable loss to the church when he leaves the top of the world and chooses a love work in a barbarous tongue in the antipodes.—Written for “*The Congregationalist*.”

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

CONCLUSION.

HAVING set forth the various examples contained in the foregoing lists, it remains to consider their bearing on the questions in hand.

If the reader has read with care, he will not fail to observe that the idea of something supernatural—of superhuman power, wisdom, skill, courage, glory, etc.,—runs through them all. Now the meaning of the word *Shên* is either god or spirit, and the question is, are these ideas most naturally associated with divinity, or with spirituality? A little consideration will show, I think, that there can be but one verdict. The gods are superhuman in power, wisdom, glory and every excellence. They constitute man's highest ideal of mental, moral and physical perfection. Spirits simply as such may be human, demoniacal or divine; they may be good or bad, powerful or weak, wise or foolish. The word is simply negative in regard to these things. It suggests that which is invisible, etherial, intangible or unknown, but goes no further.

Divinity, however, while it includes *all these ideas*, goes far beyond them, implying that which is superhuman and superlative in power, knowledge, glory and every excellence. Hence when men wish by ascribing such qualities as these to dignify and compliment in the highest degree, they say *divine*. The general practice of other languages abundantly confirms this principle. The following examples will serve to prove and illustrate this point. The list is somewhat extended, because the ground to be covered is wide; albeit they are but a few of the many examples I have collated. They are arranged in the same general order as the Chinese quotations above.

He spake, and the god-like man placed the lambs in the chariot, and, ascending, himself drew back the reins. *Iliad.*

Pronouncing with tears the funeral panegyric over the god-like man. *Aeschylus.*

The Spartans, when they praise a good man, say that he is a divine man. *Plato.*

I shall therefore imitate that divine man who has inspired me with such admiration, etc. *Cicero.*

Him, long robed Helen, divine of women, answered, etc. *Iliad.*

Wooing the god-like wife and giving her bridal gifts.

Odyssey.

A class of persons extremely rare, nay, almost god-like.

Cicero.

Mourning and grieving for a god-like king.

Odyssey.

Does then the god-like monarch of blessed memory hear me?

Aeschylus.

For those yonder are slow conducting hither the heavenly (divine) seer.

Sophocles.

Beneath this god-like warrior see:

Hills, torrents, woods, embodied to bemock

The tyrant, and confound his cruelty.

Wordsworth.

And counsellor divine he was, for he conducted the trust well.

Aeschylus.

Ah me! yet Spencer, gentlest bard divine!

Beneath chill disappointment's shade,

His every limb in lonely anguish laid.

Coleridge.

When a conflagration takes place, a supernatural impulse (lit., a divine thing) seizes the cats.

Herodotus.

Something divine came to me.

Euripides.

I might call him

A thing divine, for nothing natural

I ever saw so noble.

Shakespeare.

Hid him in a deep cave, beneath the recesses of the divine earth.

Hesiod.

Who keeps safe the spacious and divine Mount of Helicon.

Hesiod.

First of all we draw our ship into the divine sea.

Odyssey.

She loved the divine river Enepus which flows far the fairest of rivers upon the earth.

Odyssey.

The Delphic woman is sitting on the divine tripod.

Euripides.

They were strewn together, but he was lifted up in the divine air.

Odyssey.

An ampler ether, a diviner air.

Wordsworth.

But Catawba wine

Has a taste more divine.

Longfellow.

Led them into the divine house.

Odyssey.

Then indeed the divine mist was again dispersed.

Odyssey.

A sweet odor wafted from the cup divine.

Odyssey.

And cloud compelling Jove stirred up a north wind against our ships, with a divine whirlwind.

Odyssey.

Is ebony like her—O wood divine!

Shakespeare.

DIVINE SALVE. A sovereign application for abscesses, boils, old sores, etc.

Newspaper Advertisement.

Oh how divine

The flame that glows in her eternal shrine.

Street.

So shall I bask in light divine. *Poetry of America.*

As it arose in the divine intellect of Epicurus. *Lucretius.*

Cool water which wooded Aetna sends forth for me. A divine drink. *Theocritus.*

Salute them (bow and arrows) with a kiss, as divine. *Sophocles.*

Then he finds the divine plant of China. *Schiller.*

He spake of plants divine and strange,

That every hour their blossoms change,

Ten thousand lovely hues.

Wordsworth.

Let us straightway put the chattels in the recess of the divine cave. *Odyssey.*

Therefore as that divine mind or reason is the supreme law, so it exists in the mind of the sage, so far as it can be perfected in man. *Cicero.*

The soul has communion with divine virtue and becomes divine. *Plato.*

What age can possibly destroy a divine virtue, and what virtue can be so divine as an exhalation of the earth which has the power of inspiring the mind? *Cicero.*

By what divine wisdom then could Romulus embrace all the benefits, etc. *Cicero.*

How charming is divine philosophy. *Milton. Comus.*

Their art is lofty and divine. *Plato.*

There are such numbers of both, dispersed through the body, that they manifest a divine art. *Cicero.*

Aristotle, a man of singular and almost divine genius.

Cicero.

A divine dream has come to me in my sleep. *Odyssey.*

In all such qualities excel, in which there is a divine inspiration. *Plato.*

A fact which strikes me as magnificent and almost divine. *Cicero.*

With equal skill and god-like power

He governs in the fearful hour

Of horrid war.

"Hail Columbia."

A presentiment enclosed in the soul by divine operation.

Cicero.

Which hath an operation more divine. *Shakespeare.*

The occurrence was extraordinary (divine). *Herodotus.*

But of divine effect, to open eyes and make them gods who taste. *Milton.*

Every one was struck with astonishment and dismay at these divine presages. *Apulieus.*

A sight truly wonderful and divine.

Apulieus.

He (Socrates) frequently declared that not a voice, but a divine sign, had been presented to him. *Apulieus.*

They perform by their divine changes, movements most orderly and eternal. *Apulieus.*

The vision and the faculty divine. *Wordsworth.*

By a divine instinct, men's minds mistrust ensuing danger. *Shakespeare.*

Venus, though divinely bright,
Cannot boast a satellite. *Maxwell.*

That divinely wise old man whom the Delphic god pronounced superior in wisdom to all men. *Apulieus.*

She fair, divinely fair, fit love for gods. *Milton.*

Divinely bent to meditation. *Shakespeare.*

A daughter of the gods, divinely tall,
And most divinely fair. *Tennyson.*

The larger part of these examples are from Latin and Greek authors. Christian monotheism has exalted the word "divine," and so in a measure restricted the range of its use. I have not been able to make a search in Hindoo or Sanscrit books, but I have no doubt that similar examples will be found there. Particular comment on the passages quoted is unnecessary. Many of them are almost precisely parallel with the Chinese examples. In the case of others the words and usage are *similar* to the Chinese. The circumstances and genius of each language will, of course, give rise to some peculiarities not met with in the others. The analogy which these examples afford would seem to be perfectly conclusive as to the meaning which must be given to the word *Shên*. Let any one attempt to make a collection of instances of the word *spiritual* used to express these ideas of superlative power, wisdom, glory, and excellence, and he will presently see the impossibility of the task. *The word spirit is not so used in any language.*

In the Chinese examples quoted above I have translated *Shên* by *divine*. I did this in order to bring out in English the precise range of its use. It would doubtless be more idiomatic English to translate in some cases by such words as supernatural, marvelous, miraculous, superhuman, inscrutable, etc. These, however, are derivative and metaphorical meanings. The question is, how came the word *Shên* to be used in such senses? What primitive sense gives force and propriety to such derivative senses? Clearly it is divinity and not spirituality.* In order to illustrate this I noted

*Dr. Medhurst, in his translation of the article on *Shên* in the *P'ei Wên Yuen Fu*, has translated by supernatural, mysterious, wonderful, marvelous and inscrutable. *Spiritual* would not approximate the sense, and *divine* could not be conceded. Such translations are however an evasion of the real issue.

in an English translation of Herodotus and Homer the rendering of the words Theos and Pneuma. I found Theos rendered superhuman, extraordinary, miraculous, supernatural, mighty, noble, and prodigious. This was in Bohn's literal translation. If I had had a free translation, I should doubtless have found such renderings much more numerous. In not a single case was *Pneuma* rendered by these or any similar word. I had a Delphin edition of the Odyssey, and I noted that the Latin rendered Theos by *praestantissimus*, *nobilis*, *maguus*, *gravis*, *pius*, *immensus*, and some of these renderings were very frequent. What could be more conclusive as to the primitive from which these ideas naturally flow.

It is no valid objection to the argument that it is indirect. The derivatives of a word often shed important light on the primary. We get in this way a sort of retrospective view of the word, and see it from a standpoint which the literal sense does not afford. The fountain gives character to the streams, and the streams in turn are proof of what the fountain is. The *shadow* of the earth on the moon proves it to be round. This indirect view of the word shows us how fallacious is the idea of those who regard *Shên* as characterizing Chinese objects of worship simply as *spirits* and not as *gods*. The divinity of the word *Shên* is not an adventitious circumstance, but the essential and inherent sense. A mere accidental usage could never give such a predominant character to the derivatives.

The adjective form of the word for god is indispensable in all cultivated languages. It fills a place in human speech which no other word will fill. What a loss it would be to spare our word "divine" (equivalent to god-like) from the English language, and what a still greater loss it would be to the Greek to cast out the corresponding words derived from *Taeos*. If, however, *Shên* is not so used in Chinese, then what word is so used? We turn naturally to the word which we are told by many means god, viz, 帝 *Ti*. Can such phrases as a *Ti* man or a *Ti* woman or a *Ti* soldier be found? Is there a single beast or natural object described as *Ti*? Is there a single idea or principle that is characterized as divine by the use of the word *Ti*? The truth is *Ti* is not so used and will not bear such a construction. Is it true, then, that the Chinese language has no means of expressing the qualifying idea of *divine*? It is not credible. The history of the Chinese language, its abundant literature, embracing history, mythology, poetry, philosophy, and religion, utterly forbid such a hypothesis. We are, therefore, shut up to the conclusion that *Shên*, when used as an adjective, means *divine*; and therefore that its proper and primitive sense is *divinity*.

The Rise of the Chou Dynasty.

*Notes by Dr. Faber, with references to the Classics. Edited
by P. Kranz.*

(Concluded from p. 334, July number.)

REFERENCES ABOUT KING WU 武王.

[Note by P. Kranz: King Wu is said to have been eighty-seven years old when he became Emperor B. C. 1122, and he only reigned seven years (Legge, *Chung-yung*, p. 401, note). The *Li-ki*, I, p. 344, says he died ninety-three years old; he died 1115, therefore he must have been born 1208. According to Giles' (*Biographical Dictionary*, 2353) he was born 1169 (Legge, *Shu-king*, p. 269, says 1168); it is impossible to decide which is correct. The years of the first rulers of Chou, as far as I can make them out, are:—

Duke Liu. B. C. 1796.

Tan-fu (T'ai-wang) died 1231.

His son Ki Li, born 1258, died 1184.

His son Ch'ang (Wen-wang), born 1231, died 1134.

His son Fa (Wu-wang), born 1208 (or 1169), died 1115.

His younger brother Tan, the Duke of Chou, died 1105.]

Analects, p. 351 (paragraph 4-9): Chou conferred great gifts, and the good were enriched. (5). Though the Yin emperors had many relatives, they were not equal to the virtuous men of Wu. The people found fault in him, the one man (for not delivering them from their misery under the tyrant. The meaning seems to be that Wu acted under the pressure of the popular feeling when he took up arms against his sovereign). He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the kingdom took its course. (7). He revived States that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the kingdom the hearts of the people turned towards him. (8). What he attached chief importance to were the food of the people, the duties of mourning and sacrifices. (9). By his generosity 寬, he won all; by his sincerity 信, he made the people repose trust in him; by his earnest activity 敏, his achievements were great; by his justice 公, all were delighted.

Mencius, p. 356: When King Wu punished Yin, he had only three hundred chariots of war and three thousand life-guards.

The number of soldiers furnished by his allies—the Yung, Shuh, Kiang, Mao, Wei, Lu, P'ang and Po—is nowhere given. See Speech at Muh, *Shu-king*, p. 301. In the battle at Muh the front of Shou's army (Shou was the name of Chou Sin) inverted their spears and attacked those behind till they fled and the blood flowed, so that it floated the pestles about (the wooden pestles of the mortars which

the soldiers carried with them to prepare their rice). See Shu-king, p. 315. If this was not prearranged treachery, it is certain that at the critical moment a considerable number of Shou's (Chou Sin's) soldiers joined Wu, so that the latter gained an easy victory.

WU WANG'S CHARGES AGAINST THE TYRANT CHOU SIN.

Shu-king, p. 284: He does not reverence heaven above and inflicts calamities on the people below. He has been abandoned to drunkenness and reckless in lust. He has dared to exercise cruel oppression. Along with criminals he has punished all their relatives. He has put men into office on the hereditary principle. He has made it his pursuit to have palaces, towers, pavilions, embankments, ponds, and all other extravagances to the most painful injury of you, the myriad people. He has burned and roasted the loyal and good; he has ripped up pregnant women; he has no repentant heart; he abides squatting on his heels, not serving God or the spirits of heaven and earth, neglecting also the temple of his ancestors and not sacrificing in it.

Shu-king, p. 290: He has cast away the time-worn sires and cultivates intimacies with wicked men. Dissolute, intemperate, reckless, oppressive, his ministers have become assimilated to him, and they form parties and contract animosities and depend on the Emperor's power to exterminate one another. The innocent cry to heaven. The odour of such a state is plainly felt on high.

Page 294: Shou treats with contemptuous slight the five constant virtues and abandons himself to wild idleness and irreverence. He has cut himself off from heaven and brought enmity between himself and the people. He cut through the leg-bones of those who were wading in the morning; he cut out the heart of the worthy man. By the use of his power, killing and murdering, he has poisoned and sickened all within the four seas. His honour and confidence are given to the villainous and bad. He has driven from him his instructors and guardians; he has thrown to the winds the statutes and penal laws; he has imprisoned and enslaved the upright officer; he neglects the sacrifice to heaven and earth; he has discontinued the offerings in the ancestral temple; he makes contrivances of wonderful device and extraordinary cunning to please his woman.

Speech at Muh, p. 303: Shou follows only the words of his wife. He has blindly thrown away the sacrifices which he should present, and makes no response; he has blindly thrown away his paternal and maternal relatives, not treating them properly. They are only the vagabonds of the empire, loaded with crimes, whom he

honours and exalts, whom he employs and trusts, making them great officers and nobles, so that they can tyrannize over the people, exercising their villainies in the city of Shang. Now I, Fa, am simply executing respectfully the punishment appointed by heaven.

Page 286 (*Justification of his punishment*): Heaven to protect the inferior people, made for them rulers and made for them instructors, that they might be able to be aiding to God and secure the tranquillity of the four quarters of the empire. In regard to who are criminals and who are not, how dare I give any allowance to my own wishes? . . . I have received charge from my deceased father Wen; I have offered special sacrifice to God; I have performed the due services to the great earth; and I lead the multitude of you to execute the punishment appointed by heaven. Heaven compassionates the people. What the people desire, heaven will be found to give effect to.

Page 290: Heaven loves the people, and the sovereign should reverence this mind of heaven . . . It would seem that heaven is going by means of me to rule the people. My *dreams* coincide with my divinations; the auspicious omen is double. My attack on Shang must succeed.

Page 296: God will no longer indulge him, but with a curse is sending down on him this ruin. Do ye support me with untiring zeal, the one man, reverently to execute the punishment appointed by heaven? The ancients have said: "He who soothes us, is our sovereign; he who oppresses us, is our enemy." This solitary fellow Shou, having exercised great tyranny, is your perpetual enemy. Oh! my deceased father Wen was like the shining and influence of the sun and moon. His brightness extended over the four quarters (of the empire) and shone signally in the western region. Hence it is that our Chou has received the allegiance of many States. If I subdue Shou, it will not be my prowess, but the faultless virtue of my deceased father Wen. If Shou subdue me, it will not be from any fault of my deceased father Wen, but because I, who am a little child, am not good.

The battle between Wu Wang and Chou Sin took place at Muh-yie 牧野 (left side of the Ho, near Wei-huei, Honan province, Shu-king, p. 289). Sze Ma-ts'ien says that Chou Sin had 700,000 soldiers; but their front ranks turned their weapons against those behind them, and so they destroyed one another. Chou Sin fled and burned himself with all his treasures at the Deer Terrace. His body was found among the ruins. Wu Wang, after having received the congratulations of the princes, went on to the capital of Shang. There the people were waiting outside the walls in anxious expecta-

tion, which the king relieved by sending his officers among them with the words: "*Supreme heaven is sending down blessings*" (上天降休) The multitudes reverently saluted the king, who bowed to them in return and hurried on to the place where the dead body of Shou was. Having discharged three arrows at it from his chariot, he descended, struck the body with a light sword and cut the head off with his 'yellow' battle-axe and made it be suspended from the staff of a large white flag. (From the Sze-ki, but discredited by Chinese scholars as legend.) Ta Ki, the wicked empress, apparelled herself splendidly and went out to meet the conqueror. She was, however, made prisoner by a detachment of his troops and put to death by his order without having the opportunity to present herself before him. (Shu-king, p. 279, note.) Next day Wu entered the capital of Shang in great state, attended by his brothers and the chiefs of his host and solemnly accepted the charge of the empire. It was said to him on behalf of all the nobles: "The last descendant of the House of Yin having destroyed and disowned the bright virtue of his forefathers, having insolently discontinued the sacrifices to the spirits, and having blindly tyrannised over the people of Shang, the report of his deeds ascended to the great God in heaven." On this Wu bowed twice with his head to the ground and said: "It is right that I should change the great charge, that I should put away the House of Yin and receive myself the great appointment of heaven." He then again bowed twice with his head to the ground and went out. In this way Wu Wang took on himself the sovereignty of the empire (Shu-king, p. 308, note).

Wu appointed the son of Chou Sin as earl of Yin 殷 and his own three brothers as superintendents. The viscount Chi Tsz was set free from prison, and he (not the viscount of Wei, as Macgowan says in his History, p. 43) proposed the "great plan" of government 洪範 (Shu, p. 320) and then withdrew to Corea. The viscount of Wei was appointed as prince of Sung and continued there as representative of the dethroned House of Shang (Shu-king, p. 278, note), that the sacrifices to the spirits of this dynasty might not fall into disuse (Shu, p. 317, note).

Before setting out on his war against Chou Sin, Wu Wang had sacrificed to his father, to Shang-ti, and the Earth (Shu, p. 287); now after the victory he sacrificed again to them and gave thanks (Shu, p. 309). He went first to Fung, the capital of his father Wen, where the ancestral temple of the princes of Chou was (p. 309, note). Wu's own capital was Hao 鎬 (near Si-ngan in Shensi). He sent away all horses and oxen which he had used in the war, thus showing to the people that the war was over and peace should reign

(p. 308). He raised a monument on Pi Kan's grave, put an inscription on the residence of Shang Yung 商容 (Shu, p. 315 differs) and distributed the grain stored up in the granary and what remained of the treasures of the Deer Terrace. He arranged the orders of nobility into five: a duke and marquis received one hundred square *li*, an earl seventy, a viscount and baron fifty. (Mencius, p. 250, the Chou-li IX differs; Shu, p. 316.) He gave offices only to the worthy and employment only to the able. He attached great importance to the people's being taught the duties of the five relations of society and to take care for food, for funeral ceremonies, and for sacrifices. He showed the reality of his truthfulness and proved clearly his righteousness. He honoured virtue and rewarded merit. Then he had only to let his robes fall down and fold his hands, and the empire was orderly ruled. (Shu-king, p. 316.)

In the Li-ki, Yo-ki II, p. 123, Confucius says: King Wu after the victory over Yin proceeded to the capital of Shang, and before he descended from his chariot, he invested the descendants of Huang Ti with Ki, those of Ti Yao with Chu, and those of Ti Shun with Ch'en. When he had descended from it, he invested the descendant of the sovereign of Hia with Ki, appointed the descendants of Yin to Sung, raised a mound over the grave of the king's son Pi Kan, released the count of Chi from his imprisonment and employed him to restore to their places the officers who were acquainted with the ceremonial usages of Shang. The common people were relieved from the pressure of the (bad) government which they had endured and the emoluments of the multitude of (smaller) officers were doubled. . . . The leaders and commanders were then constituted feudal lords, and it was known throughout the kingdom that king Wu would have recourse to weapons of war no more. The army having been disbanded, the king commenced a practice of archery at the colleges in the suburbs The king offered sacrifice in the Hall of Distinction and the people learned to be filial. He gave audiences at court, and the feudal lords knew how they ought to demean themselves. He ploughed in the field set apart for that purpose, and the lords learned what should be the object of reverence to them (in their states). These five things constituted great lessons for the whole kingdom. In feasting the three classes of the old and the five classes of the experienced in the Great College, he himself (the son of heaven) had his breast bared and cut up the animals. He also presented to them the condiments and the cups. He wore the royal cap and stood with a shield before him. In this way he taught the lords their brotherly duties. In this manner the ways of Chou penetrated everywhere. (Li-ki, II, p. 125.)

Mencius, p. 149: There being some who would not become the subjects of Chou, king Wu proceeded to punish them on the east. He gave tranquillity to their people, who welcomed him with baskets full of their black and yellow silks, saying: "From henceforth we shall serve the sovereign of Chou, that we may be made happy by him." So they joined themselves as subjects to the great city of Chou. Thus the men of station (of Shang) took baskets full of black and yellow silks to meet the men of station (of Chou), and the lower classes of the one met those of the other with baskets of rice and vessels of congee. Wu saved the people from the midst of fire and water, seizing only their oppressors (and destroying them).

According to the Chung-yung, p. 402, Confucius said: "How far extending was the filial piety of king Wu and the duke of Chou! Filial piety is seen in the skilful carrying out of the wishes of our forefathers and the skilful carrying forward of their undertakings. In spring and autumn they repaired and beautified the temple halls of their fathers, set forth their ancestral vessels, displayed their various robes and presented the offerings of the several seasons. By means of the ceremonies of the ancestral temple they distinguished the royal kindred according to their order of descent. By ordering the parties present according to their rank, they distinguished the more noble and the less. By the arrangement of the services, they made a distinction of the talents and worth. In the ceremony of general pledging, the inferiors presented the cup to their superiors, and thus something was given to the lowest to do. At the concluding feast places were given according to the hair, and thus was made the distinction of years. They occupied the places of their forefathers, practised their ceremonies and performed their music. They revered those whom they honoured and loved those whom they regarded with affection. Thus they served the dead, as they would have served them alive; they served the departed, as they would have served them had they been continued among them. By the ceremonies of the sacrifices to heaven and earth, they *served God*; and by the ceremonies of the ancestral temple, they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to heaven and earth and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm."

Chung-yung, p. 405: The Master said: The government of Wen and Wu is displayed in the records—the tablets of wood and bamboo. Let there be the men and the government will flourish; but *without the men*, their government decays and ceases.

Analects, p. 346: The doctrines of Wen and Wu have not yet fallen to the ground. They are to be found among men. Men of

talents and virtue remember the greater principles of them, and others, not possessing such talents and virtue, remember the smaller.

Analects, p. 214: Shen had five ministers (Yü of works, Tsieh of agriculture, Hsieh of instruction, Kao Yao of justice, Pe I of forestry) and the empire was well governed. King Wu said: I have ten able ministers. Confucius said: Is not the saying that talents are difficult to find, true? Only when the dynasties of T'ang and Yü met, were they more abundant than in this of Chou, yet there was a woman among them [Legge's translation is not intelligible; the meaning is: from the time of T'ang and Yü (Yao and Shun) able ministers were the most numerous in this (Chou) dynasty under Wu Wang, and yet there was a woman among those ten.—P. KR.] The able ministers were not more than nine men (the duke of Chou 周, the duke of Shao 召, Grandfather Hope 太公望, the duke of Pi 畢, the duke of Yung 榮, T'ai Tien 太顛, Hung Yao 閔天, San I-sheng 散宜生, Nan Kung-kua 南宮适, and the wife or mother of king Wen. As the mother of Wen would have been over 110 years of age and even Wu's mother nearly 100, the third commentation is preferable, that it was Wu's wife 邑姜 Yi Kiang, daughter of T'ai Kung 太公, i. e., Lü Shang).

Wu in beginning the campaign could say (in his Great Declaration, Shu, p. 287): Shou (the tyrant) has hundreds of thousands and myriads of ministers, but they have hundreds of thousands and myriads of minds. I have three thousand ministers, but they have one mind.

Shu-king, p. 292, Wu says: Shou has hundreds of thousands and millions of ordinary men, divided in heart and divided in practice. I have of ministers capable of government ten men; one in heart and one in practice. Although he has his nearest relatives with him, they are not like my virtuous men.

B. C. 1121 Wu Wang fell seriously ill, and the duke of Chou addressed an intercessory prayer to the spirits of his father, grandfather and great-grandfather, pleading with them to spare Wu and sooner take his own life (Shu, p. 353). This written prayer was enclosed in a box, and it convinced afterwards Wu's son, the young emperor Ch'eng, of the loyalty of the duke of Chou. Wu recovered the next day after the prayer, and lived five years longer. He died 1115, according to the Li-ki, 93 years old.



Educational Department.

REV. J. A. SILSBY, *Editor*.

Conducted in the interests of the "Educational Association of China."

Day-schools: The Place and Value of Primary Schools in a System of Education.

BY REV. W. P. BENTLEY, M.A.*

PRIMARY education (used as synonymous with day-school work) is the foundation of a systematic course of instruction. Primary schools, intermediate schools, colleges and universities, is the natural order. In the individual it is the necessary order, either actually or essentially. With a nation it is not so. Colleges have existed from time immemorial and in lands where no regular system of subsidiary education was conceived or carried out. Nevertheless, we may rightly say that only as primary education has been esteemed and fostered have the colleges and universities themselves reached their full estate, and the interests of the community at large, as contra-distinguished from mere academic learning, been conserved and enhanced. The right of each individual to a share in the knowledge, and consequently to the pleasures and powers of his time and country, is a necessary consequence of the spread of democracy and individualism, themselves children of Christianity. Educators in the twentieth century may, with comparative safety, assume the necessary, basic, and essential character of primary education.

CHINA AND THE DAY-SCHOOL.

Everywhere over the eighteen provinces are day-schools distributed. Yet it may be said that China is essentially destitute of a system of primary education. "Teacher and scholars" are there in multiplied abundance, yet of real instructors and instructed there is an appalling dearth. Day-schools in China are the result rather of necessity to meet a specific condition than of any deliberate attempt to give the people an education. And it is a delusion if we think we have in these schools an order of things already established to our hands, which only needs to be adapted and remodeled. We are inclined to think great harm comes from this conception. What we have got is a profound regard for learning on the part of the Chinese and their day-schools. But aside from these two—reverence for learning, and the IDEA of schools, we have very

* Address delivered at the Triennial Meeting of the Educational Association of China.

little else upon which to build. When we come to establish primary education we find that we must begin at the very foundations. There are no proper school-rooms, no aids and accessories, no text-books, no teachers, no knowledge of methods.

The fundamental distinction between the Chinese method and the Western systems of education is that the former is merely examinational, while the latter is instructional. In the former the student acquires his knowledge as best he can, while in the latter there is systematic instruction from the beginning. This fundamental distinction was fully realized by the founders of colleges in China, who could find no precedents in the educational features of the country, and so, wisely, established their institutions upon the tried models of the West. It was not a matter of adapting or modifying. China gave in that sphere what she gives in the realm of primary education—love of learning and her own embodiments of school ideas. And upon these, not as concrete examples, but as a broad moral and intellectual basis, were the colleges erected. And in the same way should a system of primary and intermediary education be established. And no more account should be taken of native prejudices or native precedents in the one case than in the other. It is not a wise course to attempt to allay prejudice by adopting a defective system, but, while introducing a system known to be good, to win the confidence of the people by a spirit of consideration and sympathy and the manifestation of a real interest in their welfare. In the long run the new but true principle will be seen even by them to have been established to their own advantage.

PROGRESS AND PRESENT STATUS.

So far, I think, it cannot be said that much progress has been made toward the solution of the primary education problem. Most of the time and talents of missionary educators (who constitute the bulk of the educators in China) has been taken up with boarding-schools and colleges. There need be no criticism on this. It was the logical order, and in a sense inevitable. Primary education, however, requires for its establishment upon a satisfactory basis the same educational talents, the same enthusiasm, the same high purpose, and the same patient devotion to high ideals. We need the same administrative ability and an organizing and co-ordinating power here as in the other departments of education. The time has probably come when the missions and the home Boards might very properly devote more time to the subject.

But while broadly speaking the subject has not had the deserved attention, except theoretically perhaps, still progress is discernible. Especially in the matter of text-books and course of study, there are signs of advancement. It is an encouraging sign to see the native teachers grappling with this feature of primary education. And the results already achieved seem to bear out the view that ere long the best Chinese teachers will, if properly encouraged, provide a fairly satisfactory list of readers, as well as science primers and religious text-books.

Also, an encouraging feature is noted in the desire to hold conferences for the promotion of day-school interests. And to a very slight extent the principle of self-support, or self-operation, has been introduced.

But the most assuring fact is the awakening that seems to be taking place among the foreign educators themselves. We are just beginning to realize the importance, feasibility, and timeliness of an earnest attempt to get laid the foundations of a scientific system of primary schools in China, so that while past progress in this field has not been great, we may expect considerable advancement in the near future.

GENERAL SUGGESTIONS.

1. My first suggestion is that conferences on day-schools be held. By this means local knowledge and experience will be focused, plans can be compared, obsolete methods be eliminated, and new ideas gradually introduced. We know in Shanghai, by experience, the beneficial results of such a conference. In our conference last year the attendance and interest were all that could be desired. The open-mindedness and mental grasp of many of the Chinese teachers were a kind of surprise to some of us. The two subjects dealt with were "Discipline," and "Christianity in the Day-schools." It was found that the teachers still adhered to the ancient and venerable doctrine of corporal punishment, and yet some of them proposed that a trial be made. Some were to abolish corporal punishment, others were to continue it. At the next conference results were to be compared. And although we may smile at the suggestion, there is a good deal of wisdom underlying it. Experimentation is a scientific principle. And why should they accept without question or test our conclusions?

Another result of such conferences will be to impart deserved dignity and importance to the subject of primary education.

Another result will be that the principle of emulation will be put in force among the teachers, and this healthy rivalry can but redound to the advantage of the work.

And then there will gradually be accumulated a fund of information from all over the empire which, when co-ordinated, will provide the basis for a broad and comprehensive treatment of the whole subject.

2. I should also like to urge attempts at self-propagation or native initiative. By this I do not mean simply that we secure sufficient tuition to vindicate the principle of self-support, but that young men be assisted and encouraged to open schools on their own account. My experience in this direction has been short but satisfactory. We have had two schools opened on this plan. I, representing the Mission, permitted the use of my name as patron of the school. I had the determination of the course of study, supplied Christian text books, and periodically examined the students. The Mission had no financial responsibility whatever. The first of these schools has been operated for about two years, apparently to the satisfaction of all parties. The second school was closed on account of the teacher leaving town.

Both these teachers taught English. In this way their rates of tuition were high enough to give them a good support.

Still we expect the Chinese to eventually operate their own system, and the sooner they begin the better. And if Christian young men (and women too) establish the precedents by opening schools on proper models and with a Christian atmosphere, it will be a great gain to the cause of Christian civilization. One point to be kept constantly in mind in these cases, is that there is to be no imitation of the old-fashioned Chinese day-school, but have the teachers feel that they are engaged in the arduous but heroic task of putting into practice new ideals, which are gradually to win their way on their merits, and finally to assist in 'renovating the empire.'

3. I should like to raise the question of normal schools in China. These seem to be necessary in Western lands in order to meet the demands for teachers for an extended system of education. Is it not time that this subject was taken up by the Association? Cannot some of the Mission Boards co-operate in establishing such a school? Let it be located in some central place. Let each mission have charge of some department or departments, furnish part of the faculty and share the expenses. If there was one each for North, Central and South China all the better. Or if any one mission would undertake the task it might have some advantages. But perhaps the first step will be for this Association to bring the matter before the educators of the country, first for discussion, and later, perhaps, for action.

4. Another suggestion is that the educators of China give more attention to primary education. The time has come for this. We have, very properly, given our time heretofore to higher schools. It can scarcely be said that the solution of the problem of primary education has as yet been seriously and fully attempted. It is true of course that much of the work done in boarding and other schools is essentially primary. But this scarcely touches the question of a primary system of education.

And here I would suggest that the great aim should be, not so much to set up a very large number of day-schools as to supply models. I should like to see some public-spirited person offer prizes for the best models of day-schools. I mean of course model schools, not simply the plans for such.

And of course the grappling with the primary educational problem means more workers, and as far as possible persons specially prepared for and sent to do this work.

In connection with the proposition that the Association give greater attention to this subject, is this suggestion: that any committees making representations to the Chinese government on the subject of education be asked to remember the proportionate emphasis to be placed upon the various departments from the primary to the highest. The importance of this will appear when we remember that while the Chinese are, at least in a measure, convinced that they must establish colleges and are making some attempts in this direction, they, in the matter of day-schools, have

apparently no other idea than that the ancient voluntary and haphazard methods are to be perpetuated.

Another consideration which you will not fail to appreciate is that the Christian constituencies are growing, and we will fail in our duty to the rising generation of young people of Christian and allied families if we do not soon devise a more satisfactory system of primary education for them. This argument grows stronger year by year and the demand more urgent.

Again, much disappointment has been felt at the unsatisfactory character of many—perhaps a majority—of the graduates of mission schools in matters of great moment, particularly in their devotion to high ideals in the face of tempting financial offers. May it not be that we shall not see these strong moral characters sent out from our colleges until we are able to begin with the primary pupil and mould his character through its most impressionable years. The formation of character begins early, and perhaps we have not realized that the characters of our students have received indelible impressions for many years before they came under our influence. As far as education has to do with the production of moral heroes, it should at least have the control of the child, out of which such heroes are to be made. I am inclined to believe that those great, strong, mental and moral giants which we long to see arise in the church in China will only appear as the product of a Christian environment and training, beginning with the parents themselves, and continued unbroken through all the years to full maturity.

SPECIFIC SUGGESTIONS.

1. Have a good, well-ventilated and lighted school-room. Have the room supplied with substantial furniture and with maps, charts and blackboard.

2. Keep the school-room, the students, and the teacher clean. You cannot preach nor enforce godliness, except upon a basis of cleanliness. The sanitary results and the added cheerfulness amply repay all trouble.

3. Use the most modern text-books and the most approved methods. There will be opposition to these. The beginnings are harder, but later results more satisfactory.

4. Employ Christian teachers. Get the best. Pay a living wage.

5. Do not have too many pupils in one room.

6. Always give Christian children and the children of Christians the preference.

7. See that the classics do not usurp the place in the school. There are better primary text-books than the Analects or Mencius. Some advocate the banishment of the Classics from the day-school. This may be too radical. But as taught by the Chinese they have no place in a scientifically conducted primary school.

8. Give a strong religious tone to the school. Make prayer and the study of the Bible prominent. Make the other features of the school so attractive that they will overcome the objections of the parents to religious instruction.

9. Give every possible encouragement to the study of English to boys and to girls of good family only.

10. Modify the Chinese ideas of discipline. The amount of corporal punishment may be much curtailed to the advantage of both pupil and teacher.

11. As soon as a system of Romanization has been adopted it should find a place in the primary school, and especially in girls' schools.

12. Exact liberal tuition. Let them pay for what they receive, both for their own sakes and for ours. There is always the danger that gratuities will weaken the characters of the recipients.

13. All day-schools require careful and regular foreign supervision.

Proposed United Colleges in Shantung.

BASIS OF UNION BETWEEN ENGLISH BAPTIST AND AMERICAN PRESBYTERIAN MISSIONS.

Recommendations of sub-committee, consisting of Messrs. Whitewright, Bruce, Nickalls, and Burt, of the E. B. M., and Messrs. Bergen, Chalfant, and Dr. Neal, of the A. P. M., meeting in Ching-chou-fu, June 13, 1902, and passed unanimously by the English Baptist Mission.

I. That we unite in three colleges, viz., an arts college at Wei-hsien, a theological college at Ching-chou-fu, and a medical college, the location and conduct of which shall be determined hereafter.

II. AIM AND POLICY.

1. That the aim and policy of the arts college be to give a liberal education of a distinctively Christian character to young men of Christian families.

2. (a). That the aim and policy of the theological college be to provide theological training for pastors and evangelists.

(b). That for those who need it there be a course of study preparatory to the theological course.

(c). That each Mission reserves to itself the right of carrying on at its own institutions courses for lay preachers and village school masters.

III. MANAGEMENT.

That the colleges be under the management of one Board of Directors, elected by the two Missions and responsible to them, and under the ultimate control of the Home societies.

IV. CONSTITUTION OF BOARD OF DIRECTORS.

That the Board consist of six Directors, of whom three shall be appointed by each Mission to serve for three years, one from each Mission to retire annually and his place to be refilled.

(In the first election of Directors, one shall be elected for one year, one for two years, and one for three years by each Mission.)

The faculty shall have the privilege of attending the ordinary meetings of the Board of Directors for purposes of consultation, but without voting power.

V. FUNCTIONS OF BOARD OF DIRECTORS.

1. That the Board meet at least once a year (expenses being paid) to transact business, and that full reports be presented to each Mission.

2. That the Board recommend appointments to the teaching staff, including presidents and vice-presidents; such recommendations to be endorsed by the two Missions.

3. That the Board consider and decide on the arrangements for the course of study, submitted by the faculty, reporting all such actions to the Missions.

VI. FACULTY.

1. That as far as possible the two Missions be equally represented on the teaching staff of each college.

2. That the teaching staff of the arts college consist of at least four men.

3. That the teaching staff of the theological college consist of at least two men.

VII. OWNERSHIP OF COLLEGE PROPERTY.

That the college plant at Wei-hsien remain the property of the Presbyterian Mission, and the college plant at Ching-chou-fu the property of the Baptist Mission, and that all the cost of repairs and upkeep be borne by the owners of property.

VIII. FINANCE.

1. That the Baptist members of the staff of Wei-hsien pay rent for the houses provided for their residence by the Presbyterian Mission and that the Presbyterian member of the staff at Ching-chou-fu pay rent for the house provided for his residence by the Baptist Mission.

2. That the current expenses of each institution be shared by each Mission according to the number of students sent by that Mission.

3. That we heartily approve the principle of self-support, and urge the Board of Directors to develop it as far as possible.

IX. DENOMINATIONAL TEACHING.

That the denominational instruction on the subjects of Church government and baptism be separately provided for by the respective Missions.

Notes.

WE have received from the Commercial Press an interesting series of six books for teaching Chinese according to the new method.

The Chinese name is 繪圖文學初階. These "Chinese Primers" are nicely printed and illustrated, and we are pleased to recommend them to the attention of our school teachers. The first four are ten cents each and the last two books are fifteen cents each.

We thank Dr. Neal for sending us the plan of Proposed United Colleges in Shantung. This is one of the good things which have come out of the Boxer movement. A union of different missions in educational work will no doubt tend to closer union in other directions.

We have to thank Rev. Frank Garrett, of Nanking, for a book entitled 正音新纂. It is a very interesting book, prepared by Mr. Ma Chin-hao, a teacher long connected with foreigners in Nanking, and its object is to teach the proper pronunciation of Nankinese by a carefully arranged system of spelling with Chinese characters. It is highly commended in a preface by Revs. F. E. Meigs and Chas. Leaman. Mr. Ma gives the sound values of fifty-four "letters" containing twenty initials and thirty-four finals, indicating the position of the organs of speech and manner of sounding each letter. He then goes on to spell the 307 other syllables used in Nankinese. Such books as this deserve encouragement. They will help to prepare the way for phonetic writing and uniformity and distinctness in pronunciation.

We have received the first volume of *Object Lessons* (物理引蒙) by Mr. Zia Hong-lai, a teacher in the Anglo-Chinese College, Shanghai. "This book represents an effort to produce a school book in Chinese similar to those used in schools of the West for teaching young pupils by means of object lessons, nature studies, familiar science, etc." Common every-day objects are taken, and the pupil is encouraged by questions and illustrations to think for himself and become interested in the study of nature and nature's laws. This book deserves to meet with encouragement, both on account of its merits and because it is the work of a Chinese teacher who is in this way endeavoring to awaken the minds of his countrymen and assist in the reformation of China. The price of the book is fifteen cents for each volume, and it is for sale at the American Presbyterian Mission Press, where it is being published in two handy volumes. The style is Easy Wên-li.

A lady writes:—

"We have Doctor Martin's Physics—Elementary—Keh Wu Ruh Men." It has seven books to the volume. May I ask your advice about using it in the girls' school here? It contains a good deal more than the *ideal* science primers for our girls' school should contain. We have not time in the course to give them *all* of this, nor does it seem to me quite advisable.

"Will you recommend some better book, if there is one. I mean one better adapted to our girls' school work.

"How shall I find out what has been done in *normal* training for teachers in China, and what helpful books there are translated for such work?"

Correspondence.

A GOOD SUGGESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Now that Bro. Ohlinger has had his "growl" in your issue of April, I'd like to have mine; but as not so much has been said on this other subject, perhaps I'd better explain and then make a request, instead of entering a complaint. It may not matter so much to the rest of you, but to us here in the south it is often very annoying not to be able to "guess" from the advertisement of a new publication whether the book or pamphlet is printed in Mandarin, Easy Wên-li or High Wên-li, or, may be, in Shanghai Colloquial. Often I am interested in a new book from reading the advertisement, but because of the lack of two or three words I do not send for it, for I cannot tell whether I can make use of it in my school or not.

It surely would add but little to the cost of the advertisement to state in what kind of Chinese a work is printed. I know this is often done, but if it were *invariably* done, I, for one, would be very grateful, and my bills at the Presbyterian Mission Press would be larger.

Yours sincerely,

(Miss) CARRIE I. JEWELL.

M. E. Mission, Foochow.

THE MISUSE OF THE MISSIONARY'S NAME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I see Mr. Arnold Foster has been calling attention in the daily press to the way in which people are making use of the

foreigner's name to oppress others; and he has by no means understated the gravity of the situation. The matter has been several times mentioned in the RECORDER, but so long as there are two (and perhaps more) minds amongst the missionaries themselves, very little effective action can be taken to put a stop to it.

The very first point on which we have to decide is one on which we already differ, viz., when a man comes to you complaining that some one is oppressing, or seeking to oppress him, in your name or that of the church over which you preside, are you going to take any action whatever (beyond informing the complainant that the use of your name is unwarranted); firstly, if the man complained of is a member or enquirer (of your own or any other church); secondly, if he is a heathen?

The evil will have to go on growing until missionaries see plainly that simply to check the man in one particular attempt is absolutely inadequate to prevent him making, and succeeding in, similar attempts in other quarters; taking the risk of your not becoming acquainted with such further attempts, and secure of immunity from punishment even if you should.

When we are brought to see clearly that these men, whether Christians, enquirers, or heathen, both for their own sake and as a deterrent to others, ought to be punished, we have then to consider how and by whom the punishment should be inflicted. Here again a difference of opinion arises: some holding that Christians or enquirers alone should be punished, and that by way of church discipline only; others that all alike should

be punished, and that by the magistrate. Some will shudder at the mere thought of a Christian, perhaps even one's own right hand in the way of teacher or preacher (*for some of the worst offenders are amongst these very men*) being handed over to the tender mercies of a Chinese Yamên; but let me ask such, Does not the thought of the immense injury these men are doing to the name of Christ and His gospel—causing it to be “blasphemed amongst the heathen”—rather make you shudder? Let me suggest to such whether we have not a plain guide for our conduct in such cases in the following Scriptures: “The powers that be are ordained of God.” “He is the minister of God.” “A revenger to execute wrath.” “For the punishment of evil doers.” Apply this to our own case. The power and the duty of punishing evil doers is entrusted by God to the Chinese magistrate. How can we dare to arrogate to ourselves what

God has entrusted to others? And though as a rule there is a great deal of bribery and a very little, if any, justice in most Chinese Yamêns, is it too extravagant to hope that in these particular cases, knowing the eyes of the foreigner are watching closely, some approach at least to justice would be found in the magistrate's decision?

Whether or no that would be so, I submit that with the above quoted plain and simple Scriptures for our guide we can do nothing else (once persuaded that these men ought to be punished) than to inform the magistrate of the complaints against them, whether they be pastor, preacher, teacher, member, or enquirer, or heathen—and request him, according to the power and authority entrusted to him by God, to investigate the complaint, and, if found true, punish the guilty as he shall deserve.

I am,

Your obedient servant in Christ,
CHAS. E. CORNFORD.

Our Book Table.

The Commercial Press English and Chinese Pronouncing Dictionary. Printed at the Commercial Press, Shanghai, and for sale at the Presbyterian Mission Press. Price, \$7.50.

This is a work of 1,835 pages in the Dictionary proper, to which are added Appendices containing List of Familiar Phrases, etc., in Latin, French and Italian; List of Abbreviations; Arbitrary Signs used in writing and printing, and a List of Geographical Names. It was an ambitious undertaking of the Commercial Press to try and get out a Dictionary of this kind, but, considering all the limitations under which they must have labored, the work has been remarkably well done. We know of nothing so far to compare with it, and

question if anything is found to supersede it for some years to come. We understand the first edition was nearly all sold as soon as printed, but fortunately plates have been made so that new editions can be easily produced. The letterpress is clear and the definitions good, and there are many well executed illustrations.

繪圖文學初階. A series of Chinese Primers in 6 vols. 70 cents. Published by the Commercial Press Book Depot, U 41 Peking Road, Shanghai.

We have just received from the Commercial Press this set of Primers, which they have issued in order to meet the steadily increasing demand to teach the “new

method." We appreciate the earnest efforts of this firm, which is doing so much in the way of supplying the large demand for good books. Unless, however, a book is truly superior in every way, it seems somewhat to be regretted that it is put upon the market. It is most important that lessons of this nature gradually increase in difficulty and the child who studies them be led up the hill of learning by easy degrees. We fear the first volume is somewhat difficult for the child who is to begin with these Primers. There is, however, much useful information in these little books, and we hope many teachers and pupils will obtain it.

Five Addresses delivered at Meeting of Educational Association at Shanghai, 21st-23rd May, 1902. Printed at the Shanghai Mercury, Limited.

These are :—

The Educational Outlook in China. By Rev. John C. Ferguson.

Public Education in Japan and Its Lessons for China. By Mr. R. E. Lewis.

The Relation of the Foreign Community to the Education of the Chinese. By Mr. C. S. Addis.

Christian Education in Relation to Educational Reform in China. By Dr. D. Z. Sheffield.

Industrial Education in China. By Rev. Wm. N. Brewster.

The names of these speakers alone suggest that their addresses are replete with sound thought and valuable suggestions, which will greatly benefit all readers.

The Young Men of India. April, 1902. Vol. 13, No. 4. Published by the Indian National Council, Young Men's Christian Association. 86 College Street, Calcutta.

The Table of Contents of this Magazine shows much that will be of real benefit in uplifting young men, and the news from different

centres is most encouraging. We quote what is said about the work in China:—

"Writing of the Y. M. C. A. conference held at Peking, China, during Mr. John R. Mott's visit there a correspondent said of those in attendance: "Many bore on their bodies 'the marks of Jesus Christ.' Their frightful experience had left them dazed, benumbed, heart-broken, rent asunder and discouraged. Mr. Mott was asked to bring a special message for this time of special need. It was a great honour to our movement to come with the first messages from without to the martyr church."

A part of one of Mr. Mott's excellent addresses is given in this number and much miscellaneous reading. Missionaries will look forward to the time when a Magazine of this kind will be published in English. *China's Young Men* is already issued in Chinese; but would not the Association do well to publish an English paper as well?

British and Foreign Bible Society. Hongkong Committee. Report for the Year 1901.

The Report says :—

"Concerning the sales at the depôt we are sorry to have to report a decrease compared with last year, but this decrease is more apparent than real, as several orders from Hainan and elsewhere have been sent to the Head Office in Shanghai instead of to Hongkong as in previous years.

"Notwithstanding the apparent decrease in the figures for 1901 we can be as thankful as we have been in former years for the work that has been done, and continue this work with renewed zeal, trusting that God will fulfil the promise that His Word shall not return to Him void."

Religious Tract Society. Hongkong Committee. Report for 1901.

"The work of producing and distributing Christian literature in China is one that will develop more largely in the future, owing to the

increasing appreciation of books which embody the learning and knowledge of the cultured Western nations.

"We see indications everywhere that the demand for literature is growing. The rate of production is growing rapidly, the number of issues is constantly increasing. One missionary residing at the capital of Kwangsi recently sold out his entire stock of books in the course of a few days, receiving in payment about \$50."

Bible, Book, and Tract Depôt, Hong-kong. Report of the Committee for 1902, together with Reports of the British and Foreign Bible Society's and Religious Tract Society's Committee. *China Mail Office.*

The following statement will show how important was the work of the depôt during the year 1901. There were sold:—

R. T. S. and other	
English publications ...	\$1,464.82
B. and F. B. S. publi-	
cations	700.14
R. T. S. Chinese publi-	
cations	699.35
	<hr/>
Total	\$2,864.31

Hupei Missionary Association Directory. Published May, 1902, at the N. B. S. S. Mission Press, Hankow.

This Directory has been compiled in order to enable missionaries in Hupei to have, in convenient form, the names (English and Chinese) of all their fellow-missionaries in the province. The names of the missionaries have been arranged under their stations. Fourteen missionary societies are represented in Hupei.

It is a useful little book, and if its plan were followed by the missionaries of other provinces much good would be accomplished. It is compiled by Rev. Charles Robertson, Hankow.

S. I. W.

基督之聖神. The Spirit of Christ. Thoughts on the Indwelling of the Holy Spirit in the Believer and the Church. A Day by Day Study for One Month, by Rev. Andrew Murray. Translated by Rev. Donald MacGillivray, with six chapters from Cumming, Gordon, and Moule, instead of the most abstruse parts of the book. Shanghai: Society for the Diffusion of Christian and General Knowledge Among the Chinese. 1902.

In giving this well known work of the South African pastor to the Chinese Christians Mr. MacGillivray is making a distinct and valuable contribution to their literature of the inner Christian life. This department of books for devotional reading might well be enriched with twenty-five works of a similar character, for it has received less attention from missionary translators than any other. The chapters, as in the original, are brief, condensed, comprehensive, and abounding in citations of Scripture. Such themes are discussed as the Holy Spirit and the New Heart, the Baptism of the Holy Spirit, the Holy Spirit and Scripture, the Holy Spirit glorifies Christ, the Spirit of Power, the Silent Influence of the Spirit, the Temple of the Spirit, the Filling of the Spirit. Each discussion is followed by a short prayer, in which its thoughts are appropriated and breathed upward in holy aspirations.

The style is simple *Wên-lí*, intelligible to all who can read *Wên-lí*, and the letter press is clear and attractive.

The book will be a revelation to many a pastor, church-leader, and educated Christian of the wonders that lie hidden in the Word. It will introduce the Holy Spirit as a living person to many to whom He has hitherto been but a vague influence. It will emphasize to some, perhaps disheartened ones, the source of power, and, if its thoughtful reading and rereading (for, as the translator intimates in his preface, it is not a book to be read

without reflection), should be the silent source of a heaven born revival here and there, how well repaid both translator and readers would be.

J. W. L.

The Lore of Cathay, or the Intellect of China, by W. A. P. Martin, D.D., LL.D., late President of the Imperial University, author of "A Cycle of Cathay," "The Siege of Peking," etc., etc. Illustrated. \$2.50. Fleming H. Revell Company, New York, Chicago, Toronto, 1901.

Few books that have been issued on China during the past two years deserve the same consideration as "The Lore of Cathay." It contains the cream of the product of Dr. Martin's pen for a period of more than forty years. Much of it has appeared twice before and has thus demonstrated its right to a permanent existence. It has thus gone through three transmigrations, each time preserving only

the best of what it contained in its former existence, and thus, to mix our figure, it comes forth its own grandchild, endowed with triple strength.

Every page of the book mirrors the author's scholarship; his poetic instinct is shown not only in his translations, but in the multitude of similes and metaphors throughout all his prose writings; the fact that he has produced standard works in the two great world languages, is sufficient proof of his literary ability; and in addition he is a philosopher, statesman, teacher, and a man of sound, practical common sense, which cannot be said of all scholars.

The book is divided into five parts, copiously illustrated, supplied with a carefully prepared index, printed with good type, on fine paper, and in the latest and most approved style of the printer's art.

I. T. H.

Editorial Comment.

IN our Missionary News department will be found particulars of the sad calamity at Chefoo in which thirteen school boys lost their lives. Our heartfelt sympathies go out to the boys' parents (some of whom were in Europe or in the interior) and to the teachers who have labored so conscientiously and ably in a most important work that has evoked widespread praise from all interested in educational work, and the warm thanks of many parents who necessarily had to part with their children during their more advanced school days. We feel sure that this sad event will not seriously injure a school

which has done so much for the physical, mental, and spiritual growth of the foreign children in the East.

* * *

THE work of the Church Missionary Society in Uganda, Africa, is in many respects one of the most remarkable in the annals of missionary work in any country. Truly in this is being fulfilled the prophecy that Ethiopia should stretch out her hands to God. A recent number of the *Missionary Review of the World* quotes from an article by Bishop Tucker, of Uganda, in which occur the following remarkable statements in regard to

the work there: "Then what has that work to tell us as to the equally great principle of self-support? What are the facts? I have already spoken of the two thousand native evangelists at work in that country. These are all maintained by the native church. The same is true of the twenty-seven native clergy. Nor is this all. The churches and schools in the country—some seven hundred in number—are built, repaired, and maintained by the natives themselves. In one word, the whole work of the native church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one half-penny of English money is employed in its maintenance."

* * *

"WHAT is the secret of this most desirable state of things? Two things from the beginning have been kept steadily in view: first, the necessity of bringing home to the minds of the converts a sense not merely of the duty and responsibility, but also of the privilege of giving to the support of their own church; and, secondly, the setting one's face 'like a flint' against the employment by the missionaries of European funds in the work of the native church. It is so easy to appeal to wealthy and generous friends at home for ten or fifteen pounds for the support of a Bible woman or a native evangelist and so difficult to continue in the work of inculcating by slow degrees the responsibility and privilege of giving. But here again self-denial must come in, and the temptation to appeal to loving friends at home must be resisted at all costs."

OF course not all mission fields are like Uganda. Conditions differ very widely. Uganda is a tropical country, where it costs almost nothing to live, and where Christianity has taken such a hold that even "the powers that be" favor it and many high in office are members of the church. It is idle almost to institute comparisons between such a country and China. Nevertheless principles remain the same everywhere, and doubtless we in China may take a valuable lesson from the manner in which the work in Uganda has been conducted. What was impossible a few years or a generation ago, may be possible now, and a wise modification of what has been done in other lands may be most helpful here in China, even in cases where complete adoption may not be practical.

* * *

IT is said that a little girl, wise beyond her years, once listened attentively to an eloquent divine who took the seventeenth chapter of John's Gospel as his text and endeavored to show that the many ecclesiastical divisions of Christendom are a blessing for which we should be devoutly thankful, rather than an evil to be deplored. After spending some time in silent meditation, she said to her mother: "Mamma, if the Lord Jesus meant what that minister said, why didn't He say what He meant?" We confess to considerable sympathy with this little girl. Unity in spirit without union in organization is no doubt better than union of organization without unity in spirit, and the recognition of this truth leads us to look with

charity, if not with approval, at the many ecclesiastical divisions of the visible church; but after all we must admit that unity of heart leads on to a union that is apparent to the world and is not necessarily hidden in the heart's recesses. A marriage without mutual sympathy and love is sad indeed, but when there are "two souls with but a single thought" and "two hearts that beat as one," the difficulties in the way of a marriage are easily overcome, and there is general rejoicing among friends at the happy consummation.

* * *

WE are led to these reflections by reading Dr. Sheffield's address on the "Present Educational Status in North China," in which he tells of the plan of union in educational work agreed upon by four missions working in Chihli, and this is followed (see page 417) by a plan to unite the higher educational institutions of Shantung carried on by the American Presbyterians and English Baptists. Here we are given the details of plans for united work by several denominations which in the home land are supposed to differ widely in points of doctrine and church government as well as in modes of worship; and then, too, there is the further difficulty of difference in nationality. But these brethren have been laboring side by side for many years in Chihli and Shantung. They have learned during these years to have that mutual sympathy and love that makes easy a large degree of union in organization, and this organization is not a mechanical or formal thing, but represents unity of heart and

aim. We believe that the blessing of God will attend such practical manifestations of the essential unity of the different missions represented. We rejoice with them in this important movement and trust to hear of similar unions in other parts of China.

* * *

WE would draw the attention of our readers to the Imperial decree, printed in our Diary of Events, practically appointing Dr. Timothy Richard to be adviser to the Foreign Office in Protestant church matters. Through the mistranslation or misunderstanding of the manner in which Dr. Richard is referred to, and to avoid any possible misconception, we are glad to be able to mention how the matter came about. Some few months ago the Throne commanded the Chinese Foreign Office to consult with Bishop Favier in regard to Regulations to bring about a better understanding between Christians and non-Christians. In June, when Dr. Richard was in Peking, the Chinese Foreign Office asked him to give them the benefit of his advice in regard to the same Regulations. He replied that he had no objection as a private individual to do so, but there was a committee of six Protestant missionaries appointed by the Missionary Conference of 1890 to represent the Protestant body before the Chinese government, and it would be necessary to consult these. Their names are: Drs. Ashmore, John, Blodget, Allen, Wherry, and Richard. Besides, inasmuch as an Edict was put out commanding consultation with the Roman Catholics there ought to

be an Edict to consult the Protestants. The result was the Imperial Edict, a correct translation of which we give in our *Diary of Events*. The appointment could not have fallen on a man more loved or more modest; and in spite of some apparent misunderstanding of the state of affairs by the Foreign Office, we trust Dr. Richard will be able to do much to remove misunderstanding and prevent difficulties between the Chinese government and the Protestant church.

* * *

It was a great pleasure to welcome back Dr. Richard from his long journeyings and many labors in connection, mainly, with the establishment of Shansi University. We are glad to hear of the reception he had from the officials wherever he went, in Chihli and Shansi. Considering the progress made in the work with which he is specially identified it may be well to note what has been done in the matter of starting universities of Western learning. The new education in China originated from the proposition made by the Protestant missionaries of Shansi that, as one of the settlements of the terrible massacres in that province in 1900, a university be established to teach Western learning, and fifty thousand Taels per annum be devoted to it. This proposal was made in June, 1901, and the two Chinese Plenipotentiaries approved of it.

* * *

Two months after this, an Edict was issued for establishing

a university in each of the eighteen provinces. In the autumn the young and progressive governor of Shantung, Yuen Shih-k'ai, promptly opened the Shantung University, asking Dr. Hayes to be Principal. After being promoted to be the Viceroy of Chihli, Yuen opened a university in that province in May of this year with Dr. Tenney as Principal. The University of Shansi, though first conceived, was, owing to unavoidable delays, only opened in June, with Rev. Moir Duncan, M.A., as Principal. It begins with a larger foreign staff of professors and better equipment of apparatus than any of the others.

* * *

A UNIQUE feature is that only those who have completed their Chinese education and have the Sui-tsai (Chinese B.A.) degree are admitted to the Foreign Department. In this way instead of the immemorial custom of teaching Chinese learning one half of the time and Western learning the other half, it is hoped that the students who take six years to complete their course of Western studies will be better educated than those who formerly spent twelve years in their course of mixed studies. Besides the above it is interesting to learn that several other provinces are raising Tls. 50,000 per annum (more or less) for the establishment of universities of Western learning in their respective provinces, and that the northern provinces, where the Boxers made the greatest havoc in 1900, are taking the lead.



Missionary News.

Rev. D. T. Robertson, writing from Ashiho, a rising city on the Russian railway, says: "Have you been noticing the peculiar effect that the persecution has had on our Manchurian church? We have lost heavily in numbers in some districts. But we have gained in a more devout spirit in those left to us; and the particular proof of it is that the Sunday keeping question is being seriously considered and numbers everywhere enrolling themselves as thorough observers of the Sabbath. By an overwhelming majority Presbytery this year resolved that in future all elect elders must promise to thoroughly observe the Sabbath. Beyond this the Presbytery did much to explain Sabbath keeping (we have adopted the verbal form of shou³ chu³ jih 守主日) and to encourage members in taking advantage of the day."

Sad Calamity in C. I. M. Boys' School, Chefoo.

The unprecedented calamity that befell the China Inland Mission Boys' School at Chefoo in the early part of this month has caused deep and universal sorrow. That thirteen healthy boys should be cut down so suddenly and tragically has come as a great shock.

It appears that the ice chest in use at the School is divided into two compartments, a higher and lower; the food is kept cool by ice in a tube running down the centre of the chest through both compartments. On Saturday, 5th, five chicken pies were made for Sunday; three being placed in the lower compartment and two in the upper. Sunday was a very hot day, and this would account for the speedy turning of the pies not thoroughly protected by ice. Both masters and boys ate of the

pies at the various tables, but only those who ate of the two pies placed in the upper part of the ice chest, it is assumed, were stricken down. The first victim was Gershom Broomhall, who died within four hours of becoming ill. From thence on it was a scene of death, the following boys dying, though not with the suddenness of Broomhall:—

Gershom Broomhall,	Stewart Kay,
Norman Gray Owen,	Howard Fishe,
Hugh Gray Owen,	Herbert Parry,
Ellisworth Fitch,	Marit Sandstedt,
Nicholas Gray,	Claude Hartwell,
Norman Whitfield,	F. W. H. Momsen,
Cyril Molloy.	

Of missionaries' children, Broomhall, Norman and Hugh Gray Owen, Kay, Fishe and Parry were sons of members of the C. I. M., Fitch of the Northern Presbyterian and Hartwell of the Southern Baptist. N. Whitfield was the son of Mrs. Whitfield, of the Mission Press bookroom. Frank Parry and Cyril Newcomb were also seriously ill, but have since recovered.

Everything possible was done for the sufferers. Trained nurses and doctors from the American men-of-war in harbour, including Dr. Guest of the *New Orleans*, an expert in microscopic examinations, and his staff, willingly gave their help.

It was generally agreed by the Chefoo doctors that death resulted from ptomaine poisoning, but the Shanghai experts, who examined the viscera of one of the deceased, judge it to have been cholera.

To the bereaved parents and families we would extend our most heartfelt sympathy, and also to the teachers in the Chefoo School.

Wesleyan Mission Men's Hospital, Hankow.

On Friday, 6th June, the Wesleyan Mission premises were gay with bunting in honour of the

opening of a new wing to the men's hospital. The original building was opened in 1899 under the supervision and direction of Dr. S. R. Hodge, and since then has been eminently useful in the alleviating of suffering, and also a splendid object-lesson in the real altruism of Christianity. Thousands of patients from all parts of this empire have received untold benefit, and the desire to extend the hospital's usefulness has resulted in the erection of two splendid wards, an anæsthetic room, and a fine operating room. Three or four years ago the medical staff was increased in the person of Dr. R. T. Booth.

At 5.30 the company, including Chinese officials, gathered in the

hospital chapel for the initial ceremony. After singing Charles Kingsley's beautiful hymn, Bishop Ingle, of Hankow, offered an appropriate and comprehensive prayer in English, after which the Rev. Arnold Foster, of Wuchang, led the assembly in prayer in Chinese.

The company then adjourned to the newly-erected building. As H. B. M. Consul, owing to slight indisposition, was unable to be present, Mrs. Fraser very gracefully performed the ceremony of opening the door and declaring the new building open. The company then inspected the wards and other rooms and manifested interest in the various appliances which they contained.

Diary of Events in the Far East.

June 1st.—The German railway was opened to Wei-hsien. The first train arrived from Tsing-tao at five o'clock p.m., bedecked with flags and garlands, and carrying as passengers some seventy Germans and the local magistrates of several counties. The Wei-hsien officials, civil and military, took part in the festivities. Speeches were made and a specially prepared hymn in German was sung in chorus.

4th.—Erection of a memorial stone to the Christian martyrs outside the governor's yamen in Tai-yuan-fu. The stone, which is of a good size was, alas! so crowded with names that there was but room for the briefest inscription to the effect that this memorial stone was erected "in memory of the Christian missionaries who laid down their lives in Tai-yuan-fu in July, 1900," while in Chinese it was stated that they had sacrificed their lives for religion. The names of the thirty-three sufferers were engraved both in English and Chinese on the stone. Opposite the stone a small pavilion had been erected, and here H. E. Shen Taotai, the Chihfu, and the Chihhsien, with other officials, received the missionaries and the professors of the new University, including Dr. Richard. The streets were lined with a company of the military police, and the ceremony consisted of a brief oration on the part of H. E. Shen Taotai to the effect that the governor greatly regretted the massacre, and at the order

of the Throne this stone had been erected; that although dead these missionaries would be held in continual honour and that officials and people greatly appreciated the generous forbearance of the Christian church.—Ex. from *N.-C. D. N.*

7th.—Departure for Japan of eight young Chinese lady students, under the chaperonage of a Madame Wu, the wife of a Chinese M.A., Mr. Wu Chih-hui, a native of Wusieh, who also accompanies the party. These eight young ladies are to undergo a course of three or four years' education in Japan. This is a decided step in advance for China; all the young ladies belong to distinguished families amongst the gentry and literati of this province.

14th.—The Osaka Shosen Kaisha's steamers *Kumagawa Maru* and *Kiso-gawa Maru* collided off the Island of Osei, Corea, in a fog on the night of the 11th instant. The *Kumagawa Maru* was sunk in two minutes' time; twenty-eight persons on board of her being lost, including the Rev. H. G. Appenzeller, of the American Methodist Episcopal Mission, Seoul. The only other foreign passenger, Mr. J. F. Bowlby, was saved.

June.—On the night of the 18th, or rather early on the morning of the 19th, a fearful tragedy occurred in the bounds of Tze-yang-hsien, distant from that city about 80 *li*, at a place called "T'ien-ku-ch'iao." At this country place the Methodist Episcopal Church

had a church with forty members and over eighty probationers, most of whom belong to the Wu family. A native preacher named Chu Chen-yuen was stationed there. He was an unmarried, highly-respected man of about fifty years. Some time after midnight of the 18th a band of Boxers swooped down on this church, brutally murdered the preacher, who refused to flee, though he had five minutes' warning from a neighbour who heard the band coming. His body was hacked, and head, hands and feet carried away, the church was burned and eight of the neighbouring farm houses burned, and six other persons killed. Over seventy persons are rendered homeless; nothing like this has ever happened to any Protestant church in the west.

During the next day Boxers came from various quarters and taking refuge in one of the many fortresses or cities of refuge that abound in this part, were able for some days to defy the authorities. Troops were sent from the capital, and on the 20th a battle was fought. The Boxers were driven from this fortress with losses in killed and captives. They have taken refuge in another fortress. The situation is extremely critical.

July, 1902.—Death of thirteen school-

boys in China Inland Mission Boys' School, Chefoo. See Missionary News department for particulars.

July 3rd.—In an Imperial Decree we find the following recognition of Dr. Timothy Richard:—

"We have received a memorial from the Ministry of Foreign Affairs stating that foreigners from the West are divided into two religions, namely, Roman Catholicism and Protestantism. The said Ministry speaks in the highest terms of recommendation of Dr. Timothy Richard, who is at present in Peking and is a representative of the Protestant missions. We know Dr. Richard to be a man of great learning, high attainments and strict sense of justice, qualities we deeply admire and commend. We therefore hereby command the said Ministry of Foreign Affairs to take the scheme the said Ministry has lately drawn up, with the object of making Christians and non-converts to live harmoniously with each other throughout the empire, to Dr. Richard, and consult with him on the matter, with the sincere hope that, with the valuable assistance of that gentleman, the object in view may be arrived at and the masses be able to live at peace with their neighbours the Christians."

Missionary Journal.

BIRTHS.

- At Shasi, June 23rd. the wife of Rev. B. E. RYDEN, S. M. S., of a son.
 At Canton, June 27th, the wife of Rev. G. W. MARSHALL, A. P. M., of a son.
 At Amoy, July 2nd, the wife of Rev. A. J. HUTCHINSON, L. M. S., of a son (Arthur George).
 At Kiukiang, July 4th, the wife of Mr. H. LAMB, of a daughter.
 At Kuling, July 7th, the wife of Rev. CHARLES ROBERTSON, L. M. S., Wuchang, of a daughter (Evangeline Joyce).

DEATHS.

[See Missionary News department for account of the deaths at the Chefoo School.]

- At Tong-cheo, June 4th, Miss J. M. HUNDERÉ, C. I. M., of hemorrhage.
 At Shanghai July 5th, AMELIA, the wife of Rev. D. F. JONES, A. B. S., of Hanyang.
 At Wei-hai-wei, July 10th, CHARLES G. ROBERTS, unconv., Wen-teng.
 At Shanghai, July 10th, SARAH KERR, M.D., W. U. M., Shanghai.
 At Shanghai, July 24th, JEANNE CHARLOTTE, wife of William Joshua Hunnux.

ARRIVALS.

AT SHANGHAI:—

July 14th, Rev. E. C. and Mrs. SMYTH, E. P. M., Chou-p'ing, from England.

July 26th, Dr. J. W. DAVIS, S. P. M., Soochow; WM. MALCOLM, M.D., wife and three children, C. P. M., Hsin-chow; Mrs. J. GOFORTH, and five children, C. P. M., Chang-tek-fu.

DEPARTURES.

FROM SHANGHAI:—

July 5th, Miss J. Ross, C. I. M., for Canada.

July 10th, Miss E. R. COFFEY, M. E. M., for U. S. A.

July 17th, Miss E. A. LINDHOLM, A. P. M., Shanghai; Miss E. BLACK, E. P. M., Swatow, and Miss L. GRAHAM, E. P. M., Amoy, via Siberian Railway, for Europe.

July 19th, Rev. J. F. WILSON, Kiukiang, and M. R. CHARLES, M.D., Nanchang, M. E. M., for U. S. A.

July 29th, Mr. D. E. HOSTE, C. I. M., for England, via America.

THE CHINESE RECORDER

AND

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*Education and Character.**

BY REV. GILBERT REID, D.D.

TECHNICALLY speaking we should first of all discriminate between the four words—education, learning, knowledge, culture; but speaking in general we may say that education, through the process of learning, increases knowledge and promotes culture. So likewise we should discriminate between the four words—religion, morals, conduct, character; but speaking in general we may say that religion, through the process of morals, trains conduct and develops character. Taking the four words on each side the proper comparison would be between education and religion, learning and morals, knowledge and conduct, culture and character, but for special reasons I make the comparison between education and character.

These two words do not occur in Scripture, but there are two texts which we may utilize. The one is Proverbs iv: 13, "Take fast hold of instruction; let her not go; keep her; for she is thy life;" and the other is Ecclesiastes i: 18, "For in much wisdom is much grief, and he that increaseth knowledge, increaseth sorrow"—two passages mutually contradictory and very perplexing, but often the Bible method of teaching truth by giving us opposite sides or many sides of one idea.

Beginning with the drift of the second passage I would say that education does not guarantee character and may even conduce to evil. There is nothing essentially ethical in the three "Rs," or in such studies as algebra, physics, chemistry. It may be argued that as accuracy is allied to truth and as these studies conduce to accuracy, so character is trained thereby; and yet this can be said

* Sermon delivered under the auspices of the Educational Association at Union Church, Shanghai, Sunday, May 25th, 1902.

with equal truth of lawn-tennis, chess, billiards, or other games which are not generally played with a view to the training of character. Of the Chinese students who have been abroad to learn Western branches very few have shown any superiority in moral character. So of the Chinese officials who are most progressive, it is generally true that they are the most tricky, adding to their own tricks all the tricks of the foreigner. Japan as a country has more education, and especially education from the West, than China, and yet the Japanese can hardly be said to have better character than the Chinese. In fact, the world over, many of the brainiest men are the biggest reprobates.

There are two evils which are more prevalent with the educated than the illiterate. One is pride. "Knowledge puffeth up, but love buildeth up." The other is hypocrisy. "Oh scribes, Pharisees, hypocrites." Oh Chinese literati, oh scientific educationists, hypocrites! The man of education knows what is in accordance with right and propriety, and, being equally inclined to the wrong or improper, he will cloak his misdeeds in the robe of righteousness and respectability. With increased education he has increased ability to deceive.

On the other hand, the wise man Solomon, in the book of Proverbs, lays special emphasis on instruction and knowledge. There is also a general impression that ignorance is the cess-pool of crime and illiteracy, the hot-bed of superstition, while learning can be made the handmaid to religion. Take, for example, the people of Wales and Scotland, where one finds such a high degree of education. There is also a people of great sterling character. You might almost say that the Scotchman has character in spite of himself. Take also the countries in Northern Europe in comparison with those of Southern Europe: more education, more character. Take also Japan, to which we have already alluded. Though the people of Japan as a whole may not be equal to the Chinese in point of character, it is true that the inauguration of reform in Japan was due to honest-minded, honorable, upright men who had been trained in Europe or America. The new education has made Japan strong and given her an equal place in the family of nations.

How is it, then, that education may produce good or may produce evil? Let me use an illustration. In Shanghai there has been considerable discussion about introducing the electric tramway. It is true that the tramway would be of great convenience and some economy to the mass of Shanghai residents. There will also be the danger that the electric cars, running at too great speed, will collide with vehicles and run over a few persons. The electric

wire may also fall down when full of power, and some one touched by it will be instantly killed. It is a dangerous thing, though very convenient to have this electric tramway. Its good or evil depends on what? On the electrician in the motor-house, and especially on the motor-man who directs the car. So education to be beneficial or detrimental depends on the motor-man of conscience who directs knowledge, which is not only power but may be a power to evil as well as good. In all education much depends on the make-up of the personality which directs the education on the character of the educationist.

What, now, is character? Character is a certain steadiness of self-poise, an all-around development of the man, an unspottedness from the world's contaminations, and, finally, trustworthiness. To secure the all-around development it may be necessary to comprise studies, like some we have already mentioned, which have no essential bearing on character. Algebra and geometry may not teach anything ethical, and yet they can prepare the mind for the reader's reception of ethical principles. There may be in many studies no moral distinctions, and yet there may be a difference in the moral aim which will modify education in its relation to human character. In Shanghai there has been hitherto a remarkable similarity in the state of the buildings along the Bund, and yet one is a hong, another a bank, another the club. Though apparently alike there was yet a difference in the design of the architect, adapting the inside of the building to particular needs. So the education imparted to pupils may apparently be the same, but a different result will be produced in the inner training of the student, dependent on the design of the educationist, whether it be the increasing of knowledge and information or the moulding and developing of character. Certain studies may have no particular bearing on the character of the student, while the aim or the personality of the teacher will seriously affect the student for good or for evil.

There are certain studies which are directly helpful to the formation of character, while they also increase one's knowledge. Astronomy, for instance, opens up to the mind the greatness of the universe with its mighty constellations, and impresses one with the greatness of the Infinite Being, on whom we all depend. Geology and botany reveal the fitness of design and the orderliness of nature all around us, tending to sober, to steady, to solidify and refine the spirit of the true investigator. Still more does mental philosophy or moral philosophy impart instruction which directly affects personal character.

In the same way, in the old system of Chinese education, we should recognize the important bearings on character of the teachings of Confucianism with its high ethical principles and its

substantial moral basis. It is even possible that the old learning of China will be more moral than the new learning of the West. Should we not as Christian educators unite with the best educators in Confucianism in carrying out the object common to us all—the formation of character? Here is common ground for men of all creeds and religions to stand upon, so that without regard to one's religion, but all together recognizing the high importance of character training, men will be made good members of society and good citizens of the nation.

There are many who think that education, to produce character, must be religious or Christian. And yet many who have had not only Western education but Christian education, have characters which are bad. No doubt this is due to a certain deficiency in the training or to a wrong process in the instruction. We should bear in mind that God's chosen people had centuries of training under the process of legality before free grace was unfolded. So before Christ came with His message of forgiveness, there came the forerunner with his clarion cry, "Repent, repent." Even Christ began with the same text, "Repent, for the kingdom of heaven is at hand;" and, later on, He gave the moral uprightness of the Sermon on the Mount. Then, in the fulness of time, in the hour of preparedness, He gave to His disciples and the world His message of pardon, His gospel of grace. So religious training in our day and in China, if strong character is to be produced, must have the substratum of strong appeal to conscience, to right, and to duty.

At the same time, it is not to be ignored that there is a power, an inspiration, an exhilarating hope in the great fundamentals of Christianity which irresistably mould character,—in the teaching of an unseen but all-seeing God, "infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth;" in the teaching of a world's Redeemer, one with God and one with man, representing infinite love in human weakness, the ideal of goodness and yet the friend of sinners, the one perfect manifestation, under human conditions, of the perfect character of God; and in the teaching of the Holy Spirit of God, who by dwelling within the heart, can reveal God and reveal truth, and, more than all else, can give power to human sinfulness to attain to the righteousness of God.

Yes, I go one step further and say that the only guarantee of character, as well as the supreme help to character, the only guarantor that one will not fall into sin, is not education or knowledge, and not even Christian education, but God Himself and the direct contact of the individual soul with God. Instruction, at its best, is no guarantee, though it may be a help. Men, as a rule, succumb to sin through some passion, as the passion of avariciousness, the pas-

sion to drink, the passion of sensuality, the passion to opium, the passion for fame. Man thus possessed by a passion, rushes ahead like a wild colt, against his better judgment, into danger and sin; nothing can hold him back except the infinite power of God, who comes and takes the man captive. God's hold on the man and man's grip on God, is the only guarantee of permanent trustworthy character.

Here, then, are three forms of education—education producing knowledge, education producing character, and also knowledge and Christian education, which produces religious character and knowledge. The educationist must choose between these three forms. In China there is an increasing number eager for knowledge, but care for little more. Shall the Christian educationist or the Christian missionary turn away from this demand merely because he can give no education in Christian doctrines? Shall he leave this wide scope of influence to those who are un-Christian and unbelieving? Would it not be better to sympathize with this form of education and help it on to a higher form?

There are other educationists, both Christian and Confucian, who are engaged in education that makes for character, but without the branches of technical religious instruction. Does not this aim and work deserve our sympathy and attention rather than our censure and opposition?

Finally, in China, at least, the mass of Western educationists are also Christian educationists, who believe in the indispensable importance of religious instruction. Between educationists of all kinds, whatever the range of the instruction, there should exist the bond of mutual regard and helpfulness.

When a student in my college days I stood one day in the spring on the college hill of the village of Clinton, State of New York, observing a heavy rain shower that hid away the shining of the sun. Beyond, in the valley below, was the village of Clinton and yonder the village of Kirkland and there the village of Hartford, while further on were the city of Utica, the Mohawk Valley with its river and canal and railway trains, and, in the distance, the rising mountains, long stretched out before me, veiled in the mist of the falling rain. By and by the sun began to pierce the clouds, and a streak of light to strike through the mists to the valley. As I watched, the first thing to receive the touch of the sunlight was the tallest spire of the church in yonder city, and from thence the city and the whole valley were lit up with the splendors of the sun shining after the rain. So in the region of education, the first to receive the light of God's most holy character is the aspiring heart, a spiritual nature, the spirit of devotion, and from thence the light may shine to other hearts and other homes.

Chinese Classical Theology.

BY DR. JOHN ROSS.

HAVING lectured last winter and spring to the theological students on both apologetics and theology, I collected the passages in the Shih-ching, Shu-ching, and the Four Books, on Shang-ti, Kuei-shen, and Tien, for comparison with what is known of the creeds of the ancient Western world. The results were most instructive and interesting, both to myself and the students. The list of passages is far too numerous for the pages of the RECORDER. But I think a summary of the teaching of those passages will be helpful to young missionaries studying Chinese, in pointing to avenues of study where they can ascertain the amount of theological truth known to the ancient Chinese. A knowledge of this amount of truth will enable them the more effectually to teach the Chinese the Christian knowledge of God. Every missionary should have as accurate a knowledge as is obtainable of the beings or powers believed by the ancient studious Chinese to overrule or influence the destinies of man. The following is a summary of what is predicated in the Books above referred to of the three powers named above:—

1. Issues decree.
2. Establishes a new monarchy.
3. Alone can upset the existing monarchy.
4. Is obeyed, feared, honoured, studied.
5. Is sacrificed to.
6. Searches the heart.
7. Creates man's mental nature.
8. Will not remit crime.
9. Is uncertain.*
10. By virtue man may rise to.
11. Multitude of Shen, of heaven, of hills and streams, of dead men.
12. Shen and Kuei have no particular place or time for appearing.
13. Man ought to imitate the order of heaven.
14. Protects the dynasty.
15. Providence over the people, protects, provides ruler for, feeds, pacifies the people; in Him we live.

* This means that the time and method of the execution of the decree of Shang-ti or heaven is uncertain, the decree itself is unchangeable. See 31.

- 16 Rise and fall of heavenly (bodies) resemble prosperity and adversity.
 17. Moved to action by the virtue of man.
 18. Rewards and punishments according to conduct.
 19. People cry to in their misery.
 20. Who knows the people understands heaven=*vox populi*,
vox dei.
 21. Has no partiality.
 22. By heaven's help man can keep the difficult decree.
 23. Destruction not from heaven but of self.
 24. Immensely great and majestic.
 25. At right and left of man.
 26. Teaches man.
 27. Never at rest.
 28. Come down and accept sacrifices.
 29. Arrive and depart; whence, how, and when they came
unknown.
 30. Eager for food and drink.
 31. Decree cannot be annulled, or repeated, nor can it err.
 32. People praise heaven.
 33. Knows what is on earth below.
 34. Action of Shen incomprehensible.
 35. Kuei (and Shen) belong to particular persons.
 36. Men should keep distant from Kuei shen.
 37. Confucius spoke not of Shen.
 38. The *Lei* book speaks of praying to Shen.
 39. Man's first duty is to serve man, then to serve Shen or Kuei.
 40. The Way originated in heaven.
 41. There is no power except from heaven.
 - *42. Truth or sincerity in the Way of heaven.
- Of these predicates there are ascribed to
 Shang-ti—1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 23, 25, 26, 27.
 Tien—1, 3, 5, 8, 10, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24,
 31, 32, 33, 40, 41, 42.
 Kuei-shen—part of 4 and 5, 8, 11, 12, 28, 29, 30, 34, 35, 36, 37,
 38, 39.

The following inferences are self-evident. Ti is a ruler and a unit; it is Shang or the ruler over all, or supreme ruler. Everything predicated of Shang-ti implies an all-powerful, all-seeing, all-knowing, intelligent, reasoning personality, everywhere present. There can therefore be only one Shang-ti. Shang-ti, or Tien, alone issues decree.

* Of these the following correspond to the O. T. teaching about God: 1, 2, 3, 4, 5, 6, 7, 8, 9, 13, 15, 17, 18, 19, 22, 23, 24, 26, 31, 33, 41.

13 and 16 refer to the material heaven, as do some adjectives not included in the above 42 predicates, as "blue," "high above us." But all the other predicates of Tien denoted above imply, as in the case of Shang-ti, an all-powerful, all-seeing, intelligent, reasoning personality, everywhere present.

Kuei-shen are everywhere nouns of plurality; they are flocks (ch'un), hundreds (pai), and numerous, "Every—" of mountains, rivers, etc. Once occurs the remarkable phrase 天上神后, "the lord of the Shen of heaven," somewhat similar to the God of gods of the O. T. This phrase refers to Shang-ti.

The Shen are beings of a local habitation. They come and they go. They eat the food provided for them, and when satisfied, depart. They belong to the person who invites them by sacrifice. They are, especially in the Book of Odes, where much is made of them, the departed spirits of ancestors. They resemble exactly the *lares* and *penates* of the Romans. They differ entirely from the modern Shen, which are made by imperial decree, as saints are canonized by the Pope and similarly worshipped.

But the one thing which has puzzled me all my time in China is the real significance of the collocation Kuei-shen. In the ancient books we read always Kuei-shen, never by accident Shen-kuei. In the time of Confucius the two terms were used as synonyms. We can trace no attempt at definition except the absurdly fanciful one of Chu Fu-ton, that Kuei means to revert or to "return" and Shen to "stretch out." In the Books of History and Odes the two are usually related as *lares* and *penates*.

The Chinese language has always been and still is particularly partial to the use of dissyllabic phrases, as prime-minister, father-son, light-darkness, gold-silver, etc., but in these phrases the invariable rule is that the more honourable and important stands first. The one possible exception occurring to me is *yin-yang*; whether or not this is remotely connected with Kuei-shen I am unable to say.

As far as my knowledge can carry me it is my belief that *kuei* was employed first in its present evil sense by Buddhists who required a term to denote evil beings. In the ancient classical use of the term there is no evil in the *kuei*. As stated above, Confucius employed it as synonymous with Shen. From the analogy of Chinese dissyllabic phrases Kuei was more honourable than Shen, at least when the phrase originated.

Some Little Foxes.

BY REV. J. E. WALKER, FOOCHOW.

IN the United States of America insects are estimated to damage fields, gardens, and trees to the value of not less than \$300,000,000. Mosquitoes communicate malaria, flies spread typhoid fever, and fleas inoculate with the plague. On the other hand, a distinguished artist when criticised for spending much time "on trifles" said: "Trifles make perfection, and perfection is no trifle." Just one little blunder in writing; how it will mar the whole page!

In poetry, music, and art, trifles are especially important; and ought not our Chinese hymns, music, and places of worship be poetical, musical, and artistic? Our Chinese Christians often show a good deal of enthusiasm about decorating places of worship for special occasions; only they are too fond of cheap, showy "spreads." But I once saw, in the interior, a church which was not very large nor showy nor expensive, but it was artistic. (It was also Roman Catholic.)

Many of our tunes cannot be sung by a Chinese congregation without being sadly marred. The most serious difficulty with these tunes is of course the half-step interval, but their varieties of time, movement and meter, and their wide compass from high to low, all add to the difficulty. A tune which exceeds one octave in range of pitch will go either too high or too low for the natural range of the average Chinese voice. We ought to make some concession. I once had a Chinese cook who, I thought, had no ear for music, till I overheard him singing a tune correctly but on a very low pitch. The next morning at prayers I pitched the tune about two tones low; and he started in two or three notes lower still, but soon came up to my pitch; and after a few days I had to lower the tune only about one tone below concert pitch to get his voice up to mine. There is now and then a Chinese voice that must be met by raising the pitch; but it is easier to get them down than it is to get heavy voices up; and many of our tunes are pitched about one tone too high for the best results with the average Chinese congregations. They are pitched to secure the best results with Western voices that have had some culture; and a lower pitch than this suits neither the voice nor the ear of Western singers; but we might in many cases concede a tone or a half tone to the Chinese with benefit. By the way, the Esty organs are pitched half a tone lower than the Mason and Hamlin and other American organs; and the Chinese do sing better with the Esty than with the higher

pitched organs. I once took a "Baby" organ in hand, moved all the reeds up one place and borrowed a reed from a used-up organ to fill up the blank made at the lowest key; and the church music did go better.

It is not exactly true that the Chinese cannot sing half tones. In leading Chinese singing I have never noticed any discord between their voices and mine when singing a sharp 4th. Recently I overheard a young lady and a Chinese servant singing at prayers the American tune Coronation; and wherever they came to the fourth of the scale the servant missed it badly, but he seemed to take the sharp 4th in the fourth line as easily and as correctly as the lady did. She was born and brought up in China, and though she has a well trained voice and sings Western music correctly, yet in singing with this Chinese they both sang the sharp 4th a trifle flat, that is, they made the interval between the fifth and the sharp 4th just a trifle larger than it is in our tempered Western scale. But this all illustrates the otherwayness of the Chinese.*

The Chinese languages are largely made up of bi-syllabic compounds with now and then a tri-syllabic compound; and this structure gives character to their poetry and to their music. Their tunes all seem to be double time tunes; and in poetry the standard line consists of two feet of two syllables each and one of three syllables, or, as we would say in Western prosody, two *ambics* and an *anapest*. In Chinese the line is made up of two bi-syllables and one tri-syllable; and in general if uncombined monosyllables are introduced it should be in pairs, or the monosyllable should combine with a bi-syllable to form an *anapest*. Of course standard Chinese poetry has no place for our great variety of meters. Like many other things Chinese it has been brought to a very high standard of excellence along certain narrow lines, but as compared with Western poetry, it is terribly hidebound. At first I think that our Chinese converts who knew enough to appreciate good poetry, disliked our unconforming meters, but now very few ripe men among them would consent to go back to the bondage of the narrow classical standard.

* In a scale which is absolutely correct there are tones major, tones minor, and half tones as follows: a major tone, a minor tone, a half tone, two majors, a minor, and a half tone. A major tone constitutes the least mite more than one-sixth of the octave and a minor tone a little less than one-sixth (almost two-thirteenths), so that the two combined do not quite cover one-third of the octave. But the half tone is almost equal to one-eleventh of the octave; and thus three majors ($\frac{1}{2}$), two minors ($\frac{1}{13}$) and two half tones ($\frac{1}{11}$) exceed an octave by only $\frac{1}{77}$ of a tone. But if an instrument were tuned with perfect accuracy for one key it would be inaccurate for all others; and hence in the *tempered* scales of our pianos and organs the half tones are cut down to twelfths and the minor tones and major tones are averaged as sixths of the octave interval in order to give us approximately correct scales in a variety of keys. But expert tuners know how to vary this a little and make the much used keys more accurate at the expense of the least used keys. So that young lady and Chinese servant sang the sharp fourth correctly.

But how about the translations of our hymns into the various vernaculars? The Chinese Wên-li has a fine vocabulary of poetical terms along certain lines, but these lines coincide only partially with the needs of Christian hymnology; and besides, classical translations would leave the hymns practically untranslated for the great body of our converts. The local dialects have never had their poetical capacities developed; and hence our translations must of necessity be imperfect. But there are things in which it seems to me that they are needlessly imperfect, through ignorance or heedlessness of what ought to be done and what might be done.

English poetry is based on an orderly sequence of accented and unaccented syllables; Chinese classical poetry is based on an orderly sequence of tones. Chinese colloquial doggerel has an orderly sequence of pairs or triplets of words, but it pays less attention to the proper sequence of tones. Poetry and doggerel, however, both make much of rhymes. They not only want certain lines in each stanza to rhyme with each other but stanza after stanza to retain the same rhyme; and for a perfect rhyme the rhyming words should agree in tone. It is not easy to make poetry which will conform to this standard, especially in the local vernaculars with their comparative paucity of material, but this is no good excuse for utterly disregarding the proper sequence of tones, as our translations often do, or for making oblique tones rhyme with even tones as I sometimes did when I first undertook to translate hymns. I soon discovered that my teacher was forming a very poor opinion of foreign poetry; and there are others like him. Is it a wonder? For my part I also formed a low opinion of poetry limited to only one meter and ignorant of all the richness and life and beauty possible to English poetry through its great variety of meters.

The hymns in our Foochow colloquial are good, bad, and indifferent. Some of them have smooth structure and good idioms; others are sadly deficient in these qualities. The rhymes are generally good; and we have a few hymns that conform to the Chinese standard and make the second and fourth lines of all the stanzas all rhyme with each other. But as a rule they pay no attention to a proper sequence of tones, because there are few foreigners to whom the tones have become so thoroughly a part of the word as to make them a live thing in Chinese poetry as the accent is a live thing in English poetry, which kicks the ear if it is mistreated. It was not till I had been many years in China, and done much touring alone, that my ear began to feel the kicks of the abused tones in our hymns.

We have in our Foochow colloquial a few hymns which in idiom and rhyme stand out above the others like mountain peaks, but which pile up two and three bi-syllable feet ending in the same tone. On the other hand, we have one hymn which has beautiful idiom; but three out of its four stanzas are utterly destitute of rhyme. Its sequence of tones, however, is uncommonly good; and it seems as acceptable to the Chinese as are those hymns which have good idiom and rhyme, but a poor sequence of tones.

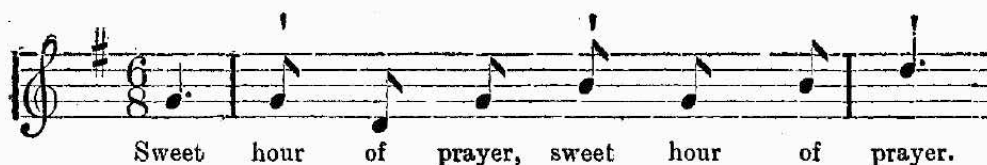
But the Chinese language takes more kindly to our meters which are made up entirely of bi-syllabic feet, than it does to our tri-syllabic meters, such as

O how happy are they
Who their Savior obey,

which is made up entirely of anapests. At Foochow one version of this hymn is made up of three bi-syllabic feet to each line instead of two tri-syllabic feet; and yet it is sung to the old anapest tune. Two other versions made here make the hymn conform to the meter of the tune; and some of our more cultivated Chinese appreciate the fitness of this. There is another tune which is more mismated than this one. This is a tune named "Contrast" in our Foochow tune books, and set to a translation of the hymn

How tedious and tasteless the hours.

The tune consists of one iambus and two anapests to each line, i. e., one bi-syllabic foot and two tri-syllabic feet. This of course forms a line of eight syllables; and three translations of this hymn which I have examined at Foochow all make a simple long meter hymn of it. In the Memorial Hymn and Tune Book this tune is named Sabbath, and is set to a Sabbath hymn, which also is a simple long meter. These hymns *can* be sung to this tune; but is not a good thing to do. So *can* Sweet Hour of Prayer be sung to this tune; for it is also L. M., thus



but we would have to be pretty hard up for tunes before we would be willing to misfit words and music in this style.

But the climax of misfit translation is reached in the case of that grand old hymn, "How firm a foundation ye saints of the Lord." In this hymn each line consists of one bi-syllabic and three tri-syllabic feet; and this gives four feet and eleven syllables to each line; but the translations which I have examined were made

by persons who seemed to think that if only they had eleven characters to each line, the number and kind of feet were of no consequence. In one version of six stanzas only three out of the twenty-four lines conform accurately to the meter of the hymn and the tune, while twelve out of the twenty-four have five feet instead of four, viz., four bi-syllabic feet and one tri-syllabic foot to each line. This one tri-syllabic foot also comes in at random as first, second, third, fourth, or fifth foot; and the same liberty is taken in placing the bi-syllabic foot in the remaining nine lines which have the correct number of feet. I have sung some of this hymn, thus translated, to the Portuguese hymn (*Adeste Fideles*); and I have eaten tough beef steak; and indeed I quite preferred it to none at all.

I enclose with this diagrams illustrating the confusion of meter in three translations of this hymn; also one stanza of the hymn translated as a 9s instead of a 11s, i. e., three bi-syllabic feet and one tri-syllabic foot. This suits the genius of the Chinese language better than does the 11s with its excess of tri-syllabic feet. Two Chinese pastors when shown this hymn translated as a 9s and as a 11s, said at once, "Of course the briefer is the better." By slurring the two quarter notes in the latter half of the first and second whole measures in each line the tune becomes a 9s instead of a 11s.

Criticism is not pleasant work. Chastening for the present is not joyous but grievous, grievous to him who gives as well as to those who receive; but there is no improvement without it. We are in need of translations of our wonderfully rich, varied, and beautiful hymns which will not slander them to the Chinese. We need translations which will enrich and elevate the poetical vocabularies of our Chinese vernaculars. Some years ago a distinguished American preacher said that he aimed to familiarize his people with one new word each Sabbath. So here in Foochow the religious vocabulary is slowly growing in richness; for the local dialect is not like a child's coat, but like his skin. Quite a number of our hymns are contributing to this growth; and it is to be hoped that an ever increasing number will continue to do so.

Every Chinese literary man is instructed and to some extent practiced in versification; but not many of them are poets, or capable of guiding the missionary in the production of poetical translations of our treasures of hymnology. Let us make haste slowly, be courageous but prudent in our handling of this difficult task of imparting to our Chinese converts the gems of our Western hymns and spiritual songs.

SAMPLE OF REGULAR 11s METER OF "HOW FIRM A FOUNDATION."

How firm	a foun...da.....	tion, ye saints	of the Lord,
Is laid	for your faith	in His ex.....	cellent word.

IRREGULAR 11s OF CHINESE TRANSLATIONS OF THIS HYMN.

M. H. and T. B.	有相 信	之 礫 磐	你 耶 穌	門 徒	
	在 主	的 說 話	放 得	堅 堅	固 固
Foochow Class.	凡 爲	聖 徒	最 要 者	始 基	堅 固
	卽 將	聖 經	之 教 訓	做 汝	門 牆
Foochow Col.	天 父	之 子 民	有 得	堅 固	靠 山
	藉 聖 經	的 應 許	卽 能 得	平 安	

REGULAR METER 9s VERSION.

天 父	聖 民	所 倚	的 靠 山
藉 主	寶 言	建 立	頂 平 安
主 能	向 你	再 說	甚 麼 話
既 然	避 難	耶 穌	蔭 庇 下

PORTUGUESE HYMN (ADESTE FIDELES) ARRANGED AS 9s.



講 到 伯 利 恒 歡 喜 齊 和, 基 督 降 生 萬

民 當 慶 賀。 臨 世 爲 人 希 奇 的 仁 愛, 請 去 拜

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Our Duties to Our Servants.

BY MRS. ARTHUR H. SMITH.

WITH a great blessing which the writer received in a home visit, came the consciousness of great failings as a mistress, deep distress over wasted opportunities, and earnest desire to know the will of God for missionary masters and mistresses.

The result of her Bible study is given, hoping it may help some one else, since "the entrance of Thy Word giveth light."

I.

1. *We should ask guidance in selecting servants*, not choosing for selfish ends only.—"In all thy ways acknowledge Him, and *He shall direct thy paths.*" Prov. iii: 6. Having asked guidance let us be obedient to it, though it bring into our households most unpromising cooking material. Once in America a heedless young Irish maid nearly drove me to despair. I struggled long and fruitlessly to find good help. Then I turned, half reproachfully I fear, to Him, "Dear Lord, 'My God shall supply all your need;' hast Thou not said it? I need a good girl." Clearly came back to my soul the answer, "*Why don't you train the one you have?*" I stopped trying to get rid of her and began to pray for her, and in twenty-four hours realized God had begun to answer, training both Mary and her mistress in the same school.

2. *We should love them.*—One cannot order up love, but can begin with a kind interest, learning circumstances and praying for servants and each member of their families. Such minute thought for them and a small remembrance for each child at Christmas or New Year, makes a profound impression on the Chinese.

How many times the Lord has rebuked us for an unsympathetic attitude toward the cook, and has whispered, "Be ye kind one to another, tender-hearted, forgiving," and "Thou shalt not rule over him with rigour, but shalt fear thy God." Why is it true of so many of us that our relations with the cook are the weakest side of our Christian lives? Let us constantly remind ourselves we are no better Christians than we are masters and mistresses. One dreadful, unmitigated little search light let us turn on to our shrinking soul's depths again and again, "*How would you like to be your own cook?*" (cook to a woman just like yourself).

I have many times on reflection declined that position! "Have compassion one of another, be courteous." 1 Peter iii: 8.

3. *We should be patient with them.*—"For ye have need of patience." Heb. x: 36. "Strengthened unto all patience

and *long suffering with joyfulness.*" Col. i: 11. "In your patience possess ye your souls." "And ye masters do the same things unto them, forbearing threatening, knowing that your Master also is in heaven." Eph. vi: 9. Are things outrageously, hopelessly wrong in your kitchen, and does every fresh incumbent come, as they say in America, "for a trial." The old recipe is still a good one: "A little talk with Jesus makes it right." Having myself taken the above mentioned Mary to train, one problem in her education was too much for me. Scarcely a day passed when she did not break dishes. The havoc was appalling. The whole dishes began to look lonesome in the cupboard. I took it to Him with assurance as I had taken her at His bidding. He showed what was needed. I sent for her mother, an Irish Catholic who lived near. Before she came I covered the kitchen table with the crockery wrecks of the last two weeks. She was appalled and sympathetic. I said: "Now if you are willing we will kneel down here and ask God to help Mary." She consented. I told the Master simply about our troubles, asked Him to make her mother send Mary in time, so she wouldn't be nervous and hurried and to keep the girl strong and quiet. The mother marvelled at the answer. She did her part, and weeks went by without one broken dish! "*In all thy ways acknowledge Him.*"

4. *We should be just to them.*—"Judge not according to the appearance, but judge righteous judgment." Jno. vii: 24. How often and how sorely we are tempted, knowing the background of dishonesty in all heathen training, to suspect our servants of taking what has disappeared wholly without their knowledge. Of instances which came under the writer's knowledge, she recalls an engagement ring, long missing, found, after months, caught in the fringe of the sash worn last with it, and two valuable gold rings, handed to a restless baby who hindered work, in a crisis, forgotten, dropped by baby into a slop jar and emptied over a precipice. The servant was in anguish of soul over his lost reputation for days, which surely was not right. A roll of bills put away in a bureau drawer to which only one person had been sent, disappeared. The evidence seemed overwhelming, yet later the bills were found *caught on the back edge of the drawer.*

"At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord and it be sin unto thee." Deut. xxiv: 15. In case of serving women, and casual employers, wages are more apt to be overlooked and dates forgotten. Justice does not require the advancing of wages for months to come, a hazardous experiment, and not one to be tried without the clearest of divine guidance since our guide has Himself said, "Owe no man anything." Such a

servant has often become unfitted for service, and has been left fettered with a hopeless burden of debt. The Bible gleams with promises to the generous who give to the poor. Ample justice pieced out liberally with broad strips of mercy will bring its own reward in grateful devoted servants, but for them, as for ourselves, let us beware of encouraging their great national vice—*Debt*.

5. *We should be careful not to tempt them.*—"Strengthen ye the weak hands and confirm the feeble knees." Is. xxxv: 3, "Strengthen thy brethren." Luke xxii: 32. "If thy brother be poor, strengthen him." (Margin) Lev. xxv: 35. How shall we do this? By counting purchases, if not daily, then occasionally and unexpectedly. By counting clothes given out to wash. By keeping stores locked up and giving them out one's self at regular times, or, if that is impossible, taking a weekly look to see how fast they are going. **BY KEEPING ALL MONEY LOCKED UP AND THE KEY ALWAYS IN ONE'S POSSESSION.**

If we could fully realize the awfulness of this temptation we would never dare thus to spread the devil's net before their heedless feet. "Careless concealment invites to robbery," says the *I Ching*. "INVITES TO ROBBERY."

What shall we heedless housekeepers say in that dread day when we stand in the presence of the great judge, and by our side the servant, our servant, with paralyzed conscience and blackened soul, whom Satan has come to claim as his, because the man stole from us.

Of course there are many things in a home which cannot be kept locked and must be at the mercy of the servants, but we can avoid keeping large stores of bed linen, and table linen, and wearing apparel about, we can exercise reasonable care, *pray daily that our servants be kept from temptation*, and then we may claim with simple faith the promise, "*There shall be no evil befall thee, neither shall any plague come nigh thy dwelling.*" If we have *real faith* we shall not worry at all after that.

And how about squeezing? That is a more difficult question, as usage has wrapped this vice around with such a mantle of respectability that it is hard to show our servants how it looks in God's sight. Nothing but His Word will do that. Let us teach them to memorize, "*Not purloining, but showing all good fidelity.*" Titus. ii: 10.

"There is nothing covered that shall not be revealed, and hid that shall not be known." Matt. x: 26. "So then every one of us shall give account of himself to God." Rom. xiv: 12. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Prov. xxviii: 13. "He should make full restitution." Ex. xxii: 3.

We can never expect to take characters of servants or church members, hardened in heathen molds, and produce any deep, permanent impression on them without two things: First, the Holy Spirit must melt them; second, He must pour them into new Christian molds. He is more than willing, but He leaves us to get the molds ready, though He has put all the materials within our reach. *We cannot do this unless we believe God wholly and expect God's Word to do its work.* "My Word shall not return unto Me void."

SUGGESTIONS FOR A NEW SERVANT MOLD.

1. Insist upon their having a *regular, daily, uninterrupted time for reading their Bibles*. Ask every day if they have. If hard pressed, *make time* for it by relieving in some way. Let us teach them, "To everything there is a season under the heaven." See also II. Tim. ii: 24. Teach them always to *commit a little daily*. Hear it recited, or they will not. With most servants this is harder than pulling teeth, but we must persist. "Therefore shall ye lay up these my Words in your heart and in your soul." Deut. xi: 18. It is a good plan to make them recite this three times whenever they have failed to commit any Scripture to memory. Teach them to learn a verse when brushing the hair, as that plan saves time.

2. *Teach them to pray.*—The Holy Spirit will guide us. First, as to confession, a servant who learns, instead of his old vague generalities, to think quietly over yesterday, in the first hush of a new day, and for each sin to say, 'Dear Lord, I am heart sorry' such a servant has received help on the Christian road for which he will always bless you. Teach them to pray for the *little things*. Make them learn, "The *steps* of a good man are ordered by the Lord." Ps. xxxvii: 23. *Teach the cook to pray for his marketing*. God will teach many of the lessons we want him to learn, and others we didn't know he needed. It is a good plan to have the Commandments or some little leaflets printed and let him offer these to those he meets in the market, thus putting in a little seed for the Master broadcast without especial effort. If the stove smokes persistently, in spite of everything, we might have the cook pray with the mason who comes to fix the chimney, or still better have the mason pray. The writer can testify to blessed results in such cases. "In ALL thy ways."

A Christian carter and the writer used to suffer untold things from some obstinately timid mules who would *not* cross a river. They have been known to perform for one solid hour before getting on to the ferry! Prov. iii: 6 coming to mind, the writer tried praying for the mules, but with no results whatever. Turning to the Lord to know why, the suggestion came, "Why don't you have

T'ing-yuan pray? This is his work, not yours." It seemed probable he would regard it as an impertinence in the midst of his "*shao*"-ing and "*wo-ho*"-ing, to be called off to pray, but he came at once, prayed simply, and *the mules went over at once*. We have never been delayed at that ferry since, and have formed the habit of stopping the cart as soon as we leave P'ang-chuang to pray for a blessing on the trip. We have had no accidents since, though there were several upsettings of the cart previously. The driver's prayers soon reached out beyond the mules to the day's journey, and the members to whom we went, praying that the Lord would use "us," and feeling himself not a machine but a missionary too. He could not leave the cart without having things stolen, but he sometimes preached until hoarse to the loafers who gathered about him, thus answering his own prayer. One day, when he went out alone, he prayed for himself, *but forgot the mules*. They ran away, he held the bridle firmly, it broke in his hands and he was thrown down and severely injured.

In doing relief work in Tientsin and using American army drivers who did not know how to pray, the writer asked them to wait a moment at starting while she prayed that the tremendous American waggons might do no harm in the crowded narrow Tientsin streets. Once she forgot, and the mules took fright before getting out of the yard and smashed the gate post.

This may seem a good deal about mules, but mules and drivers make a large part of one's environment when touring in North China.

Teach the servants to pray about hospitality extended. In that way they learn to think of it as service for the Master, and one may be surprised and delighted at the results, such as a servant guided to make some dish of which the guest proves to be especially fond, or a clumsy servant doing everything quietly and well. Once in entertaining a wealthy guest from an exquisite home, we had visions of the ordinary family disasters, but "Mary" prayed about it as we did, and she glided about with such silent effectiveness that the guest congratulated us warmly on having such a fine maid.

Sewing women taught to ask a blessing on their work at the beginning, find their very needle and thread drawing them nearer to God. And they soon notice with keen interest how they go wrong and have to rip something out if they omit it. A devout soul wishing to realize God's presence began prayer with the audible words, "God is now here." Nothing else so stamps upon the servant's innermost consciousness the constant presence and loving interest of God in them as these answers to definite prayers offered.

3. *Teach them to keep the Sabbath.*—So plan their work as to lighten it and make the day a glad one. Gate-keepers are sometimes especially overlooked and have no Sabbaths and no prayer meetings. Should we not arrange for regular substitutes for them if we expect a consistent Christian life and faithful service? If heathen, surely they need it all the more.

In how many homes it is taken for granted that the cook cannot attend service in the morning. But the Lord is very explicit on this head; again and again we are told, "Thy man servant and thy maid servant" are included in those to "come and appear before God," "*that thy man servant and thy maid servant may rest as well as thou.*" Deut. v: 14.

"Not doing thine own ways" (不辦你事) would surely, if taught, involve one's so planning as not to have servants make purchases on the Sabbath.

4. If Christians, ought they not to be given time and encouraged to go out daily and *help some one else a little*? A lazy Christian is not a live one. A life with that ministry in it soon comes to seem so much more worth while than the old one.

In conclusion, let us see if our divine armory of the word has a sufficient variety of weapons to meet all our needs. Is the servant.

LAZY?

Let us try, "Not slothful in business." Rom. xii: 11. "Whatsoever thy hand findeth to do, do it with thy might." Eccles. ix: 10. "If any man would not work, neither should he eat." II. Thes. iii: 10.

Is he

SAUCY?

This verse is heaven sent, "Exhort servants to be obedient unto their own masters and to please them well in all things, *not answering again.*" Titus ii: 9.

Is he

TARDY?

Instil into his mind *daily*, "To everything a season under the heaven."

For the

UNTIDY

use, "Be ye holy, for I am holy." The point comes out especially if one explain holy (聖潔) to mean perfectly clean. (淨潔不過). I. Peter i: 16. Also use, "Let us draw near, having our *bodies* washed with pure water." Heb. x: 22. And, "The Lord

said . . . go unto the people and . . . let them wash their *clothes*." Ex. xix: 10. Last, use, "The stars are not clean in His sight." Job. xxv: 5.

For the

UNSYSTEMATIC

servant who tries us past endurance, let us think out clearly first for the untrained brain, and then insist that God wishes method since He has said, "Let all things be done decently and in order." I. Cor. xiv: 40.

Is one's servant

TRICKY ?

and giving eye service, pierce his conscience with, "He that is faithful in that which is least, is faithful also in much." Luke xvi: 40.

Does the thrifty saving Oriental in our kitchen become demoralized and

WASTEFUL ?

Let us give, in full careful detail, the feeding of the five thousand, and at every instance of waste, make him repeat, "Gather up the fragments that remain that nothing be lost."

Even in those who are very tractable and obedient as a rule we are often surprised to find some side of their character on which they are inordinately

PROUD

and afraid of losing face. An especially meek and long-suffering cook took mortal offense at being asked to fan the flies off the table. The *fly-fanner* in their theatricals was looked upon with contempt, and he would give up his place sooner than endure the slight again. Another cook was taken away from home, and his mistress being a guest, was told to do her room work. "I am your cook," he said with a lofty air, "why should I make your bed?" Well the mistress knew the depths of Shantung obstinacy with which one could not cope. She did not try. She opened his Testament and got him to read, "For even Christ pleased not Himself;" and left him without comment. The room work was done without more words.

As to

IMPATIENCE.

After one has a curb bit in their own mouth, and has the "old man" under good control, one may stop studying "For ye have need of patience" long enough to teach it to the servants. Only an Oriental surely can imagine what they have to bear with in us—in our Occidental abruptness and obliviousness of their courtesies and in our expecting of them standards upon our Christian table-lands, when they have spent their lives in heathen valleys.

To the

QUARRELSOME

let us set forth the "soft answer that turneth away wrath."

To the

UNTRUTHFUL.

"Putting away lying, speak every man truth with his neighbor," Eph. iv: 25. "For without are . . . murderers and idolaters and whosoever loveth and maketh a lie." Rev. xxi: 15.

We scarcely find any servant who does not need lessons on

CRUELTY.

"A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." Prov. xii: 10. "Thou shalt not muzzle the ox when he treadeth out the corn." Deut. xxv: 4. "Blessed are the merciful, for they shall obtain mercy." Matt. v: 17. "Be ye therefore merciful as your Father also is merciful." Luke. vi: 36. A few doses of this divine medicine would prevent chickens being picked before killed, animals being outrageously beaten for some slight accident to their load, birds and animals being hung up by one leg and otherwise tortured, and faithful burden bearers and broad winners wearing their poor patient long suffering ribs next to their skins for a life time, during which their bins were never once full.

For the

FOUL MOUTHS,

the result of centuries of reviling, are needed the drastic words, "The tongue is a fire," "set on fire of hell." Jas. iii: 6. "The poison of asps is under their lips. Their throat is an open sepulchre." Rom. iii: 13. A friend of the writer in America called into the bath room a little son who was heard for the first time to swear, and scrubbed his mouth out with soap and a nail brush. Recommend this to the Chinese.

Young women in foreign employ are apt to lose their old Chinese bearings and become heedless of appearances.

Such need, "Let not then your good be evil spoken of." Rom. xiv: 16, which is also helpful in deterring from many questionable dealings of men. "Provide things honest *in the sight of all men.*" Rom. xii: 17.

For the

GAMBLER.

"Love worketh no ill to his neighbor." Rom. xiii: 10. "The love of money is the root of all evil." I. Tim. vi: 10. "Some . . . work not at all . . . are busy bodies. Such we command that

with quietness they work and eat their own bread." II. Thes. iii: 11, 12.

As a rule one great virtue to be expected confidently in a Chinese cook is readiness to undertake extra work in entertaining. For the one who was

UNWILLING TO ENTERTAIN

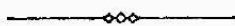
we have found very helpful Heb. xiii: 2; Rom. xii: 13; and I. Tim. iii: 2. The Chinese text is best, bringing out three degrees of hospitality: 不可忘了接待客旅, 待客要殷勤, 歡待遠人.

A thorough American housekeeper when about to invite company to tea used to begin by vigorously scrubbing the cellar stairs!

We long for a great revival all over China. We are all saying with earnest hearts, "Come, not to sojourn, but abide with me."

If the Master is to come in to sup with us, or still better to infill and indwell for all time, perhaps He wants us to get our soul house ready for such an adorable guest. Where shall we begin?

What place better than those cellar stairs—the servants



The Story of a Hat.

REV. J. E. ADAMS.



GOOD while ago there was a young fellow named Chung who professed conversion here. When he came for examination to be admitted to the catechumenate, I questioned him about his repentance of his sins. He professed to be repentant, but said that one thing disturbed his mind very much, and he would like to ask me about it. I asked him what it was, and he said that it was his hat. The hat he wore was a stolen hat. Two years before with a company of young fellows he had gone out one day to seize a pig. Sometimes a crowd of young town bloods will go out into the country and catch and roast some farmer's pig and eat it, just for a lark. They had gone all day and had found no pig, and were on their way back hungry, when they passed a house where a sorceress was making her incantations over a sick man. It is the custom on such occasions to prepare a great deal of food, so they went in and asked the owner if he wouldn't give them something to eat. He was an old man, and said that he had a young son, too, and that he would give them all they wanted. After they had eaten,

as they came out one of them saw the master's hat hanging on the peg on the porch, so as a lark he lifted it. When they all had gotten out and away, he showed them his haul. The question arose as to what they should do with it. Some proposed to smash it, but as it was a very fine hat to them, what would be about fifty dollars to us, the others objected, proposing that they sell it for something and all get a drink out of it at least. So young Chung bought it, had it remodeled so the owner wouldn't know it, and had worn it ever since. What should he do? I told him that if he proposed being a disciple of Christ's, there was only one thing for him to do, he must take the hat back, tell his story, and make restoration.

He said he thought himself that was what he ought to do, and that was what disturbed his mind; for if he took it back and told the story, the owner would demand to know who the thief was, and that he could not tell him, for he was a friend of his, a young fellow of one of the best families in the city; and if he did not tell, then the owner would say that he was the thief, and seize him and have him beaten before the magistrate. What should he do? My helper suggested that he might take the hat back and throw it over the wall at night, but this we would not admit. I pointed out to him that being Christ's disciple meant just that, and nothing else; that he put doing the will of Christ first in all things, that he try to decide what was Christ's will, and then do it irrespective of consequences. The consequences must be left with the Master he served. This was what "believing," "walking by faith," "being a disciple of Christ" meant. Finally I told him to go home and pray over the matter, and to do nothing until he was sure that what he decided to do was pleasing to Christ; then to go ahead and do it. A few days later he came into my guest room looking very pale and determined. I asked him what he had decided to do. He said that he had come to the conclusion that, if he believed that Christ was always abiding with him, there was only one thing that he could do. He would have to take the hat back, made a clean breast of it, and take the consequences. If he was to be beaten, why, it would be a beating. He would tell the man the story, and offer to do anything in the way of restoration that he could. He was then on the way to the man's house. He had scraped up about ten dollars. He was very much frightened, but with his mind made up. He asked us to pray with him, and we all knelt down and committed him to the Master's care. I urged him that when he told his story he also make clear the reason why he was straightening out his former misdeeds. That only would make it a witnessing for Christ.

When next I saw him he came in with the light of victory in his face and told his story. He had gone to the man and found him in his guest room, with two old companions. He had made a full confession, and explained why he was making it. He had offered to make restoration in any way that he could. The old man had heard him through, and then instead of seizing him in a rage, had held up his hands in amazement, and, turning to his companions, had asked if there ever was anything in the world like this. "Why," said he, "this was over two years ago. I didn't even suspect these young fellows of having taken the hat, and I had forgotten all about the matter long ago. And then this wasn't the one who really took it. Why should he come here after all this time and confess himself a thief to me? Surely this is a very marvelous thing, and this doctrine must be a very righteous one." Young Chung offered to give back the hat and pay for its being worn out, but the old man said that he had plenty of hats; to keep it. Then he would pay for the hat its original price. No, he had enough rice and pickles to live on; what did he need of his money? Keep it. But the young man said he could not take the hat unless he paid for it, for it was stolen. But the old man was obdurate. It did not conform with his ideas of a gentleman to take the money. Finally his companions intervened and urged him to take something, no matter how little, "for," said they, "the young man wishes to give as atonement for his sin; therefore, it is your place to accept it." So the old man said, all right, young Chung could give him what he pleased; it didn't make any difference what it was, or what it amounted to, and he would accept it as a present. So the matter was settled. As long as the young man remained here, the old man continued his firm friend. The young fellow was a silversmith, and the old man would send him bullion to sell or make up, and send it without weighing or accounting.

This was a victory of faith. He went in calculating on getting a beating before the official. These official beatings are no slight thing, but take off the skin and flesh, and, if the number of stripes is enough, sometimes men die under them. He did it in what he believed was obedience to Christ's will, trusting the Lord, for whose sake he did it, to see him through. Well might the old man turn to his companions and ask if there was ever anything in the world like this, for it is probable that in all the thousand years of this heathen city's history an act like this had never before happened.—
The Korean Field.

In Memoriam.

MR. C. G. ROBERTS.

A bright, promising life has been brought to an abrupt, and as we would say, untimely end, in the death, by drowning, of Mr. C. G. Roberts, on Thursday, July 10th. He had been an occasional contributor to the CHINESE RECORDER, readers of which will be interested to hear a few particulars of his all too brief life and service.

Brought to the Lord at the early age of fourteen, he soon evinced the desire to serve the Lord in the regions beyond. At the age of twenty-one his wish was granted, and early in 1898 he was in China, and settling at Wei-hai-wei commenced to study the language. Very industrious, fond of study, and having considerable ability, he made rapid progress, and though at the time of his home call he had only been four years in China, he was already well able to preach and teach in the colloquial, and had completed at least one translation, "Safety, Certainty, and Enjoyment," into Chinese, published in the *Chinese Illustrated News*. But what we thought was only the beginning of his earthly service, was is God's inscrutable wisdom the end. We doubt not the wisdom—God is "too wise to err, too good to be unkind," but to us, aye, and to China too, the loss in great labourers are few, and such as he could ill be spared, and we wonder how the gap is to be filled. We would commend to your prayerful sympathies the bereaved parents, sisters (one of whom is in India) and brother.

HARRY PRICE.

Wei-hai-wei.

THE LATE T. P. CRAWFORD, D.D.

Dr. Crawford was born in Tenn., U.S.A., May 8th, 1821, and died in Dawson, Ga., April 7th, 1902, lacking thirty-one days of having reached his eighty-first birthday. He was one of ten children, brought up on a farm by Godly earnest parents. In his very early years he felt a great aversion to Christianity, but was mightily convicted of sin at about sixteen. This came with bitterest and heartiest repentance. Of this day of deliverance and God's sovereign grace in it he never tired thinking and speaking. He graduated with honor from Union University in his native State. He was appointed by the F. M. B. of the Southern Baptist Convention in 1851 a missionary to Shanghai, and the same year married Miss Martha Foster and sailed from New York late in November and arrived at Shanghai on the 30th of March, 1852. It is thus seen that they together passed over the fiftieth anniversary of their arrival in Shanghai just eight days before his death. I know of no other couple in the history of China missions who have lived thus long together on the mission field. They returned to the U. S. in the autumn of 1900, after finding that they could not soon return to the interior, but their hearts were much in China, and they did so long to return to die in the land for which they had given their lives; and they had planned to be on the return sea voyage just at the time God called him up higher. This was his fifth and her third visit to the U. S. during the fifty years.

Dr. Crawford spent nearly twelve years in Shanghai from the time of arrival, but their health became much impaired there, and so they moved to Tung-chow-fu, Shantung, among the early settlers there; and after spending thirty years there, and becoming convinced that Baptists could work more efficiently by putting more direct responsibility upon the local churches instead of making them merely contributors to a Central Board, he with several others moved to the west of the province, in 1894, to Tai-an-fu, where he was laboring when the Boxer troubles arose.

He was in many respects a most remarkable man. He was, as a thinker, deeply original and clear cut; as a writer, painstaking and accurate; was a man of very strong convictions, and also, what is not very common in these days, had the courage to follow fully his convictions. He never, when convinced that a thing was right in God's sight, stopped to enquire as to the probability of its popularity with men. He had a strong but child-like faith in God, His Word and His purposes in the world. He was a man of great kindness and tenderness of heart. This would not appear to the casual observer, because he always shrank from trying to make a show of it. He was also a just man. The writer has known him under sore trial, when misunderstood and sometimes apparently maliciously misrepresented, and yet never a word to justify himself. On one occasion something quite untrue and unkind had been published about him in some home paper, and some dear friend wrote asking why he did not reply, and his private answer to the friend was: "Blessed are ye when men shall persecute you and revile you and say all manner of evil against you falsely, etc." Not long before his death he said: "I long ago committed myself and all that I have into God's hands, and all results of my life and labors I gladly leave with Him." He had a very deep love for children, and could easily make himself one with them. He rarely ever came in contact with children without winning their love. Many are the children who have known him in China, who will sorrow deeply that they shall see his face no more.

He had no mean ability as a literary man. His work here, however, lay in new and special lines that deeply interested him. He had a course of lectures on the Three Great Races of the human family, filled with much interesting and instructive thought. He also published and left a revised manuscript of the same, a book called "The Patriarchal Dynasties," in which he proved to his own satisfaction, as well as to that of some others, that the great ages in the first Chapters of Genesis belong not to individual men but to dynasties. He was deeply interested in this subject, because he believed that his theory cleared away some difficulties over which many had stumbled. He wrote a letter—his last in life—on this subject just three hours before his death. He also prepared a catechism of general knowledge in Chinese that was very popular; also a grammar of the Chinese language and a hymn book; several of the hymns being his own composition.

He believed in "self-support" in missions to an extent that not many did, but he believed it strongly, and therefore preached and practiced it. It is a very easy matter to say that his life was a failure. Judged by the standards frequently common among men, it would seem so, but he labored not for the approval of men but of the One who loved him and gave Himself for him. He was preëminently a preacher to the heathen, a seed sower. I have known him when nearly seventy years old in a country trip for days to preach from three to eight hours a day

and walk from five to eight miles. I have known him, after talking till midnight, tired, worn, and sleepy, when the crowd would have nigh all gone and some specially interested ones would ask some question that would stir him, take on fresh interest and pour his very soul out in instruction and prayer. He did not baptize large numbers, nor build up great institutions, but in faithfulness for fifty years to what he believed right before God, I do not believe he was surpassed by any in China. His record is with God. I can easily imagine that he will himself be surprised, in the great day of reckoning, at the number who will rise up to call him blessed.

Dr. Crawford could have been a brilliant success as a business man. It is widely known that, like many others, he was forced, during the American war of 1861-65, to make his own support. He also made a slight overplus and invested in lots in what is now Shanghai, and it grew, without care or effort from him, into valuable property. It is perfectly apparent that if he had wished to make money, he could with very little trouble have easily doubled his estate. He was strictly honest in his money dealings. If you owed him fifty cash, he expected you to pay it, and he was sure to pay you, even to a five cash, if he owed you that.

It is well known to those who knew him intimately that he mellowed and sweetened in his last years. To the writer, who knew him very intimately ever since coming to China, he was more like a father than any other man he has known apart from his own father.

Another veteran of China's missionary force has gone to his reward, another pioneer has fallen. May God make all us younger ones as faithful as many of these veterans have been.

I will close this sketch with what he called his spiritual will, written in 1898 or 1899 :—

“ We are now growing old and worn,
Near four score years are run :
Our mission jubilee is nigh,
Our work will soon be done.
Our field with all our growing grain
We do hereby bequeath
To you the people of our love—
The churches of our faith.
Dear brethren in the Lord, farewell !
Our parting song is o'er
We soon shall sing with you again
Where partings are no more.”

G. P. BOSTICK.

THE REVEREND JONATHAN LEES.

I first met Mr. Lees on March 13th, 1863, the day on which my wife and I arrived at Tientsin. Mr. and Mrs. Lees were then living in a Chinese mud house on the site now occupied by the Globe Hotel. Under the escort of Capt. James Henderson, we left the *Swatow* when she had run her nose in the mud for the third time after passing Taku, to walk the remaining, apparently short distance. Tired and thirsty our good chaperon suggested a rest, and seldom are weary pilgrims more grateful for the warm and hearty welcome we received from these now long-time friends than were we, who were cheered by their kindly and genial greet-

ing and refreshed by the substantial "tea" so quickly prepared for us. Then began a friendship which has never been broken. My arrival completed a quartette of permanent mission workers at Tientsin, viz., Revs. W. N. Hall, J. Innocent, J. Lees, and myself. The three others who were then there, later went to other fields of labor. Differing as men will in many matters and opinions, the friendship then formed between the members of this quartette, and the harmony in labor to advance the redeemer's kingdom, was life-long.

Mr. Lees was an intense man. It mattered little what work he took up, he threw himself into it with all his energy. He pressed it in every way that appeared to offer success. Was it preaching to the Chinese, all his vigorous activity went into the effort to set forth the truth he was presenting and to impress it upon his hearers. He abounded in gesture and action, which always interested his audience, though it sometimes failed to impress staid, emotionless Chinese, or fixed their attention more on the man than his theme. Was it speaking at the Temperance Hall to the men from the gun-vessels and urging upon them the claims of self-respect, self-interest, and their obligation to the loved ones in the home land, the energy was tempered by the tender feeling he had for all these thus separated, but the intense man was in it all.

Mr. Lees was a man of strong, tender feeling. One may be emotional and lack that energy which accomplishes or attempts to accomplish what the feelings desire if there are manifest obstacles in the way. Or he may be intense without that tenderness which tempers the zeal in such a manner as to accomplish the best results in the best way. There are those whose "feelings run away with them;" there are others who seem to be made up of nothing but will, and to this everything must give way. There are those who appear to know intuitively just the time and just the manner in which to press to accomplishment any matter they may have in hand. Perhaps Mr. Lees acted more under the impulse of feeling in, than under the guidance of, intuition, not always seizing the opportune moment, nor apprehending the supreme method. Yet he was a man of resources, and his masterful spirit often succeeded where other less intense men would have failed. He certainly overcame many obstacles, and his labors were not without results.

He was a man filled with the evangelistic spirit. He loved to preach. He felt that he had a message, and it was easy for him to give it out glowing from his own warm heart, filled with a personal sense of its importance and the deep significance of the present moment and opportunity. He possessed an easy flow of language, and this led him often to speak with imperfect preparation, but he could think clearly and express himself forcibly, and his carefully prepared sermons were replete with deep thought, full of spiritual power and uplift and earnest in practical suggestion, application, and appeal. The basal thought of all his preaching was the great love of God for a lost and ruined race: "the love of Christ constraineth us." He dwelt less upon God's justice and righteousness than upon His forbearance and mercy; he believed in a "faith that worketh by love". While emphasizing this love, he also urged the necessity of that "walk and conversation" which witnessed to a living and active faith in the one professing it. Whoever gave evidence, satisfactory to him, of having such a faith, found in him a staunch friend. Steeped in lying and deception as the Chinese are, a profession is easily made, and a semblance of the right "walk and conversation" is not readily distinguished from the real thing by the foreigner, especially

when we remember the dread every Chinese has of offending some one and the many ways in which an enemy can and is ever ready to take revenge. The best character readers are not infrequently deceived, and after long years it may be, of trusted service, find they have been imposed upon, and no one of the more faithful had the courage to utter a word of warning, much less of accusation. Because he was a staunch friend, and because his acquaintance was easily made, and first impressions readily became convictions after a few repetitions, he was particularly susceptible to the influence of scheming self-seekers. His deep sense of the sinner's need, his earnest longing to make his message effective, blinded his vision to indications of unreality which to others were apparent. Patient and trustful with those who appeared to be earnest seekers after the truth, it was easy to become overcredulous, and thus sometimes be led astray in his judgment of character and motives; but equally he could denounce the evil-doer and expose the hypocrite when convinced as to their true character. He sought, as every true worker does, to infuse his own earnest spirit and devoted energy into every one who came under his influence, that they might render a consecrated service to Him who had redeemed them.

In addition to his own labors in that line he did much in training men for evangelistic service. The instruction he gave was chiefly Biblical, but whatever its nature it had but the one aim of equipping men with gospel weapons with which to win souls to Christ. He loved books, but they were his tools, and used mainly for the one great object of his life rather than for pleasure.

The poetic element held a large place in Mr. Lees' nature. Among his own productions were poems possessed of much merit. Some of the best songs—the most “taking” with the seamen—contained in the little Temperance Song Book published by the Tientsin Temperance Society, were written by him. From first to last he was an active worker in this Society, and gave liberally of time and money to advance its interests and the cause for which it stood. While he prepared one or two books and many tracts in Chinese, probably his most enduring work outside of his evangelistic labors will be his Chinese Hymnal. With some defects in Chinese rhythm and idiom, and often allowing unimportant characters where the rhythmic and musical accent demanded an important character, still it met a need and filled an important place in laying the foundations of the church in North China and preparing for a better, and let us hope, a united hymnology.

Mr. Lees' character was many sided. Circumstances affected him quickly and seriously. He was jovial, he was sedate; all within a short space of time it may be. He was genial, cordial, and full of good cheer; and then all would be changed into a sadness and gloom which almost forbade familiarity. And so it was only when one became thoroughly acquainted with him, and knew him in all moods and conditions, and knew that the warm heart was still there, and made all the more tender by the cloud which had temporarily overshadowed it, that he could be fully appreciated. His very impulsiveness made the contrast the more vivid, yet the man was always there. Never for a moment doubting the ultimate success of the gospel, and “living in the clouds” when the church was active and many were apparently being deeply impressed by the gospel message, on the other hand, when the reverse conditions and indications of opposition and persecution prevailed, his sadness and gloom seemed to amount almost to despair. But the living Word in his own heart soon

overcame the despondency and brought him out into the light again, and the same energy and impulsiveness vitalized his active nature once more. All who knew him will regret the loss of an earnest worker, whose faith and works were grounded on the one only foundation—Christ Jesus. He has fallen asleep; he rests from his labors, and his works do follow him.

C. A. STANLEY.

TIENTSIN, August 8th, 1902.

Educational Department.

REV. J. A. SILSBY, *Editor*.

Conducted in the interests of the "Educational Association of China."

Importance of the Teleological Argument.

BY REV. C. F. KUPFER, D.D.

IN teaching physical science instructors are too often wholly absorbed with the presentation of the laws prevailing therein, and the more pleasant and profitable duty of showing that God is the *basis of all existence* is neglected. What an opportunity a teacher misses when he fails to point out to his class that the natural laws are nothing more than the intention of an intelligent immanent God! To the Chinese mind God is hidden. The Bible is not sacred to him; he is prejudiced against it, and hence it does not reveal to him tangible proof of a God. But let this great hidden life once become visible to him through the things that *do appear*, then too he will have respect for the sacred word and will search therein. This conception of God which sees in Him the *first cause* of all visible frame of things, will produce a firm faith in an omnipresent God.


Now what I am fully convinced of is, that no branch of academic instruction offers better opportunity to drive out superstition and implant a deep-rooted faith in an intelligent author of the universe than teleological argument. The idea of God thus obtained becomes to the student a necessary factor of his consciousness, embracing both his knowledge of the world and of himself. And having mastered Emanuel Kant's injunction—"Know thyself"—the student is on a fair way of finding the hidden God, the one Infinite Being manifested in nature.

May not that have been the thought the Master had in mind when He said: "Behold, I send you forth as sheep in the midst of

wolves; be ye therefore wise as serpents and harmless as doves," and what the great apostle did when he said: "I become all things to all men?"

And never in all the history of Christianity has this phase of Christian teaching been more urgent. Material advantage is the all-absorbing thought in the minds of our students. Far be it from a Christian teacher to disparage them in their aspiration to improve their temporal condition. Indeed he cannot help but commend a moderate desire in this direction, for a happy, cheerful soul does not often dwell in a half clad hungry body. But there is one phase of the situation greatly to be feared. The government and the people of China have prematurely become convinced of the material superiority of Western learning, but they have not learned the awful reality that Christian culture, divested of Christian morals and spiritual life, will not only *not* assure the nation's welfare but will lead to national decadence. Knowing from history what this fatal mistake has meant to other nations, it is of primary importance to keep the spiritual element in teaching natural sciences so intensely strong that an avowed unbeliever would be unhappy.

A Wide-awake Teacher.

ISS HARTWELL, of Foochow, at the Triennial Meeting of the Educational Association, gave the following account of an enterprising teacher and his flourishing school. Such teachers are worth a dozen of the poor drones who too often draw salaries for work in mission schools:—


"If possible open plots of ground connected with the day-schools are very desirable for the pupils to practise gymnastics or simple military drill. This has been done near Pagoda Anchorage. In cities, however, this is usually impracticable, but teachers may invent other means. At Foochow one teacher whose school outgrew the school room took down the front end of the school room and had a railing made with gates on either side to keep out passers-by and secure good ventilation. There was not room for the tables usually furnished by the scholars, so he dispensed with them and designed two cupboards to hold the children's books when not used, and was glad to do away with the table drawers which he felt were places to store sweetmeats and other things disturbing to the good order of the school. To supply desks he designed folding shelves; one double row running lengthwise through the middle of the room, and single rows to fold down at the sides. By folding these down, room was made for Endeavor meetings, and also for the

Romanized delarte they practise for physical culture as well as drill in Romanized.

The school had an average attendance of fifty, with seventy enrolled. Western studies were taught in classes, but to facilitate recitations of the Chinese books which needed to be heard by individual recitations, he selected two of the best pupils to act as his assistants. As the pupils came to school at 5 o'clock in the morning, these two assistants would sit one at the head of each aisle, and the scholars would first recite to them. If they did well, they went on to the teacher, to be taught the next lesson; if they did poorly, they went to their seats to study the lesson again. These two assistants were also responsible for leading the school in rising and greeting guests in unison on their arrival and departure, thus teaching the younger pupils politeness. More than this; all the pupils were divided into groups of three, one larger and two smaller ones, so the smaller ones could ask the larger one the characters in case they forgot what the teacher taught them. If in any of the groups a pupil failed to come to school the others would call on their way home to breakfast and encourage his attendance, and in this way the pupils were led to feel responsibility for each other and for the regular attendance and general good behavior of the school.

The most important thing seems to be to secure enthusiastic teachers, then we will be surprised ourselves by their ingenuity and invention in devising new and better methods.

Government Universities.

LL friends of educational and political reform must look with interest upon the "universities" which have recently been inaugurated at the capitals of Shantung and Shansi, and unite in wishing Dr. Hayes, Dr. Richard, Rev. Moir Duncan, and their colleagues, abundant success in their efforts to make these institutions sources of light, and forces which shall tell for the true reformation and uplifting of China. That the missionaries who are connected with these enterprises desire most earnestly that Christianity shall in no way be compromised and that all Christian teachers and pupils in these institutions be free to worship the true God and not be compelled to worship any other, goes without saying. There may be much difference of opinion as to how far a Christian can consent to be governed by godless mandarins in the conduct of godless institutions of learning. In such things we should be slow to judge. Nor is it altogether fair to condemn a

secular institution as "godless" if the Chinese in charge are honestly endeavoring to live and work up to the light which they have. We are willing to grant that there may be such, although there is little in the history of Chinese officialdom to encourage such a supposition, and our knowledge of the past gives little encouragement to expect much good from Chinese government institutions; but we can at least pray that our brethren who feel called of God to do their best to help the Chinese in these educational efforts may be able by their lives to give a true and uncompromising witness for the truth as it is in Christ. They may be compelled eventually to resign from positions which loyalty to Christ will not allow them to hold; but even then their work cannot be said to have been in vain. And then it is not impossible for God to so work upon the hearts and minds of Chinese officials that they may allow a Christian man all that he has a right to demand, in order that they may retain his services as a teacher or director of educational work. This is not the time for judging; it is a time for mutual sympathy and confidence and for earnest prayer.

Notes.

DR. SHEFFIELD writes: Work on the college and dwellings at Tung-chow is progressing finely, and we plan to be in our new buildings by October 1st.

Tung-wu College, at Soochow, Rev. D. L. Anderson, president, is erecting fine new buildings, and the work is well underway.

Lowrie High School at South Gate, Shanghai, Rev. Geo. E. Partch, principal, is rejoicing over the prospect of a new building. Work has already begun. About \$10,000 Mexican have been contributed, mostly by the society of earnest workers for China connected with the First Presbyterian Church of New York City. A generous contribution by friends and former pupils of the school is included.

Nearly \$10,000 Mexican has been contributed by friends, mostly Chinese, of St. John's College toward the erection of a new building which is much needed for the enlargement of the work of this excellent and very successful institution. The zeal displayed in this work by the alumni is especially commendable. Dr. Pott is to be congratulated upon the loyalty of his old pupils and for the liberal subscriptions which have come in from his Chinese friends.

The slovenly, varied, and indistinct pronunciation of the Chinese is one of the results of their lack of phonetic writing. Archdeacon Banister recently told of a Chinese teacher who never learned to pronounce his own name correctly until he learned the Romanized and saw it spelled out on the black-board. He had formerly pronounced his name *Si* (See) when it should have been *Shi* (Shee). He had never before realized that the *s* should be aspirated! That the careful study of Romanized helps greatly both Chinese and foreigners to acquire a distinct and accurate pronunciation is beyond all reasonable question, and if some foreigners seem to be misled by it into a stiff and artificial pronunciation, the true reason will be found not in too much but rather in too little study of the Romanized, or else in a "lack of ear," which no amount of correct teaching can overcome.

We have received *The Basis of Political Liberty and Human Rights*, being mainly a free translation of Herbert Spencer's *Social Statics* by Dr. W. E. Macklin and Mr. Li Yü-shu, and reprinted from the *Wan Kwoh Kung Pao*. Such books as these will set Chinese students to thinking, and we presume that in China as in Russia and Bulgaria the student class will more and more assert themselves in social and political reform. A great responsibility rests upon teachers that the education of these students be such that their energies may be inclined in the right direction and that those who should be leaders in true reform be not led into wild and reckless riot and insurrection. Such discussions need a solid basis of Christian character to prevent their becoming dangerous.

Says the *N. Y. Independent*: "By an agreement between Germany, Austria, and Switzerland the new and uniform spelling is to be introduced next April in all the schools and in all official publications, and has already been accepted by many publishers and journals. Superfluous letters will be omitted, which is the great desideratum, and other minor improvements made in capitalizations, etc." In Germany considerable progress has been made toward the substitution of the Latin type for the German, and it is believed by many that the use of Latin type is bound to grow. What a boon to China if the government would introduce the Latin character (Romanized spelling) to take the place of the Chinese character in all primary schools! We believe this time will come, and we are not without hope that even in America and England superfluous letters and absurd non-phonetic spelling will become more and more a thing of the past. In America the absurd spelling of such words as

labor with a *u* in the last syllable has been pretty generally dropped, and the spelling reform seems to be making some progress, but more glaring absurdities still exist and are a serious hindrance in the acquiring of a knowledge of reading and writing English. Now that the English language is studied all over the world it becomes all the more important that those in other nations who desire to learn it should not be hampered by irrational and unscientific spelling. There is really less reason for sticking to ancient methods of spelling English than there is in clinging to the old Chinese ideographs in a land where there are so many dialects that phonetic writing must as yet be adapted to many scores of dialects in order to be understood.

If Mandarin is to be the language of China, then those who advocate such a reform should do what they can to give us something in the way of a standard. A standard pronouncing dictionary with words spelled out in Roman letters, and then the whole Bible published in this standard Romanized Mandarin vernacular would be a great blessing to China, and other books would quickly follow. But the Mandarin (whatever that may mean) will eventually be pushed to the wall unless it can be brought into line with modern requirements. A union system of Romanization is needed, but still more do we need a union system of pronouncing Mandarin and a much richer vernacular than is furnished by any branch of Mandarin yet spoken in China. It is not at all impossible for some such a dialect as that of Ningpo to launch ahead and take the lead. It is spoken by millions of the most aggressive and enterprising of China's population. It has the whole Bible in Romanized and with references, and a good beginning in the way of religious and educational literature. The Ningpo Romanized is neither helped nor hampered by a character colloquial; but it is used by a large and growing Christian constituency. The dialect is in many respects superior to the Mandarin, and our missionary friends would do well to cultivate it with greater vigor and get wide-awake young men and women who are not in the church interested in reading and writing the Ningpo Romanized; and this will not prevent their learning the Mandarin, but will facilitate its acquirement.

An interesting meeting was held recently at Ku-liang for the purpose of considering the question of the place of Romanized literature in mission work. Miss Hartwell, by special request, read her paper prepared for the meeting of the Educational Association. The paper was greatly appreciated and was followed by a discussion, in which there was considerable enthusiasm manifested. Among the

earnest advocates of the Romanized were Archdeacon Banister of Hongkong, Mr. Beattie of Amoy, and Mr. Woods of Ku-cheng. Mr. Beattie said that in Amoy the Romanized was used in all the missions, and gave such complete satisfaction that the calling of a meeting to discuss the matter seemed strange to him. To hear that some needed to be convinced of its value found him wondering who these people could be and where they could have come from. Several of the ladies told of games which had been found useful in teaching the character in combination with the Romanized, games resembling "Authors," "Logomachy," etc. It seems that at Foo-chow much use is made of Dr. Martin's Analytical Reader in educational work, and the Romanized has been used with considerable success in translating the sentences into colloquial and in giving the pronunciation of separate characters. One of the games mentioned, which resembled "Authors," made use of four lines of the Analytical Reader as a "book" and using both character and Romanized to familiarize the player with the ideograph and its pronunciation. About a hundred missionaries were present at the meeting.

Correspondence.

THE MISUSE OF THE MISSIONARY'S NAME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the RECORDER for August, just to hand, I notice a letter under the above heading on a subject that is occupying many minds at this time. As the writer, Mr. Cornford, introduces what he has to say on this subject with a reference to a letter I published three or four months ago in the *North-China Daily News*, I should like to deal with some of the points he raises.

1. He says: "The evil will have to go on growing until missionaries see plainly that simply to check the man (who is oppressing others by a fraudulent use of the name of a mission) in one particular attempt is absolutely inadequate to prevent him making, and succeed-

ing in, similar attempts in other quarters." I quite agree with this, but I go farther and say that for missionaries to try single-handed, in isolated instances, and in widely separated districts, to check the men who are carrying on this system of oppression, is an utterly inadequate remedy for an evil of such vast dimensions as that we are now confronted with and which, as far as I can learn, is affecting every part of the empire where missionaries are established and some parts where they are not.

2. Mr. Cornford says: "When we are brought to see clearly that these men, whether Christians, enquirers or heathen, both for their own sake and as a deterrent to others, ought to be punished, we have then to consider how and by whom the punishment should be inflicted." Again I agree with him, i.e., I agree that they ought to be

all punished, and in the same way, as far as the law of the land is concerned, i.e., by the magistrate. But when he seems to suggest that it is the duty of the missionary, whose name has been wrongly used, to hand over the offender to the magistrate, I dissent altogether. If a man forges a cheque on my banker, using my name, it is no part of *my* duty to prosecute him. The loss, if the banker is deceived by the forgery and pays the cheque, is *his* loss and not *mine*, and much as I may sympathize with him and regret the incident, it is his business and not mine to protect himself and his shareholders. A careless and incompetent banker may find people taking advantage of his carelessness again and again to forge my name. I am not appointed guardian of his interests, neither am I a public prosecutor, and I am not called on to take the case up. Similarly, if a man uses my name to impose on "the powers that be" in China, i.e., on the magistrates who have been entrusted with the public administration of justice, it is, properly speaking, *their* business, and theirs only, to protect themselves and the people under their jurisdiction against the imposition. An incompetent and easily-deceived official will be always getting bogus letters from missionaries and other people whom he is afraid of offending, but it is no more my duty to be always telling him who is cheating him than it is my duty to report him to his superiors as incompetent to discharge the duty of his office. Mr. Cornford says: "The power and the duty of punishing evil-doers is entrusted by God to the Chinese magistrate." I entirely concur, but I add that the duty of *finding out and arresting* the evil-doer has similarly been entrusted to him and has *not been entrusted to Christian missionaries*. What then is to be done to meet the existing evil? I reply that at

the present time we are face to face in China with a most anomalous state of things, and that a fundamental change is needed before the evil I am speaking of can really be righted. In my opinion it is the duty of missionaries—inasmuch as this evil indirectly affects the reputation of Christianity in China—to work together to effect that change. A clause in the treaties between China and Western nations, which was originally inserted solely with the object of vindicating liberty of worship for Chinese subjects wishing to become Christians, has, from various causes, been so much abused that mandarins to-day are many of them scared by the very mention of the Christian name, or the name of a Christian missionary, or even the name of any foreign swindler, when it appears in a lawsuit, and are afraid in any case where this dreaded influence appears, to give judgment against it, lest the foreigner should bring pressure to bear upon the Yamen through his Consul in order to secure a verdict for the nominally Christian or foreign-protected litigant. In the interests of the Christian name, and in the interest of justice to the people of China, I think missionaries should everywhere co-operate to redeem the liberty of conscience clause in the treaties from its present liability to abuse. In my letter to the *N.-C. D. News* I suggested that the Consuls, whose special duty it is to see that the treaty clauses are observed by their nationals, might represent to the higher provincial officials, and through them to the lower officials, that this evil ought to be stopped and that the present state of things was never contemplated by the framers of the treaties under which we may claim liberty of conscience for ourselves and for our converts, but which gives us no right to interfere in other matters.

I desire to see *the Consuls* throughout China requesting the Chinese authorities that *they* (the Consuls) may be informed of every case in which the names of their respective nationals come directly or indirectly into the Yamêns, as in any way interfering with civil suits or public and official business. I should like further that the Consuls should be able in taking this step to inform the officials that the suggestion that it should be taken came from missionaries who are wholly opposed to the abuses which have in the course of years crept in, in the working of our protective treaty clause. Would it not be possible for those missionaries throughout China, who view the evils of interference in Yamên cases by nominal Christians, and are urgently calling for consular help for its suppression, to sign a com-

mon public declaration to that effect, which might be published both in China and at home? Or better still, would it not be possible for such missionaries unitedly to memorialize the whole body of foreign Ministers in Peking asking them to take this question into their consideration and to instruct the Consuls who are under their jurisdiction to act in the way that seems to them most likely to stop the evil of which the Chinese have such good reason to complain, while at the same time carefully guarding the just rights that our converts have under the treaties to claim liberty to worship God and to abstain from all participation in idolatrous ceremonies and practices?

I am, Dear Sir,
Yours faithfully,
ARNOLD FOSTER.

Our Book Table.

The Sixty-sixth Annual Report of the Board of Foreign Missions of the Presbyterian Church of the United States of America.

This Report, of 492 pages, is unusually well gotten up, being made luminous with numerous maps and adorned with a goodly number of well-executed half tones of missionaries and mission premises in various parts of the world. Among the latter are four small cuts showing the condition of the buildings in Weihien, Shantung, after the Boxers had completed their work. The totals for China are as follows: Principal stations, 22; out-stations, 276; American missionaries (including wives and single ladies), 197; native force, 572; organized churches, 73; communicants, 11,416; number of pupils in schools, 3,206; patients receiving treatment, 79,530. The total receipts of the Board for the year were \$1,086,341.74, gold.

REVIEW.

Next to the awful scenes of bloodshed in Shansi two years ago, those in Pao-ting-fu struck with horror the Western world, and especially those interested in Christian missions. A book has appeared, entitled *The Tragedy of Pao-ting-fu*, prepared by Rev. Isaac C. Ketler, D.D., President of Grove City College, Pennsylvania, U. S. A., and published at the price of two dollars, gold, by F. H. Revell Co., Chicago. (Will be on sale at the Mission Press in the course of a month or more).

The author has indefatigably collected information regarding the eleven adult missionaries and four children who were massacred on the 30th June and 1st July, 1900, in that city, and enriched his volume with fifty illustrations, all from photographs of persons and places associated with those fatal days. Much of the book is composed of letters from Mrs. F. E. Simcox,

missionary of the Presbyterian Church in Pao-ting-fu and niece of Dr. Ketler. It contains also letters from her husband and others, and more or less extended sketches of the lives of each of those who fell victims there to the fury of the Boxers.

Dr. Ketler has woven his material together effectively, especially in view of the difficulties of obtaining information about persons, for the most part strangers to him, representing two nationalities and three missions; and he very successfully exemplifies the wise editor in remaining himself behind the scenes.

The letters of Mrs. Simcox, covering a period of seven years, naturally describe, for the most part, the work of the mission to which she belonged; but they are, in a measure, an outline sketch of life in any newly-opened missionary station, and are interspersed with side lights on the work of sister missions in Pao-ting-fu. Most of them were not written for the public eye, and all have a winsome air of naturalness and simplicity.

The impressions of the exalted character of Dr. Taylor, Mr. Pitkin, Miss Morrill, Miss Gould, Dr. and Mrs. Hodge, Mr. and Mrs. Bagnall, and Mr. Cooper, as well as of Mr. and Mrs. Simcox, that one gets from a perusal of the book, are most healthful and inspiring. Pao-ting-fu was apparently but an ordinary mission centre, yet the loftiness and beauty of the souls that humbly shone there make one proud again of the glorious Being, Who in this day of much sordid living and much pride of mind, moulds and holds loyal even to death such radiant spirits as these. A study of the countenances, for the most part so well reproduced, of those who are commemorated in this volume, ought to be sufficient to convert an unbeliever to Jesus Christ and to Christian missions.

The title of the book suggests sadness and dismay; the impression

of the book, at least upon the Christian, will be—profound admiration for the true missionary, renewed purpose to put shoulder to the work he lives for, and rekindled hope in the ultimate success of a cause with such supporters and such a Lord.

W. J. L.

East of Asia, Vol. 1, No. 2. A non-political illustrated quarterly. Price \$1.50. Shanghai: "North-China Herald" Office.

In this age of bustle, hurry, and competition it is true that there is room "at the top." It is equally true that in our day of multiplication of magazines there is a field for the "first class." The magazine before us is making strenuous and laudable efforts in this direction. Paper, ink, type, half-tones, and mechanical execution leave little to be desired, whilst the letterpress is of a high order, dealing attractively with topics regarding which too little interest has hitherto been taken in the home lands.

After admiringly turning over the tastefully arranged pages, we began—not inappropriately in reviewing an "East of Asia" magazine—to read first the last article, "Seoul," by Esson Third. The brightly written, suggestive sentences tell a good deal of the city: its name, age, size, walls, streets, houses; and from the possible influence of the hot flues on the Korean character, we are led to a series of graphic pictures of the inhabitants. From the water-carriers, washerwomen, and soldiers we are led up to the immaculately dressed gentry and the "swells" immersed in Chinese thought. We cannot help feeling that the women, in spite of their hard sad lot, are superior to the "male incapables," and so complete and suggestive is the study that as we sit pondering over the spiritual, mental, and material environment of this remarkable people, we find fresh food for

thought and partial illumination of ideas in the writer wafting to our ears the music which confines itself to three notes and a thump, as well as the occasional railway whistle. We trust this is only the beginning of a series of articles from the pen of Esson Third.

Two other well illustrated articles are: "Lama Temples," by Ernst Ludwig; and "Siam," by Dr. Frankfurter. Among the contributions from Chinese literature we find a translation of "The Heartless Husband," from the Chin-kuch'i-kuan, by Father Henninghaus; selections from the popular "Three Kingdoms," by Dr. F. L. Hawks Pott; the first of a series of character sketches (Tsin-shih-huang-ti), by Theodor Metzelthin; and a treatise on the "Three Character Classic" (Dr. Bridgman's translation being used) by Rev. R. Wilhelm.

The many friends of Pastor Hackman will welcome his scholarly and lucid article on Chinese coins, and will, no doubt, feel grateful to the *East of Asia* magazine for bringing him and other new writers and students of Eastern customs and characteristics to the front. We wish the magazine all success, and trust that, in order to secure a wider range of readers, it will be possible to reduce the price somewhat.

G. M.

Nippert's Pastoral Theology, adapted by Rev. F. Ohlinger, Methodist Book Concern, Foochow. Wên-li. Paper. Fifteen cents.

This work is "specially designed for use in theological schools and seminaries". It contains one hundred and twenty leaves, printed on good brown paper and in clear type. It is divided into fourteen chapters with the following themes: "The necessary qualifications of the pastor, Duties the pastor owes to himself, The pastor and various

classes of adherents, The pastor and the performance of several public offices, The pastor and the children, The pastor and the administration of discipline, Visiting from house to house, Visiting the sick, The pastor in his daily intercourse with men, The pastor and his assistants, The pastor and revivals, The pastor's conduct with regard to change of appointment, The pastor's private life, and hours in Gethsemane". These subjects cover quite a wide range of pastoral duties and show its general adaptation to the conditions in China. Only two of the chapters have denominational reference, but the conditions and methods of work are such in China that they are easily adapted to any denominational use.

The pastor's duties to himself and and the church, public and private, individual and collective, special and general, are all embraced in the different chapters in a terse, succinct, and clear manner, thus making it a work well adapted to be of special aid to pastors and others, also, below the pastoral grade.

The English Introduction says: "The arrangement of the work and the subject matter in general is that of the late Dr. L. Nippert, for many years at the head of our (Methodist) theological seminary at Frankfort-on-the-Main, Germany. But the result is not so much a translation as an adaptation."

Like many other Western textbooks no work on pastoral theology would be suitable to literally translate into Chinese. Hence the adaptation of a good work by a careful experienced scholar like Mr. Ohlinger is specially timely at this stage of pastoral work and needs in China. The book contains a list of forty-three authors, ancient and modern, quoted, and the characters used to represent the biographical and geographical names follow, in general, the Report of the Com-

mittee on Terminology. A few technical terms, in English and Chinese, are also added.

It is understood that the work is already being revised for a second edition, indicating that there is a real demand for such a book, and that it is intended to make this a permanent text-book. The pastoral office is one of great importance and one that is imperfectly understood by the Chinese, and any work that will give them more light and inspire them to a more faithful and complete discharge of such duties, should be brought to their notice and put within their reach as so much supplemental aid to the limited oral instruction given in our theological schools.

H. T. W.

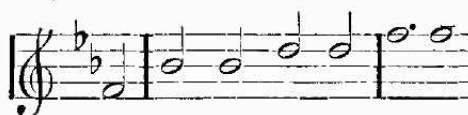
The Chinese Church Hymnal. Vol. II.
Prices : Paper covers, 90 cents; half bound, \$1.40; morocco, \$2.25. English indexes and tunes.

One of the greatest difficulties in the management of the Service of Praise in mission stations in China, is the selection of suitable tunes for the hymns that are used. To provide tunes for all the hymns in most of the books, is by no means an easy task, for as the hymns are generally translations culled from various sources, the tunes have likewise a varied origin, and their combination in the Service of Praise often means that the missionary musician, unless he or she be one of those fortunate individuals who possess a good reliable musical memory, has to carry into the church a large selection of different tune books, in order to provide the music for one service.

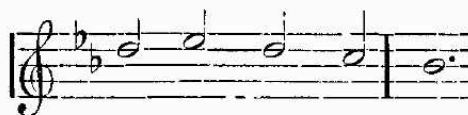
The Rev. Jonathan Lees, of Tientsin, has done those missionaries who use the Hymnal named above a good service; for in a volume of most convenient size, tastefully and strongly bound, he has published a most useful selection of music.

The tunes have been selected from many of the standard tune books and have been well edited by Mr. R. D. Melcalfe, Mus. Bac. The imprint of the names of J. Curwen and Sons, of Plaistow, London, E., at the beginning of the book, ensures clearness of type and correctness of printing; and the book will be welcomed by many of those who in former times were compelled to carry with them a load of unwieldy books. Mr. Lees' hymn book is not as well known all over China as it deserves to be. It is about the most complete collection of hymns yet made, and contains some particularly happy translations of favorite hymns. The tune book shows marks of the same good taste in compilation as does the Hymnal.

In examining the tunes one notices in one place that a tune which certainly needed modifying slightly to suit Chinese use is printed as if the English version of the hymn was being used. "Miles Lane" is the tune referred to. In singing the Chinese version it certainly seems best to sing the notes of the fourth line as minims only:—



And crown Him Lord of all and



crown Him Lord of all.

The Chinese words do not lend themselves to the repetition of the English version.

One notices with interest and pleasure some original melodies from Mr. Lees' own hand.

Some of the tunes have new names appended to them. Why should our old favorite "Moscow" be called Trinity? One is pleased to see the pretty little tune No. 233 to "Little ones like me," though

it differs slightly from the form with which the writer is familiar. This tune was one learnt very early in the writer's existence, and always brings back memories of childhood's days. There is, in the writer's opinion, one great defect in the collection. It is a book that can be used by those who have a good choir of Chinese youths or maidens who can be systematically trained in vocal music. Such will be able to cope with the difficulties of singing intervals of semitones, etc., but many of the tunes will be entirely out of the grasp of our less educated Chinese brethren and sisters. For them pentatonic melodies are by far the best; and it is much to be deplored that so few melodies of this class have been included. No attempt seems to have been made to meet the Chinese half way in their ideas of singing; in the writer's opinion and experience such efforts are well worth making, and have proved to be very profitable. In this respect the China Inland Mission tune book has done exceedingly well, although that collection would have been greatly improved by better editorship, as in several places serious misprints occur.

It is becoming to the missionary musicians, when he or she can exercise self-denial by using melodies which, although not so pleasing to the musical ear as the works of Dykes and Sullivan, are far more easily sung by our Chinese brethren and sisters in Christ.

Mr. Lees' book will certainly meet a long felt want and should be of use to many who do not use the Tientsin Hymnal, as it contains a good selection of tunes of standard metre; and its use will certainly lessen the number of books hitherto necessary to those who have not been blessed with a good musical memory. Mr. Lees has for many years been an enthusiastic worker in the direction of improving and

perfecting the Service of Praise in the Chinese Christian churches, and his work deserves reward! He will certainly receive his great reward at the hands of the Master at the great day, but missionaries of all churches should show their appreciation of his self-denying and earnest labours by purchasing and using this most acceptable book.

C. S. C.

Chronological Handbook of the History of China. A manuscript left by the late Rev. Ernst Faber, Dr. Theol. Edited by Pastor P. Kranz. With four Appendices. Shanghai: Published by the General Evangelical Protestant Missionary Society of Germany. Printed at the American Presbyterian Mission Press. 1902. Pages 250. (Including Preface and Appendices, pages 311.) Price \$2.50.

A great many who see this new issue will be amazed to find a volume of the size of the Chinese RECORDER and less than three quarters of an inch in thickness, labelled on the back: "History of China." The work is not, however, intended as an essay upon Chinese History, but is what its full title indicates, a "Chronological Handbook" of events in the past of this empire from the time of Fu Hsi (who is assigned to the year 2852 B. C.) down to the return of the Empress Dowager and the Emperor to Peking on the 7th of January of the current year. There are four Appendices, of which the first gives a list and some account of the twenty so-called "Illegitimate States;" the second does a like service for the thirteen "Illegitimate Dynasties;" the third contains somewhat full notices of "The Six Great Chancellors of Ch'in," 4th Century B. C.; while the fourth is entirely different, and consists of a sort of analysis of Giles' Biographical Dictionary, from the point of view of a scholar who has used it and who found it desirable to compile an index. This is done under nine entirely arbitrary cate-

gories, such as "Noble Deeds," of which instances are cited covering two pages; "Bad Characters," nearly one page; "Religion," "Buddhism," "Taoism" (as if the two latter were not included in "Religion"), each a page and more; "Civilization," "Industries," "Psychology and Strange Stories," followed by about four and a half pages containing a list of characters belonging to the present dynasty. Each of these will be useful for other students of Chinese history, although bearing but a general relation to the "Chronological Handbook." Dr. Faber was well known as a scholar of German thoroughness, who made the investigation of Chinese literature, especially the classics, his speciality. The results of his studies in these, as in several other lines, will be of permanent value to the world. We are told in the Preface by the editor that in order to perfect himself in this oceanic subject which he wished thoroughly to master before completing a critical review of all Chinese literature, Dr. Faber worked for many months on a collection of dates and facts. A competent Chinese scholar was employed to make extracts from several Chinese historical compilations, and these extracts served as the basis of the present work. It was a favorite thesis of the compiler that the truest description of the Chinese as they are, is the correct knowledge of what they have been, and that in their voluminous historical records, superabundant materials exist for answering every question that can arise in regard to the actual outworking of classical theories put in practice.

It was because his examination of the records of the Chinese past had made him familiar with a vast range of facts not readily coordinated by general students of Chinese affairs that Dr. Faber was so pronounced in his expressions of

the evils of Chinese social, political, and official life. In Pastor Kranz, Dr. Faber has a worthy successor, who takes up his work in the spirit of a devoted follower and admirer, and whose Preface (of XVI pages) with numerous Notes, embodies his views as to what should be done to benefit China. There is sound sense and a good philosophical basis for every one of the suggestions in regard to the changes which should be made; yet at the same time they are so comprehensive and so drastic that the mere enumeration of them in sixteen ranks, only serves to show the present utter impossibility of getting the merest hearing for the bare mention of many of them. Complete religious liberty is the first of these 'large orders,' followed by the abolition of the Imperial harem, the forbidding of concubinage in officials, reform in the laws of China, and especially elaborate and radical educational reforms, including the establishment of a "Board of Education with five eminent foreign educationists as advisors." Although these men are to be from five different countries it is expected that they will copy the German system in its most important details. The whole plan of examinations must be transformed, and every candidate for the second degree is to be compelled to learn at least one foreign language (German scholars making nothing of acquiring from four to six). Regular salaries are to be provided, a public statement of receipts and expenditures and a regular budget prepared (!); bribery is to be punished, the army reduced in numbers and increased in efficiency, all the cities to be purified and well lighted. We quote the fifteenth article entire to show the omnibus nature of the revolution insisted on. "15. Connect all important cities by *rail*, utilize all the *mineral wealth* of China, prevent *famine* and *inunda-*

tions, improve old and encourage new *industries*, and facilitate *trade* (by new trade-laws, one system of coinage, adoption of a gold standard, abolition of all export and lekin hindrances, etc.)" This compendium of condensed earthquakes can hardly fail to remind the reader of the formula said to be adopted by the superstitious Chinese farmer who desires to get results without intermediate processes, and who repeats the words "*Ts'ao ssu, miao hue, ti fa hsian*, 草死苗活地發旋, hoping that in due time the weeds will die, the grain-sprouts will survive, and the earth will be gently stirred. We do not mean that any one of these changes, or all of them together, are psychological impossibilities in China, but that they are so, except as the result of evolutionary processes, the modus of which is left to be conjectured. This is not, however, the case with the matter of a Parliament, dealt with in a foot-note to page XII, where it is proposed that the local constables might be allowed to "elect district representatives;" these in turn to choose representatives of the prefectures, and they again for the province! As an alternative it is suggested that each of "the four recognized classes of society (scholars, merchants, artisans, and farmers)" should choose a representative for their class. The district representatives of the four classes should then elect prefectural delegates, who in turn are to select twelve representatives of the whole province for a term of five years. The provincial delegates should go to Peking to form a "National Parliament," whose principal function it should be to deliberate on new laws and to submit them to the Emperor. These various persons, it is to be remembered, have no natural affinities and many inevitable antipathies; they have not had and never can have

any training or fitness for the most ultimate and delicate function of representative government, yet the casual concourse of these heterogeneous legislative atoms is expected to evolve an orderly system of laws for the empire! If any one is curious to witness such a scheme in operation he has but to turn to the Hawaiian Islands, where the wheels of public business have been blocked by the application of crude theories to the hard strain of practice. It is worth while to refer to these suggestions, because they are instances of the facility with which an able scholar under the strong influence of academic theories may blind himself to actual conditions. For the book as a whole we have only words of commendation, since it is one more in the long line of stepping-stones required to pave the narrow and tortuous way to a new China.

REVIEWS BY A. H. S.

A Mighty Means of Usefulness. A Plea for Intercessory Prayer. By Rev. James G. K. McClure. F. H. Revell Co. March, 1902. Pp. 127. 50 cents net.

This little volume consists of eight chapters on different aspects of the topic of prayer. The treatment is widely different from that of Andrew Murray's well known work, but perhaps not on that account the less useful. One of the best chapters is on "The Talent of Intercession," a talent which it is not too much to say is too often buried in the earth. The book ought to be widely read at an epoch in the history of the church when men (and women) have 'no time' to pray, thus leaving a mighty agency but little used. Dr. McClure is a well known Presbyterian clergyman who has occupied prominent positions and who is likewise the author of numerous other little books of interest and of value.

Mosaics from India. Talks about India, its Peoples, Religions, and Customs. By Margaret B. Denning. F. H. Revell Co. March, 1902. Pp. 296. \$1.25 net.

The author of this book is a missionary lady of ten or more years' experience, who has lived in different parts of the Indian empire and who has the talent for vision so necessary for one who wishes to enlighten others. In XIX illuminating chapters she takes the reader over a great tract of territory, physically and topically, without giving the impression that she is endeavoring to be an encyclopedia, or to be overwise. She clearly recognizes and points out the folly of speaking of "India" as an entity, yet there are aspects in which it may profitably be so considered. The book is well worth reading, and should be largely put into Sunday school libraries at home. It ought to have had a good index, as every Christian work should. There are disagreeable misprints on pages 74, 187, and on page 214 "driving" for 'diving.' The illustrations add greatly to the value of the work, being almost uniformly excellent.

The Story of the Christian Centuries. By Edward Griffin Selden, D.D., Pastor of the Madison Ave. Reformed Church, Albany, N. Y. F. H. Revell Co. 1901. Pp. 319. \$1.00 net.

The idea of this book is to divide the centuries, since the Christian era began, into eight general periods, the leading events of which are summarized in a readable manner with a view to exhibiting their connections in general history. Scarcely any task could be more difficult, and it would be rash to affirm that the author has executed it satisfactorily to others, though his own mind sees the main outlines distinctly. The value of such a book is to be determined by the use

made of it. For Bible classes and for Christian workers who wish to have a convenient manual of the main events, it may be most useful. It is one of the 'tabloid' issues characteristic of the time in which we live when everybody wishes to know everything in a highly general way, but when not one in ten thousand has time or taste for such a work as Guizot's "History of Civilization." A book like this, which should deal with China and its history in a like spirit, would scarcely fail to find a place of its own. On page 95 we find "worldlines" for 'worldliness,' and on page 244 "Hallan" for 'Hallam.'

Evolution and Man Here and Hereafter. By John Wesley Conley, D.D. F. H. Revell Co. 1902. Pp. 172. 75 cents net.

This is a very interesting discussion of the "Scientific Aspects of the Question," in ten chapters, followed by seven others on "Evolution and the Biblical Teachings concerning Man." We know nothing of the author, except that his few sentences of preface are dated from Oak Park, Illinois, but he is a thinker whose mind has long worked over these deep problems, and he presents the results of his thought in fresh, crisp outlines comprehensible by any one. It is impossible in a few words to do more than indicate that the main idea is to show the reasonableness of, and the scriptural warrant as well, for the idea that the Creator has always been present in nature and in His providence as an immanent force, adding from time to time new increments of power, which are themselves the cause of the evolution so evident in all the processes relating to earth and to man. This appears to be differentiated from the 'resident forces' in the late

Prof. Le Conte's famous definition of evolution. For a compact and vitalized statement of the views here presented, and for a forcible argument to show their far-reaching consequences in the perhaps not distant future, we do not remember anything better than this modest volume. Its value is impaired by the lack of an Index, but it may be cordially commended to all classes of thoughtful readers.

East of the Barrier, or Side Lights on the Manchurian Mission. By Rev. J. Miller Graham, missionary of the United Free Church of Scotland, Monkden, Manchuria. F. H. Revell Co. 1902. Pp. 235. Presbyterian Mission Press. Price \$2.00.

This book, in thirteen chapters, gives a sketch of the background and of the general environment and history of the various Presbyterian Societies now happily united in their work in this great field. The earlier chapters cover ground relating rather to the general and the external, while the later ones give the outline of the terrible Boxer movement of 1900 and its results in church life, a very interesting narrative. It is not quite obvious why the term Boxer, so often necessary, is always put either in full or half quotation marks and styled 'Port slang.' However infelicitous the word it is acclimatized in all modern languages, and while open to criticism is indispensable for lack of a better. If Mr. Fulton is right in the passage from his article cited on page 173, the Manchurian missionaries ought earnestly to devote themselves to a complete history of their church during the troubles. He says: "The tales of suffering on the part of the Christians we continually have to listen to are simply indescribable; and if half of them were told in the ear of the church, there would be let loose such a flood of sympathy as should make the salvation of China the daily thought

and prayer of every brother throughout the world." What *has been* described by the Chinese so as to produce this impression ought not to be 'simply indescribable' by their spiritual teachers, and the tales should be, by all means, collected. In this volume we do not find even any estimate of the number of Christians killed, though in isolated places some figures are cited. In one place we notice the remark that "the missionary body in China is a very complex organism", which is both inaccurate and misleading, since it is at present, so far as Protestants go, not an 'organism' at all. Emphasis laid upon its diversity is of course in place. The orthography is frequently at variance with that which is now generally prevalent in the best books on China, and it is desirable to aim at uniformity and not to encourage such eccentricities as the employment of the letter 'R' in writing sounds like that of "jen"—man, etc. The use of hyphens in proper names—a kind of shibboleth in every work on China—is apparently conducted on no discernible principle. It would be better to use more capitals and less hyphens. Mr. Graham's book will give home readers a vivid and accurate idea of the conditions prevailing in the vast region for which he speaks, and ought to awaken a wide interest in the present mission work there and still more in the future.

ACKNOWLEDGMENTS.

The West China Missionary News.

Report of a Visitation of the China Missions of the Presbyterian Board of Foreign Missions, by Rev. Arthur J. Brown, D.D., New York.

"Lost in Flame," being the Thirtieth Annual Report of the Po-sang Missionary Hospital, Foochow, Dr. H. N. Kiunear in charge.

July Number of the *Baptist Missionary Magazine*, Boston, U. S. A., which includes their Annual Report. The statistics for China are as follows: Ordained missionaries, 27; single women, 10; wives, 27; native ordained preachers,

10; native unordained preachers, 80; out-stations, 100; organized churches, 57; members, 2,962. Total in schools, 682.

Woman's Work in the Far East.
September number.

Editorial Comment.

Two more soldiers have fallen at the front, two more witnesses have sealed their testimony with their lives. While there is sorrow for the loss and sympathy with the bereaved living ones, there is no regret, no disposition to say they ought not to have gone there. Such calamities are liable to happen at any time and will be liable to happen for a long time to come. If the missionaries were to shrink from entering places where there was a possibility of danger, they might as well leave China to herself. The very copy of the *Daily News* that told of the death of Messrs. Lowis and Bruce also told of a native official being done to death by his own people in the north-west of Chihli. The Chinese people, when stirred by excitement and animosity, are capable of very dreadful deeds, as we are all too well aware. But they have been so for millenniums and will remain so until the incoming of new ideas, new religion, new knowledge, and these can only be brought in by sacrifice and sometimes by the sacrifice of life. Every missionary realizes this and enters upon his work with his eyes open. All honor to them for it.

We do not attach any special political significance to the present sad tragedy. It seems to have been local. And when one realizes what the Chinese *believe* that every foreigner is capable of, merchant as well as missionary, it is not strange that violence is sometimes the result. The only wonder is that it is not more frequently experienced. But we should be false to our calling and unworthy of the name of Christian if we were willing to leave them thus. China is a great mass to be moved and cannot be moved suddenly. But we believe that the leaven of truth is already working and that such sad scenes will become more and more impossible. Others will be found ready to take the places of those who have fallen and a rich harvest will yet spring up from the soil thus enriched with blood.

* * *

MEANWHILE matters seem very unsettled in Szechuen, but we have hopes that the new Viceroy, who has the reputation of being a strong-minded and firm-handed man will bring about a more peaceful and settled condition of affairs. The last word that we have had, by mail, from Chen-tu, was hopeful. Sub-

sequent telegrams in the daily papers show a very unhappy condition of the people, who on account of lack of rains, and for other causes, have furnished only too fruitful ground for the sowing of Boxer seeds of revolt and murder.

* * *

OUR attention has been called to the fact that in our Editorial of last month, writing in reference to the appointment given Dr. Richard by Imperial edict, we quoted Dr. Richard as saying: "There was a committee of six Protestant missionaries appointed by the Missionary Conference of 1890 to represent the Protestant body before the Chinese government, etc." On referring to the Records of the Conference of 1890 we find that that committee consisted of seven men and was appointed and is described as the "United Committee on a Memorial to the Throne and the Relation of the Christian Missions to the Chinese Government," and their duties were quite specifically prescribed. This committee did its work and has no further office, so Dr. Richard probably spoke beside the mark when he mentioned it as still vested with powers to represent the missionary body before the Chinese government. The China Missionary Alliance, which has been recently formed, and approved by the missionary body as a whole, is the only agency at present by which the missionary body can be represented. It is not strange, however, that Dr. Richard, acting on the spur of the moment, and with the memory of the former committee in his mind, should have spoken as he did. We regret that the

name of Bishop Moule was omitted in giving the names of said committee. In order that those of our readers who can read Chinese may know the exact language of the Imperial decree, we give the text herewith:—

上諭

本館昨日接得北京電傳上諭一道
敬謹譯登

五月二十八日內閣奉上諭外務部奏
西人傳教分天主耶穌兩門現在總理
耶穌教會事務李提摩太學識優長宅
心公正深堪嘉尚着外務部即將現擬
民教相安規條一併與之商議以期中
外輯和百姓親睦有厚望焉欽此

* * *

It is indeed good to read in one of our exchanges of the *Chinese Foreign Daily News* of San Francisco, the only Chinese daily newspaper published in the U. S. A. While it is a secular paper it is without Sunday edition and "admits nothing questionable in articles or advertisements." No wonder, the writer adds, that Mr. Poon Chew was "providentially led into editorial work." Would that editors of other secular dailies might "please copy."

* * *

THE Americans of Peking are making an appeal for funds to erect a Union Church and International Young Men's Christian Association on the grounds of the American Legation, Peking, the United States government having recently granted a site within the grounds of the Legation for such buildings. The

appeal is based on the following facts: (1). The Roman Catholic church has been given the site and is erecting a fine new cathedral in connection with the French Legation. (2). The Greek Catholic church has long had a church building in the grounds of the Russian Legation. (3). The Established Church of England has for many years had a church in the grounds of the British Legation, and there is no other Protestant church building for the use of foreigners in the city of Peking in a foreign population of about two thousand. A Mr. Gordon, of Toronto, Canada, a skilled architect, has drawn plans for the proposed buildings and presented them to the committee which has been appointed to make the appeal and carry out the project. We sincerely trust they may meet with every encouragement. The estimated cost is some \$8,000.00 U. S. gold.

* * *

It is interesting to note that at the anniversary of the C. M. S. held in London in May last, they celebrated the Jubilee of their work in the Punjaub, India. According to the last census there are now 71,854 native Christians in that province, and the work was started in answer to an appeal of Christian officers, who asked for subscriptions to establish a Christian mission. Especially interesting, too, were the remarks of Sir W. M. Young, Lieutenant-Governor of the Punjaub, whose

experience of fifty-five years as a civil servant of the crown certainly entitled him to a hearing. He said: "Noble have been the spirits that have served India under the government, but I take off my hat to the humblest missionary that walks the bazaar, for he is leading a higher life and doing a grander work than any one else. If the natives know anything of self-sacrifice, they have learnt it from the missionaries." We note that the income of the Society for the year was £327,000, a grand sum, spent in a grand work.

* * *

DR. DUBOSE cables us from the U. S. A. that the State Department directs the American Consuls to report on the opium question, and suggests that friends do what they can to help by way of giving adequate information, etc. Owing to the attitude of the United States to the opium question it is easy to suppose that more reliable information would be accepted and forwarded than that which was received and submitted by the British Commission a few years ago. And it may be that if the United States takes up the matter with a strong initiative, other nations may be induced by her example to greater righteousness than has prevailed in the past. We trust all our friends, if appealed to, will do all in their power to facilitate the Consuls getting reliable and full information.



Missionary News.

Mr. J. Trevor Smith, formerly in connection with the British and Foreign Bible Society, Shanghai, has returned from a home furlough and is now engaged at the Presbyterian Mission Press as accountant, etc.

Killing of Messrs. Bruce and Lewis.

(The following letter from Chang Pah-shuen, native evangelist at Chen-chow, to Mr. Quirnbach, of Chang-teh, dated Chen-chow, August 15th, 1902, is the only definite news that has yet come to hand of the killing of these two brethren.)

"I beg to inform you that the missionaries Messrs. Bruce and Lewis have been cruelly beaten to death in the Mission House by the people of Chen-cheo. I myself was nearly killed. I received a serious injury in my left hand and my left cheek, and indeed my whole body was injured. Three days previously I exhorted the two missionaries to go to the Yamén of the Prefect named Wu for safety. They repeatedly said there was no cause for fear, but they said, if you are afraid, you can return to your family. They also said to the servant Wan, if you are afraid, you can go home too. The missionaries said this repeatedly.

"We being powerless to help them, these two missionaries were killed. Through God's grace I have escaped. In the city and district there is a very severe epidemic, and there have been a very large number of deaths. It was rumored that the cause of the deaths was distribution of poisonous medicines by the missionaries. Several hundred desperadoes gathered together, came to the Mission House and caused the disturbance. I specially send Mr. Bruce's servant, Wan Tao-sin, with this letter to Chang-teh that you may inform the Mission director and also send some one here quickly from Chang-teh to bury the missionaries. All their property has been looted. This is a special report."

Present Difficulties with Catholics.

We are glad to see that the Protestant Missionary Alliance is taking up the subject of lawsuits among native Christians. It will be greatly in our favour if we can, as an Alliance, show the native officials our determination to refuse any assistance in all such cases. We hope the Protestant attitude will more fully reveal the inconsistency and dishonesty of the Catholics in deliberately resisting the officials in their administration of justice. We do not speak from hearsay, but from experience.

Our Scotch Mission has all along refused to help any enquirer or church member in law cases. The officials in our districts know our attitude, and I believe honour us for it. Several of them have openly in our presence complained of the constant interference of the Catholics in lawsuits and how they, the officials, under threat of being reported to higher authorities, have to give judgment in favour of the Catholic member. We do wish something were done to bring the Catholics down from their present overbearing persecuting position. If such long continue it will certainly end in trouble and the possible break up of some Protestant stations.

The relation of Protestant to Roman Catholic will become an international question, as the spite of the Roman Catholics is at present largely directed against Protestants. Such spite seems to spring from jealousy at the great success of the Protestants. If it were not for letters in the newspapers from many quarters telling of the same kind of trouble

le we should have thought our case peculiar.

For many years the Scotch Mission has been working in Ichang and neighbourhood. Not till a year ago have we had any trouble with the Catholics. The former Bishop was a gentleman who would not countenance fighting against another mission. The present Bishop speaks fair, but we have yet to find him performing. Either he is unable to restrain his priests or his promises are made not to be kept.

Our Mission has gone to no town or village where the Catholics were first, but the Catholics are following us everywhere. Already they have opened chapels in two villages, and other places are visited by the priest for enrollment of members. Wherever they have gone persecution of our people has followed.

In one market village during the last fortnight our members and enquirers have been driven from the market, have been beaten and otherwise abused. One man was forced to run the street beating a gong and saying, "all Protestants are like me." If he refused he was to be placed in a manure pit. Another man was tied to a post on the street. Another man went to the priest with a complaint of ill usage. He was seized by the priest and taken by him to the magistrate ten miles distant. The priest was accompanied by a rabble of fifty or so Catholics, who abused the poor man all the way. The priest was cognisant of all this persecution and did nothing to prevent it. To appeal to the Bishop does not seem of any use, as he believes all his priest says, which is the opposite of the evidence we can bring forward. The Consul has been notified of this persecution. In the month of May a Catholic member gathered a rabble together, and surrounding our premises in a town on the river proceeded to demolish the furniture.

The case was reported to the Consul, but it is still unsettled. The man is under the protection of the priest in Shansi. The priest refuses to give him up. The rioter is going about and boasting of his immunity from justice. If such things are suffered to continue we will have a rebellion about our ears which may not be so easily settled. We wish the Protestant Alliance could legislate in such cases. If the Alliance drew up a statement and sent it to the Foreign Ministers it might help in settling this present Protestant-Catholic difficulty. All we as Protestants ask for is to be let alone in our place and methods of work.

W. DEANS.

Church of Scotland,
Ichang.

An Appeal to the Chinese Government to remit the Duty now charged on Chinese Literature passing from one Part of the Empire to another.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I ask for the privilege of communicating through the columns of the RECORDER a copy of a letter, drawn up at the instance of the Canton Missionary Conference, dealing with the question of the duty on Chinese books as charged by the Chinese government, when these books are sent from one part of the empire to another? The Canton Conference realizes that if this appeal is to carry any weight that it must have the unanimous support of the whole missionary body. It therefore earnestly asks the various missionary conferences throughout China, the Missionary Association, the Educational Association, and the editors of all newspapers, foreign and native, to back up the appeal:

I would like to suggest that the Executive Committees of the Missionary and Educational Associations be an Executive Committee on this business. If all the missionary conferences were to take action and send the result of their deliberations to the Rev. J. A. Silsby, Shanghai, then something definite might be done. It is scarcely necessary to say that the sooner we can act together in this matter the better, as the question of tariff is now under consideration.

Thanking you in anticipation, I am,

Dear Mr. Editor,

On behalf of the Committee,

Yours truly,

W. BRIDIE.

Copy of letter sent by the Canton Missionary Conference to the British, American, and German Consuls in Canton, requesting them to use their influence in getting the duty on Chinese books removed.

GENTLEMEN: At the meeting of the Canton Missionary Conference, held May 28th, the undersigned were appointed a committee to present through you, to the proper persons, the unanimous request of the Conference, that all Chinese books passing from one part of the empire to another, should be free from all Customs' charges.

On behalf therefore of the Conference we beg to present this request to you, and that you will forward it through the proper channels to those who have power to act in the matter. We shall be grateful, and we speak for the entire Conference, if you will add the weight of your personal commendation to the request and take any further steps that you think may help to secure the desired end.

Please note several things concerning the request.

First. It refers only to Chinese books, *i.e.*, books printed in the Chinese language.

Second. It refers to Chinese books only when passing from one part of the Chinese empire to another and not when imported or exported to other countries.

There are several considerations that have prompted this request and which it seems should commend it.

1. China takes pride in being a literary nation, and it would be most fitting for her thus to make an exception in the case of literature.

2. Now that China is reforming her educational system, books ought to be made as cheap as possible, so that all classes of people may be able to obtain them at the lowest possible price. The burden of Customs' charges rests finally upon readers and students.

3. China is the only great nation that taxes books passing from one part of its territory to another. According to the present system not only one duty but two and sometimes more are often levied before the books reach their readers. In the interests of enlightenment and in the interests of the future prosperity of this great empire this request is respectfully submitted.

(Signed) W. BRIDIE.

A. KOLLECKER.

R. CHAMBERS.

Canton.

P.S.—Since writing the above James Scott, Esq., H. M. Consul, Canton, has replied, acknowledging receipt of above letter. He says: "I have duly forwarded the letter to Sir James Mackay, K.C.I.E., the special tariff commissioner at Shanghai, for his consideration."

W. B.

Chinese Christians and the Law Courts.

The question of litigation as affecting the well-being and reputation of the church in China has been the theme of several recent contributions to the RECORDER. These articles voiced a widespread opinion that some steps should be taken to state publicly the Protestant position in relation to the Chinese law courts. There exists among the missionary body in China but one organization capable of doing this, and by its constitution it was debarred from any self-originating action of the kind, that is, the recently formed and representative China Missionary Alliance.

Four branches of the Alliance, representative of three provinces and some 150 members, have now joined in requesting the Executive Committee to draw up a statement regarding litigation and to submit the same to all the members for approval. Such a statement has been carefully prepared and is now being circulated. Hereafter, if approved, it will be presented to high Chinese officials as embodying the aims and practice of the Protestant church in China. By this means it will acquire a weight of authority no other declaration could possibly have.

Deeming it probable that the interest existing in this most vital question extended beyond the membership of the C. M. A., the Executive Committee desired the publication of the statement in the RECORDER. It will be remembered that this has been prepared, not as embodying the opinions of any individual or any class of thought within the missionary body, but as an attempt to state the position which it is felt the vast majority of Protestant missionaries occupy. In drawing it up the Executive Committee were careful

to conserve the true as well as to 'expel the false,' and, while making it clear that unlawful interference with the course of justice is a thing that the Protestant church will not tolerate, still to safeguard the existing rights of unoffending converts, both from the evil minded among the people and the extortionate and persecuting among the officials. It is hoped that the general body of missionary opinion will approve their attempt.

Missionaries who may desire to vote upon this 'statement,' but are not yet members of the Alliance, are reminded that the sending in of their names to the secretary of their district branch secures membership and entitles to vote. Should any difficulty be found in accomplishing this the general secretary will be glad to hear.

The Executive Committee would esteem it a cause for devout thankfulness if their attempt to speak as requested for the Protestant missionaries in China should so meet with the confidence of their missionary brethren as to still further extend the membership and influence of the Alliance and to prove of service to the church of Christ in China.

Statement appended.

W. NELSON BITTON,
Hon. Sec., C. M. A.

Statement to Remove Misunderstanding regarding Lawsuits.

In order to remove misunderstanding and to make our position as missionaries clear to officials and people alike, we, the members of the China Missionary Alliance (which embraces in its membership representatives of all Protestant Missionary Societies working in China) make the following statement:—

1. The Lord Jesus Christ, who is the divine head of the church,

commanded His disciples to go forth into all the world to teach all nations and to preach the gospel to every creature. In obedience to this command the Protestant churches of Christendom have sent missionaries to all lands. These churches have sent us to China, and it is from them alone that our funds are received wherewith to establish churches, hospitals, and schools. Hence we are their representatives only and are in no sense agents for foreign governments.

2. The gospel calls upon all men to repent of their wrong-doing and to trust in the grace of God for salvation, to practise virtue and benevolence, and to live at peace. By means of preaching and by the circulation of books and tracts, we strive to make known the way of this great salvation. By our schools we seek to impart knowledge and the principles of virtue. By our hospitals we endeavour to minister to the sick and to heal disease.

3. The church is composed of those who have faith in the Lord Jesus Christ and accept His teaching. Those whose conduct seems in accordance with this profession may enter the church, in order that by so doing they may enjoy the fellowship of other Christians, receive further teaching, and so grow in knowledge and in the practice of virtue.

4. But Chinese Christians, though church members, remain in every respect Chinese citizens and are subject to the properly constituted Chinese authorities. The Sacred Scriptures and the doctrines of the church teach obedience to all lawful authority and exhort to good citizenship; and these doctrines are preached in all Protestant churches. The relation of a missionary to his converts is thus that of a teacher to his disciples,

and he does not desire to arrogate to himself the position or power of a magistrate.

5. The virtuous and beneficent principles of the Christian religion are freely recognized in the treaties existing between China and foreign countries. These treaties clearly set forth that the Chinese are free to become disciples of the Lord Jesus Christ and to enter the church. They further state that Chinese Christians may not be persecuted on account of their religion. This is reasonable and just, and accords with the will of the throne, which has frequently expressed the desire that all the people should be treated alike, not distinguishing 'ming' from 'kyao' as has unhappily been sometimes done. Hence, it follows that no magisterial decision ought to be based on this distinction. Officials should observe the treaties and make no difference between converts and people. When Christians and non-Christians alike obtain fair treatment and strict justice in the law-courts the officials may be assured that further trouble is impossible.

6. Unfortunately it sometimes happens that unworthy men by making insincere professions enter the church and seek to use this connection to interfere with the ordinary course of law in China. We all agree that such conduct is entirely reprehensible, and we desire it to be known that we give no support to this unwarrantable practice.

7. On this account we desire to state for the information of all, that: (a.) The Protestant church does not wish to interfere in law cases. All cases between Christians and non-Christians must be settled in the courts in the ordinary way. Officials are called upon to fearlessly and impartially adminis-

ter justice to all within their jurisdiction. (b.) Native Christians are strictly forbidden to use the name of the church or its officers in the hope of strengthening their position when they appear before magistrates. The native pastors and preachers are appointed for teaching and exhortation, and are chosen, because of their worthy character, to carry on this work. To prevent abuses in the future all officials are respectfully requested to report to the missionary every case in which letters or cards using the name of the church or any of its officers are brought into court. Then proper enquiry will

be made and the truth become clear.

8. In conclusion, we desire to make known to all that the practice of the Protestant church is to instruct men in the truth, so that they may worship God and live godly, sober, and righteous lives. This document is accordingly issued to remove doubts and to promote harmony among all classes of the people.

NOTE.—This statement has been drawn up by the Executive Committee of the C. M. A. in accordance with Article 6 of the Constitution. It is now submitted to the members of the Alliance for their vote.

Missionary Journal.

BIRTH.

At Ningpo, August 18th, the wife of Rev. T. C. GOODCHILD, C. M. S., of a daughter.

DEATHS.

At Fan-cheng, June 30th, THORSTEIN EMMANUEL, son of Rev. and Mrs. TH. HIMLE, Hauges Synodes Mission, aged one year.

At Shih-chia-chuang, July 15th, aged 8½ months, of enteritis, MARGARET HELENA, only daughter of Ernest and Helena Burt, E. B. M.

At Fu-shuen, Sichuen, Mr. E. J. FARRENT, C. I. M., of typhoid fever.

At Kuling, August 12th, Mr. C. W. MITCHIL, W. M., in his 54th year.

At Kuling, August 15th, MARY ELIZABETH, daughter of Dr. and Mrs. GEO. F. DE VOL, A. F. M., aged seven months.

At Ch'en-cheo, Hunan, Mr. J. R. BRUCE and Mr. R. H. LOWIS, C. I. M., from violence.

ARRIVALS.

AT SHANGHAI:

August 16th, Mr. J. TREVOR SMITH, Shanghai (returning).

August 18th, Dr. and Mrs. I. J. ATWOOD and child, and Dr. P. ATWOOD, A. B. C. F. M., Fen-chow-fu.

August 23rd, Rev. R. J. GORDON, M.B., and family, I. P. M., Kwan-cheng-tse, Manchuria (returning).

THE
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AND
Missionary Journal.

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"Religion in China."

BY REV. I. GENÄHR, RHENISH MISSION.

HERE have lately appeared two contributions on the so-called "Term Question" in the RECORDER. After the lengthy and somewhat tiresome papers of Dr. Mateer on the "Meaning of the Word Shin," which so far as I can see do not add greatly to our knowledge on a subject that will never be settled for us by the methods he is adopting (parts of his article are enough to make men like Dr. Chalmers and Dr. Faber turn in their graves) it was quite refreshing to read Mr. Stanley Smith's cleverly written and suggestive article on "Religion in China,"* though I do not agree with all he says, and maintain that he did not give us a fair account of what Dr. Legge's and Dr. Faber's views are about "Religion in China."

The subject he discusses—Had the ancient Chinese a knowledge of the true God?—has at once our fullest sympathy, seeing that the Chinese people is the most numerous and one of the most ancient of peoples. The mind recoils shuddering from the thought that generation after generation have descended to the grave without one individual ever having had the thought of God in his mind, or the name of God on his lips.

Mr. Smith, who himself holds that *Shang Te* after all is the best native term for "God" to the heathen Chinese, approaches the question by quoting from Dr. Legge and Dr. Faber, two scholars of the first degree of eminence, to show that they agree that the *Shang Te* of the Chinese classics is the true God. Strongly opposed to the views of these gentlemen he proceeds in presenting the opinion of two eminent *native* scholars, two of China's greatest commentators, one of whom is Chu Hsi, "the prince of literature," and expresses his fear that Chinese scholars and readers of "the

* Taken from his book, "China from Within."

Sacred Books of the East" will be misled to believe that the Shang Te of the Chinese classics is *absolutely identical* with Jehovah, God, the self-existent one; and not understand that the identity is only *relative* and the language *approximate*.

No doubt there will be Chinese as well as Christian scholars who will entertain this misconception, but they must not quote Dr. Legge and Dr. Faber for their authorities. These two scholars indeed were seeking to approach the Chinese in a sympathetic manner, telling them that we do not preach to them new gods, but the same whom their forefathers knew and "partly served;"* but they never went so far as to say what Mr. Smith makes them, or at least makes Dr. Legge to say, that "by the sacrifices to heaven and earth certain ancient kings *served Jehovah, God.*" Will Mr. Smith kindly give us a proof that Dr. Legge "*distinctly stated*" the Shang Te of the Chinese classics to be absolutely identical with Jehovah, God, the self-existent one? Here I must break a lance for Dr. Legge as well as for Dr. Faber, to both of whom Mr. Smith has not done full justice. It is quite natural, in doing so, to quote freely from the books of these gentlemen.

Readers of Mr. Smith's article will get from it a very insufficient idea of what these scholars' views about theology and human duty, as gathered from the Chinese classics, are. Summing up his argument he says that both Dr. Legge and Dr. Faber assert that the *Shang Te* of the Chinese classics is the true God—*Jehovah, God*,† and, strange to say, they base that assertion upon one saying of Confucius, to wit, "By the ceremonies of the sacrifices to heaven and earth they served Shang Te."

Now, to begin with Dr. Legge, when we turn to "the Chinese classics" translated by him, we find on p. 268, in vol. I, that he translates Shang Te as usual by the word "God." In his critical and exegetical notes he expressly refers to his "Notions of the Chinese concerning God and Spirits," pp. 50-52, where *full information* on the subject is given; of course not based upon one single saying of Confucius, but upon a most laborious research into the Chinese classics and other sources. Mr. Smith's assertion is then, to put it mildly, very misleading and unjust.

If he had turned where Dr. Legge refers his readers, he would have found that Dr. Legge "*distinctly stated*"‡ that the Shang Te of the Chinese classics is *not* equivalent to Jehovah. How long it is before wrong and preconceived notions die out. Thirty years

* Comp. Faber's "Systematical Digest of the Doctrines of Confucius," p. 50.

† The assertion that the Shang Te of the Chinese classics is *Jehovah, God*, applies only to Dr. Legge.

‡ Comp. "Notions," pp. 32 ff.

after publishing his "Notions," in which he gives this statement, Dr. Legge had to vindicate his views on the theology in the Chinese classics against "Inquirer," who in a letter to Professor Max Müller* contended that in translating *Te* and *Shang Te* by "God," Dr. Legge was hindering the cause of truth. One of the charges which Inquirer brought against Dr. Legge was this: "What Being is designated Thien—heaven—in the Chinese classics? Dr. Legge expresses his *full belief* that the Being thus designated, and which has been the chief object of the Chinese worship since the earliest record, and which Being is still worshipped by the Emperor at the Altar of Heaven in Peking, at the winter solstice, is the true God—is Jehovah." To which Dr. Legge replied: "I will let this account of my '*full belief*' pass in the meantime, only premising here that I have never said that the Chinese character 'Thien' is the same as the Hebrew word 'Jehovah.' I have said that *Te* and the *Shang Te* of the Chinese classics is 'God, our God, the true God.' 'Inquirer' may contend that this is equivalent to saying that Thien or *Te* is Jehovah. Possibly it may be so, but I wish to be judged by my own words and not by another's exhibition of their meaning in his words. *Te* is God, *Shang Te* is the Supreme God, Thien is God under the conception of Him as 'the Great One,' Jehovah is God under the conception of Him as the 'Self-Existent.' The four names designate the same Being, but each tells its own story of Him."† On p. 19 he reminds 'Inquirer' of a paragraph which he wrote and published in 1852, the substance of which he reproduces there, and which I will give in his very words: "I take the declaration in Exodus vi: 2-3 as it stands, without trying to explain it away. To Abraham, Isaac, and Jacob, God was not known by the name Jehovah. Yet they knew the true God, though they had not consciously named Him in accordance with the fact of His self-existence which, I think, and 'Inquirer' also thinks, the name Jehovah asserts. So it is with the Chinese. They know the true God, though they have not distinctly apprehended and expressed His self-existence. As the day-spring from on high visits them, it will reveal it. It is the privilege of missionaries to quicken them to the recognition of it and to testify—each one—to them as Moses was commissioned to do to the children of Israel, 'I AM—*Shang Te*, the self-existent—hath sent me to you.'"

Will not Mr. Smith in the face of this distinct statement retract *his* charge that Dr. Legge holds that *Shang Te* is 'Jehovah'? I impute no motive to him for doing so, but let the readers of his paper be aware that all he was entitled to say in giving an account

* CHINESE RECORDER, May-June, 1880.

† "A letter to Professor Max Müller," p. 6 ff.

of Dr. Legge's belief as to Shang Te was, that the Being indicated by that name was the true God.

And Dr. Faber? Has he too based his assertion "that the Shang Te of the Chinese classics is the true God" upon one single saying of Confucius? Mr. Smith quotes from his *Systematical Digest of the Doctrines of Confucius*, p. 48 ff, where Dr. Faber discusses the Term Shang Te. This scholar holds indeed, like Dr. Legge, that the Shang Te of the Chinese classics is the equivalent of (the Christian) God, and he thinks that a great advantage accrues from the term Shang Te for God in preaching to the Chinese. But it simply passes my comprehension how Mr. Smith can say: "This, however, is to be particularly observed, He (Dr. Faber) bases his opinion on *one* passage in the classics, etc."* Did he not immediately add: "A nearer determination of the nature of God, Shang Te, is, according to the sources before us, not possible?" Are there no other sources? Does he not himself mention the "ancient classics" which in the many passages that treat of Shang Te, "contain nothing at all that is offensive to the Christian idea of God," so that the comparison of Shang Te with Jupiter, made also by Mr. Smith, according to Dr. Faber is simply "*absurd?*"†

Mr. Smith must have been aware that we have a *Systematical Digest of the Doctrines of Mencius* as well as of Confucius from the able pen of Dr. Faber, both being translated into English. In his *Systematical Digest of the Doctrines of Mencius* he thus sums up his opinion as to the meaning of Shang Te: "According to these passages from Mencius it cannot be doubtful that the most correct designation for 'God' is *Shang Te*, and by no means (*auf keinen Fall*) *Shin* (spirits). Shang Te is, according to the few passages in Mencius: (1). The Supreme Ruler who appoints and removes kings. (2). He wills the physical and moral happiness and welfare of men. (3). He is holy, so that no unclean dares to come near to him. (4). However, he is gracious towards the repenting."‡ And he adds: "Against such a theology nothing can be objected, except that it is not exhaustive; however it contains the essential elements of the Old

* D. M. XIX, 6.

† "He is but a Chinese Jupiter," they tell us. It is the one cry which it seems hardly possible to silence. I go with them to the Capitoline hill at Rome, and there is the image of Jupiter sitting in a curule chair with thunder-bolts in one hand and a sceptre in the other. Have ever the Chinese during the 4,000 years over which their history extends, fashioned an image of *Shang Te*? They have not. I read with my opponents, in Greek and Latin books, of the birth and reign and wars and lusts and death of Jupiter. Will they produce *one sentence* affirming anything similar of Shang Te? They have not yet done so. They cannot, I am not afraid to say, do so. Legge, "Notions," p. 32.

‡ The quotations are from the German edition, p. 66 ff.

Testament Doctrine of God." Is this "basing his opinion on *one* passage in the classics?"

As to the passage itself, quoted above: "By the ceremonies of the sacrifices to heaven and earth they served Shang Te (God)," I content myself with the remark that Dr. Legge and Dr. Faber both were aware that two of China's greatest commentators entirely dissented from their views. "K'ang Shing," Dr. Legge in his *Critical and Exegetical Notes* to the Chinese classics says, "took 郊 to be the sacrifice to heaven, offered at the winter solstice; and 社 to be that offered to the earth at the summer solstice. Choo He agrees with him. Both, however, add that after 上帝 we are to understand 后土, 'Sovereign Earth' (不言后土者省文). This view of 社 here is vehemently controverted by Mao and *many others*. But neither the opinion of the two great commentators that 后土 is suppressed for the sake of brevity, nor the opinion of others that by 社 we are to understand the tutelary deities of the soil, *affects the judgment of the sage himself*, that the service of one being—even God—was designed by all these ceremonies." And then he refers us to pp. 50-52 of his "Notions of the Chinese concerning God and Spirits," where Choo He, "the prince of literature," is dealt with according to his merits,* and where he gives further proof that the argument for two sacrifices rests chiefly on passages in the *ritual of Chou*, late in date and of inferior authority,† whilst the argument *against* it rests on the earliest account of religious worship which we have in the Shoo King, when it is said of Shun (B. C. 2230), "He offered the corresponding sacrifice to Shang Te." It is true *this very first passage* where Shang Te occurs in the classics, shows that the truth concerning God had been perverted even in this early time, as the whole passage runs: "He (Shun) offered the corresponding sacrifice to Shang Te, presented a pure offering to the six honoured objects, looked forwards and worshipped the hills and rivers, while he universally included the host of *shins*." These superstitious elements in the religion of the ancient Chinese, induce Mr. Smith to exclaim: where do we then get "*pure monotheism*?"

Here again I might ask, did Dr. Legge or Dr. Faber ever assert that the religion of the old Chinese was "*pure monotheism*?"

* Comp. also "Notions," pp. 16-22.

† If the Chao-li or *Rites of Chou* (周禮) had existed at the time of Confucius, we might with certainty expect some quotations from them, as Confucius had a great predilection in that direction. The same applies to Mencius. Even Choo He, who was fascinated by its really absurd ceremonial and imagined it must have come down from Chow Kuang (he died in B. C., 1105), was obliged to confess that Mencius could not have seen it. Com. "A Systematical Digest of the Doctrines of Confucius," by Dr. Ernst Faber, p. 25, and the Systematical Exposition of Choo He's Doctrines (性理大全).

Dr. Legge speaks of "*original monotheism*" of the Chinese, of a "*monotheistic element*" in the religion proper of China down to the present time; he finds a connection between the monotheism and long subsistence of China, but in vain I look for a statement calling the religion of the ancient Chinese a "*pure monotheism*." On the contrary, on p. 33 in his "Notions" he distinctly declares: "Their religion is now what it was four thousand years ago, *I do not say a pure monotheism*, but certainly a monotheism, and the God whom they worship, we learn from His attributes, is the same whom we adore, as He has been pleased in much larger measure to reveal Himself to us." And is this not true? I must confess that I am surprised that Dr. Legge's holding Te and Shang Te to be denominations of "God, our God, the true God," and his maintaining that the superstitious worship of a multitude of spirits does not obscure the original monotheism of the Chinese, awakes a tumult of opposition in so many quarters. According to Mr. Smith and perhaps the majority of missionaries, the religion of China is a polytheism in the worst sense of the word.

But how can a religion be called a polytheism, strictly speaking, which acknowledges one perfect Being, who is, above all, the maker and the ruler of the universe? * There are 175 instances in which the word *Shang Te* occurs in the Chinese classics. Only one of these refers to human rulers and all the rest to the Supreme Ruler of the world; and in only one instance of the latter class is anything said complainingly or disparagingly of the Highest Being, which querulous expression is, however, immediately suppressed and the opposite view given. In no case do we find *Shang Te* exhibited under any figurative representations; indeed we are warned against confounding him with the images in the temples; while the Supreme Ruler is declared, again and again, to be distinct from the visible heavens. He is represented as an intelligent providence, hearing the prayers and knowing the hearts of men. The Shi-king gives him an almost Hebrew personality, as surveying the world, seeking out men for rulers, giving counsels to King Wên and praising his virtues. He smells the sweet savour of sacrifice; he is looked to for aid in trouble, makes and unmakes kings, is the bright and glorious

* We German missionaries belonging to the Basel, Berlin, and Rhenish Missionary Societies and of the "Allgem. Protest. Missionsverein," who *altogether* agree with Dr. Legge and Dr. Faber in using Te and Shang Te for God in our teaching, our translations, our tracts and commentaries, and who never swerved for a single moment from doing so; we do not shrink, as perhaps others do, from being charged with not holding orthodox views when we contend that the view of a primitive monotheism in China is more than any other in accordance with the testimony of the Bible. Notwithstanding the long list of authorities for the "polytheism" or even "atheism" of the Chinese, a list including such names as Leibnitz, Bayle, Constant, Panthier, Barthélemy Saint-Hilaire down to Dr. Mateer, nothing can be more palpable than that the religion of the ancient Chinese is monotheism.

Ruler of the world. All the good kings adore him, and after death ascend and descend in his presence. Almighty, he hates no one. He is the spirit of heaven, the author of men's moral nature, the source of just retribution and of all earthly blessing.

Such is the view given us in the Chinese classics of Shang Te. At the same time we find the truth concerning God and His worship perverted even in the time of Shun as we have seen. And the superstitions of later ages have gradually corrupted the original idea attached to Shang Te and applied the name, with various additions, to different deities, the creatures of their own imaginations, to whom they have erected temples, dedicated images, and appointed birth and feast days; but these are as different from him whom the ancients worshipped under the title of Shang Te, as the Jupiter of the Romans is from Jehovah, the God and Father of all. We may deplore, as we do, this blending of error and truth in the religion of the Chinese, but we are not entitled to call it simply polytheism. As little as we deny a *monotheism* to the ancient Arabs in spite of their manifold polytheistical practices, so little can we deny "original" or "primitive" monotheism to the Chinese. It is not possible that the nation should have subsisted so long without the monotheistic elements in their religion. Its ancient and modern holding to the doctrines of one only God has been as salt preserving its parts from corruption and crumbling away.*

I have compared the Chinese with the ancient Arabs. There is another consideration to which Dr. Legge directs our minds. He calls the Chinese "idolaters as the Roman Catholics are idolaters, but we may not call them polytheists any more than we should apply that name to those others," † which certainly is not far from the truth.

"Indeed the analogy between the religion of China and that of the Papal church is very striking, and we account for it only by the fact that the great outline of the worship of heathen Rome was adopted by the so-called Christian church. In his scheme of the Pagan, Papal, and Christian churches, under the division of the objects of worship, Dr. Laune says concerning the second: 'Besides the Supreme God, Jehovah, the governor of heaven and earth, whom they pretend to worship, they have divers inferior deities, gods and goddesses, whom they divinely worship; *Diva* or *Sancta Maria*, the queen of heaven and mother of God, with *Divus Petrus*, St. Paul, etc., to whom they, as their *numens*, or intercessors, build temples, erect altars, and dedicate feasts; they have also tutelar and

* It goes without saying that the peculiarity of its geographical position, its principle of filial piety and other things have *also* much to do with China's long subsistence.

† Comp. "Notions," p. 57.

ethereal gods and goddesses to be applied to by several vocations, cities, families, orders, sick persons, as *Divus* or St. Nicholas, for the mariner; St. Windoline, for the shepherd; St. John Baptist, for husbandman; St. Mary Magdalene, for the courtesan; St. Hubert for the huntsman; St. Crispin, for the shoemaker, etc. The city, country, family, and physic gods are innumerable: St. George, for England; St. Dennis, for France; St. Michael, for Germany; St. Mark, for Venice, etc.; gods almost for every disease besides the god-making power that is in the Pope and cardinals to canonize what deceased worthies they please, and to appoint them temples, altars, orders, and festivals.*

"Nearly every point in this description is applicable to the religion of China. The supreme God is the same, 'the governor of heaven and earth;' it acknowledges a queen of heaven, without adding to that title that she is the mother of God. There are multitudes of saints and worthies to whom temples are built, altars are erected and feasts dedicated. There are also tutelar or ethereal spirits applied to by several vocations, cities, families, orders, and sick persons, and with the Emperor rests the power of adding to the number of these and appointing them temples, altars, and festivals as he pleases. All these saints or worthies and spirits, we may, if we please, call the gods and the inferior deities of China. But the Chinese themselves have not done so. They call things by their proper names. They have never debased their name for God as *Elohim* was debased. It is strange to deny, because they have not done so, that they have no such name; as if there could not be monotheism without polytheism. It appears to me equally strange to seek in the fact of their *worshipping* many other beings, whose subordinate position their words of worship continually set forth, a proof that the *One Supreme Being* whom they adore cannot be truly and properly God."†

Dr. Legge's belief that the Chinese have not given the name of God to the spirits of the sun and moon and other heavenly bodies and of the various parts of nature, nor (excepting in a few questionable instances) to the departed heroes and sages whom they reverence, in short that they have not confounded them with Him who alone is God, will cause great surprise and perhaps even indignation with many. They will at once refer me to the fact that the term Shang Te has been applied to various idols; here to Yuh-hwang (玉皇), there to Huen-t'ien (玄天), and again to Kwan-kung

* Th. Trade in his book: *Das Heidentum in der Römischen Kirche*, p. 317, gives us another catalogue of tutelar saints and patrons, which the Spanish people is favoured with and to whom they pray.

† "Notions," p. 57 ff.

(關公), and prior to these to the five *Tes* (五帝). Were these not really deified? Was not the great name of God given to them? Yes, "just as *Elohim* was employed away from Him, who alone is *Elohim*; here we have *Shang Te* employed away from Him, who alone is *Shang Te*." The subject of the five *Tes* and other *Tes*, however, deserves a careful handling as Dr. Legge says. And he has entered into a most painstaking inquiry about them, the results of which are given in his "Notions of the Chinese concerning God and Spirits" from p. 43-50. I give just a summary of it, leaving the reader to look for the proofs *in loco*. According to Dr. Legge (and this view is corroborated by Dr. Faber, Dr. Chalmers and others) it can be taken for granted that the five *Tes* were unknown to the ancient literature of China and an invention of the *Taou* sect. Catholic writers' statements concerning them have been proved quite incorrect. So far from their being worshipped religiously as *Shang Tes* by all the dynasties previous to the *Ming*, they were not worshipped as such at all before the dynasty of *Han*. The historians of *T'ang* and other dynasties had emphatically condemned the corruption of the ancient worship by the reverence done to them. All this makes it still more evident, if possible, that *Shang Te* stands forth in the religion of China "without equal or second," the only *independent ruler*, whether in heaven or earth.

To bring my paper to a conclusion I will confine myself to examining what Mr. Smith says about the practice of the emissaries of Rome. He says: "The Roman Catholic church in China has absolutely rejected the terms 'Heaven' and '*Shang Te*' as predicating God." It is quite true the Roman Catholics in China have absolutely rejected *Shang Te* for about two hundred years, but we all know that they were under obligation to obey a Papal bull, which is not binding on us Protestants.

Their practice has been prescribed to them by a decree of Pope Clement XI. in 1704, the part of which bearing on the subject in hand is as follows: "That since in China the most high and good God cannot be named by the names given to Him in Europe, we must, to express our idea of Him, employ the words *Thien Chu*, that is, 'Lord of heaven,' now for a long period received and approved by the missionaries and the faithful in Christ; that the names *Thien*, 'Heaven,' and *Shang Te*, 'Sovereign Emperor,' must be absolutely rejected; and that for this reason it must not be permitted that tablets bearing the Chinese inscription 'King T'ien,' 'adore heaven,' should be placed in Christian churches, or retained there for the future, should they have been previously so placed."

"You are aware," Dr. Legge in his above quoted letter writes to Professor Max Müller, "that this decree was issued in consequence

of bitter and long continued controversies among the Roman Catholic missionaries on the meaning of the Chinese terms; the Jesuits principally on one side and the Dominicans and Franciscans on the other." Before the decree appeared, P. Regis and the other translators of the Yê King, in a note to a passage in that classic, said: "The expressions Thien Chi Chu Tsai, 'Lord of all things,' and Thien Chu, 'Lord of heaven,' all of which the Christians use, are, we may say, synonyms of the name Shang Te. If the word Shang Te is now so improper because of the abuse (as some in Europe have said) of the materialising philosophers of the Sung dynasty, the expressions 'Lord and governor,' 'Lord of heaven,' are no better."*

"You will have observed," Dr. Legge continues in his letter to Max Müller "that in the decree of Clement XI., Shang Te appears as meaning 'Supreme Emperor.' Here was the mistake of the Roman Catholic missionaries. They found the emperor of China called by the title of Hwang Te, 'great (or august) Te.' They do not appear to have considered the facts that that title was first employed by the tyrannical sovereign of Khin in B. C. 221, and that Te had been used in the sense of 'God' more than 2,000 years before this unwarrantable assumption of it. As if the facts in the usage of the name had been the reverse of what they were, they supposed that its primary meaning was emperor and not God.† If they had clearly apprehended its true meaning, as I have so often and strongly insisted on it in this letter, I believe they would have been saved from the controversy about terms which embittered their relations among themselves, embroiled them with the Emperors of China, operated disastrously to check the progress of their missions, and entailed the discording views which now keep the Protestant missionaries in different camps. We should never have heard of the 'term question,' and *they* would not have attempted to evade a difficulty of their own fancying by a device unworthy of the scholarship by which many of them were distinguished. I suppose the 'still small voice' of truth was drowned amid the clamours of bigotry."

Certainly the authority of the Roman Catholic church ought not to be adduced by Protestant writers as having some weight in

* "That the Jesuits who were the only members of the church in their day acquainted with the facts, should with one exception have maintained that the Chinese worshipped a personal God, is as natural as that *the Church in its supreme ignorance* should have decided against them." Johnson, *Oriental Religions, China*, p. 726.

† That Shang Te means the "Supreme Ruler" is admitted on every hand. But that Dr. Legge maintains, and proves it, that the radical meaning of the name Shang Te is the same with that of the name of *God*, some readers may not be aware of. Compare his "Notions," p. 111 and his "Letter to Prof. Max Müller, p. 5 ff.

deciding the question before us. I can well conceive how she, having lost the term for her own use, should be glad to bring Protestants to the necessity of adopting that which has no validity but what it derives from a Papal constitution. But "distant be the day when the Bible Society which has been described in Papal Bulls as 'strolling with effrontery through the world,' shall go to the Vatican, and, as if there were not 'a wise man, or a man able to judge' among all the Protestant missionaries in China, receive from thence the term which it is to sanction in the Scriptures that it publishes for the millions of the Chinese."

"Timeo Danaos et dona ferentes."

Divie Bethune McCartee, M.D., Pioneer Missionary.

A Sketch of his Career.

BY HENRY WILLIAM RANKIN.

THE career of Dr. McCartee exemplifies, in its range, all of the principal kinds of work likely to be done by a foreign missionary; as it also shows the international functions and uses that often make a missionary the most indispensable nexus between the Orient and the Western world. Of Scotch and Huguenot ancestry, the eldest son of the Rev. Robert McCartee, S.T.D., a Presbyterian clergyman, he was born at Philadelphia, January 13th, 1820, and died at San Francisco, July 17th, 1900. He was descended in the fourth generation from Isabella Graham, prominently identified with the beginnings of organized charity and missionary enterprise in New York. His mother's brother was the Rev. George W. Bethune, D.D., of Philadelphia and Brooklyn, and the Reformed Dutch Church, who was greatly admired for broad culture, rare eloquence and a noble and winning personality; and famous for his edition of *Walton's Angler*.

Divie Bethune McCartee was graduated in medicine at the University of Pennsylvania in 1840. On October 6th, 1843, he sailed for China under appointment of the Presbyterian Board as a medical missionary. He reached Hongkong February 19th, 1844, and his destination at Ningpo, July 21st. He was the first Protestant missionary to make a prolonged residence at Ningpo, where he founded the Presbyterian Mission; and with some absences, that city became his principal home for twenty-eight years, or till 1872. There on February 1st, 1853, he was married to Miss Juana M. Knight, who the year before had gone to China as the first unmarried lady commissioned by the Presbyterian Board. She

survives her husband, and always in every place has exerted the influence of a well-educated, refined and beneficent Christian gentlewoman, a true missionary and wife.

An *Old Testament Bible History* compiled by her and edited, translated and published by her husband in the court dialect in 1865, is still used as a text-book. It has been mentioned in a number of the CHINESE RECORDER as one of the two books that are read in every province of China.

Nearly four months, December, 1861, to April, 1862, Dr. McCartee spent in Japan with the very earliest group of Protestant missionaries there, Drs. S. R. Brown, Jas. C. Hepburn and D. B. Simmons, who were living then at Kanagawa; the first two of whom he had known long before in China. Dr. McCartee was the first Protestant missionary to live in his own hired house at Yokohama. Dr. Verbeck was then at Nagasaki, and the first U. S. Commissioner, the Hon. Townsend Harris, was the only foreigner allowed to reside at Yedo, as the *city* then was called. This short visit, made for health, was not thrown away. At this time Dr. McCartee secured the first set of matrices ever cut for a font of the Japanese Hiragana characters. These were cut, or obtained, by a Japanese scholar, at the risk of his life, for Dr. McCartee, on a ruled block of yellow box-wood which the latter had taken to Japan for this purpose from the superintendent of the Mission Press at Shanghai. Dr. McCartee, by his knowledge of the Chinese written characters, had been able to communicate with this Japanese scholar, who in turn was anxious to learn English; and had given him several lessons in English and other helpful intercourse every week. The Japanese scholar was particularly ready to show his appreciation of this favor; and, just before Dr. McCartee left the country, came to him at night, disguised, and without his sword, to deliver to him the completed block; saying that it might cost him his head if he were discovered. The block was taken to Shanghai, where the types were made, although for some years longer it was dangerous to circulate in Japan Christian literature in the native language. But a tract which Dr. McCartee had composed in Chinese in 1851 was translated by Dr. Hepburn into Japanese; and, as Dr. Hepburn says, it was secretly cut in blocks in Yokohama, carried over by him to Shanghai, where 5,000 copies were printed at the Presbyterian Mission Press and taken back to Japan in 1867—the first Protestant Christian tract in Japanese. In the three countries and languages of China, Japan and Korea, it has now had an immense and influential circulation. Its latest revision at the hands of the author was made in Japanese in the year 1890, and is called *Makotono Michi*. It forms

"An Easy Introduction to Christianity," and is a little classic of its kind.

For about three years—1862-1865—Dr. McCartee did pioneer work in Chefoo, and there aided Dr. Corbett, who arrived later than himself, in organizing the first Christian church of that place. One prosperous church Dr. McCartee organized after this in Ningpo, chiefly by his own efforts ; and with it to the end of his life retained a vital and fostering connection. But during all of the twenty-eight years—1844-1872—he was chiefly employed in medical and evangelistic work, although he also accomplished much literary work in Chinese, composing, editing or translating not fewer than thirty-four books and tracts of a religious and educational sort, of which a bibliographical list is given in Wylie's *Memorials of Protestant Missionaries to the Chinese*.

Besides this he often acted as U. S. Consul, or in consular employment at Ningpo, Chefoo and Shanghai ; and several times he successfully effected diplomatic work of unusual delicacy and importance and juridical work in the Mixed Court at Shanghai. He held that his calling as a missionary did not absolve him from his obligation as a citizen of the United States ; but every commission that he received, and they were many, was wholly unsolicited by himself, and so soon as he properly could he always relinquished his civil appointments. In 1861, when the Taiping rebellion was at its height, he accompanied Flag Officer Stribling and his small squadron to treat with the rebels at Nanking. And largely by his courage, tact, and knowledge of the native ways and languages, he secured personal access to their leaders, and from them a sealed guarantee of protection for all Americans against violence from the rebels and for all natives in the employ or care of American citizens. By these terms a few months later in Ningpo many native Christians and their relatives, who had been held as prisoners, were released from durance and much impending massacre was prevented. But for Dr. McCartee's part in the stipulations presented these would have called for nothing more than the protection of Americans engaged in trade.

Again in 1865, in the capacity of Consul at Chefoo, he effected the settlement of a dispute reported by the U. S. Minister Burlingame in the *U. S. Foreign Relations for 1866* as one of the most difficult cases for diplomatic action he had met with. In 1872, at the request of Consul-General George F. Seward, Dr. McCartee acted as interpreter and U. S. Assessor in the Mixed Court at Shanghai. At that time a Peruvian vessel, the *Maria Luz*, with 300 Chinese coolies on her way from Macao to Peru, was driven by a typhoon into the harbor at Yokohama, where the coolies appealed

for rescue. The cruelties practiced upon the Chinese at the Chincha Islands were well known, and the Japanese authorities intervened. Dr. McCartee represented to the Taotai of Shanghai that the Chinese government should not allow these 300 men to remain a charge to the Japanese. The Taotai was thus led to memorialize the Viceroy, who appointed the Chinese Judge of the Mixed Court, together with Dr. McCartee as advisor, to proceed to Japan and receive the coolies. This was the first time in centuries that an envoy from China had been sent to Japan; and this event not only ended the nefarious traffic which had gone on for years, but it formed the beginning of modern diplomatic relations between those countries. The Japanese authorities treated them with great distinction, and the mission was successfully fulfilled. After the safe return of the coolies Dr. McCartee received a gold medal and complimentary letter from the Chinese authorities.

In that year of 1872 Dr. Guido F. Verbeck was advisor to the Japanese department of education and director of the institution which formed the incipient University of Tokio. Dr. McCartee had become acquainted with him ten years before at Nagasaki, and the two men had then entered upon a friendship which ripened until the death of Dr. Verbeck twenty-six years later, 1898. It is said of Dr. Verbeck by his recent biographer, Dr. W. E. Griffiths (p. 21) that "he had no one very close intimate among his friends." An exception, however, must be made for Dr. McCartee, for these two veterans during their later years were peculiarly congenial and affectionately intimate, as their respective families can readily show.

At the instance and by the persuasion of Dr. Verbeck, Dr. McCartee received and accepted at this time an appointment as professor of law and of natural science at the university of Tokio. So ended his first twenty-eight years of service, mostly given to China, and so began a second twenty-eight years of service, chiefly devoted to Japan, although this later period still included some of his most important work for China. He held this university position for five years, doing much besides for the organization of the library, the collections, botanical garden, and the Tokio girls' normal school. All of this labor gave entire satisfaction to the Japanese government and received abundant evidence of its high appreciation.

In 1877 Dr. McCartee resigned his position and returned for six months to Shanghai, where he was called to discharge the functions of Vice-Consul General, U. S. Assessor of Mixed Court, and director of mails in the Consulate. It was during a difficult exigency of the Consulate that he held this post, resigning it when the exigency was past. With the extreme regret and highest

encomiums of Consul-General G. Wiley Wells he was released in November, 1877, to become Foreign Advisor, with the rank of Secretary, to the first Chinese Legation in Japan. It was probably not a little due to his own influence that this Legation was established at that time. There were two envoys connected with it—a Minister and a Vice-Minister—of whom the second had been a Ningpo merchant and for years a pupil and friend of Dr. McCartee. He was a man of ability and enterprise, greatly interested in foreign sciences and in the renovation of his own country. He became an officer in the imperial service and maintained with Dr. McCartee a correspondence during the latter's residence in Tokio. Dr. McCartee regarded him as a fit man to introduce as a Chinese embassy to Japan, and told him the Chinese government ought to have a representative in Japan, and that he should obtain the appointment of Consul-General. This man had not hitherto been of high official rank; but he successfully urged the matter upon the attention of his superiors, and this led to the establishment of the embassy with which he was sent as a Vice-Minister. Immediately on receiving this appointment he sought out his old friend, Dr. McCartee, then at the Consulate in Shanghai, and urged him to accompany the embassy as Foreign Secretary and Advisor. With the reluctant consent of Consul-General Wells, who did not like to part with him, and the urgent solicitation of U. S. Minister Bingham at Tokio, who regarded Dr. McCartee's appointment to this post as most auspicious for the interests of three governments, the position was accepted.

During his incumbency of this office occurred a serious dispute over the respective claims of China and Japan to the Loochoo Islands. General U. S. Grant had reached Japan from China and had been asked by Li Hung-chang to mediate in this controversy. He spoke of this to Dr. McCartee who, as chairman of the Reception Committee organized by American residents to meet General Grant, was thrown much with the General during his sojourn in East Japan. General Grant said frankly that he was not sufficiently acquainted with the history and geography of the Loochoo Islands to act as arbitrator in the case. But Dr. McCartee had thoroughly studied all the maps and native literature of the subject, both Chinese and Japanese, that he had been able to collect with a year's search. He suggested to General Grant the basis of compromise which was afterward proposed by the government of Japan. The Chinese then were not ready to accept it, and lost the whole of their claims; but the offer was the best that Japan could then have been induced to make. Dr. McCartee also published anonymously in the *Japan Gazette* a series of letters entitled *Audi Alteram*

Partem, which occasioned much surprise and exerted much influence by their exhaustive treatment of the subject, although it was some time before their author was known outside of the Chinese Legation. These were republished as a pamphlet, and were also translated into Chinese, and form an important contribution, based on original sources, to the political history of the countries concerned. While connected with this embassy Dr. McCartee did all the translating into Chinese character of the Japanese, French, and English documents which the embassy handled; as in 1862-63 he had completed the Bridgman-Culbertson version of the entire Bible into Chinese by translating directly from the Hebrew text the book of Jeremiah's Lamentations. For his services in the Legation the Chinese government gave him the permanent rank of Honorary Consul-General and other marks of unusual favor; only wishing that these services might be retained. But in May, 1880, Dr. McCartee resigned this position and returned to the United States. Here he remained seven years, attending to the education of a ward, writing for a projected edition of Appleton's Encyclopedia, acting for some time as American secretary to the Japanese Legation in Washington, giving expert assistance in arranging collections at the Smithsonian Institution, and all the time keeping up his Japanese studies and interests.

In May, 1887, he spent a summer in Japan, then a year in Amoy engaged in missionary work at his own charges, and then six months in the same manner at Kobe. In April, 1889, he accepted reappointment under the Presbyterian Board, a connection interrupted since 1872, and spent ten years in Tokio as a member of its East Japan Mission, teaching, aiding in church work, making evangelistic visits to hospitals and prisons, writing and translating into Japanese several widely influential tracts. During the most of these ten years he was also engaged upon a critical and exegetical work dealing more especially with the Chinese characters employed in the Japanese versions of the New Testament. This was left nearly completed at his death; and as Dr. McCartee was practically familiar from his youth with Hebrew and Greek, was a good scholar in the Japanese written language, and as a sinologue was unsurpassed, the presumption is that this unfinished work would still, with proper editing, prove invaluable to the scholarship and Christianity of Japan, unless by some unhappy accident the manuscript has been lost.

His illness began August, 1899. In October he sailed for San Francisco to find a milder winter and make a final disposition of his affairs. Here he rallied and accomplished this purpose, but died July 17th, 1900, in his eighty-first year, a pioneer missionary

who had been "made all things to all men." (I Cor. ix : 22.) It is fortunate for all who are interested in either the history of Christian missions, or the transformation of the Far East, that this admirable and eventful life is not left wholly unrecorded. Dr. McCartee was strongly averse to autobiography, but for twenty-five years he had been repeatedly urged by different ones to commit his memories to writing. As a last resort all the members of the Tokio Mission with which he was connected, by formal and unanimous resolution, entreated him to undertake this labor; and two years before his death he set about it with a most felicitous result. Having the constant encouragement and efficient aid of his friend, Mr. R. S. Miller, of the American Legation at Tokio, he completed his personal narrative to the year 1880, at which time he passed his sixtieth birthday, left the Chinese Legation and returned to the United States, thus covering all of his more vigorous years. So far the book was nearly ready for publication when it fell to the lot of the present writer to bring the story to its proper close and sum up the values of the life portrayed. With this done, the volume, it is hoped, will be shortly issued.—From *The Evangelist*.

Student Training.

BY REV. WILLIAM ASHMORE, D.D.

THE present writer has a few things to offer. Yet the theme is an awkward one to handle. People have their own ideas, and nobody cares to edge himself forward to appear in the light of a guide to the blind when the blind can see better than he can. But the subject is vast and varied. There is a deal to be said, of one kind and another, and odds and ends of experience and suggestions from all quarters are likely to be welcomed.

There are many of us employed in student training. That kind of work has always been important, but never so much so as now, partly because there are more of them to be trained, partly because of the improved quality of the raw material coming forward, partly because of the demand for a higher grade of workmen, and partly because of the mightily influential place they are to occupy among the regenerative forces of China.

In what is now to be said consideration is limited to theological students simply, because the writer has been dealing with that class only; he must add, on his own behalf, that he is not now proposing to speak of *attainments*, for that would leave him a meagre domain, but of *growing discernment of increasing needs* which

opens a wide vista before him, through which is a path he desires to travel along with others. Standing on the threshold we deal only with threshold topics; our students' class at Swatow the past season has had a general attendance of about twenty-five per day, though the full roll includes about forty. This "class" has been in existence for many years, being taught by one or another of us in the mission. But as its numbers were few, and its members were backward, we did not think to claim for it the dignified name of a "seminary," lest people should think of us above what they might see us to be. So we only spoke of it as a "*training class*," a class which did the work of a seminary without the name. When it comes to twenty-five students diffidence may be laid aside. We hope that this coming fall we shall start out with an organized staff and an arranged curriculum. It was the daily contact with these twenty-five young men, and a close study of them as they recited, and exhibited their mental and moral peculiarities, that old thoughts of many years' standing gathered intensity of conviction and now find partial expression here.

I. *The importance of a teacher being able to worm himself into sympathy with the inner experience of his students.*

Of course that is hard to do. We are at a great disadvantage with each other. We have been brought up differently. We look at things at such different angles of vision. There is a Western man's sturdiness of moral fibre and an Eastern man's flabbiness of fibre yoked up and often working unequally, as in the ploughing of the ox and the ass together, which was forbidden by the law. Must we lower the Christian standard? No. God does not lower His standard of requirement, but He does make a deal of allowance for human feebleness and imperfection. While we want the convert to aspire to our standard we need to know how to make allowance for his backwardness. Our Christians are hardly judged, at times, not only by the outside world but even by ourselves. They will do queer things, utterly inconsistent with a Christian profession. We have heard them denounced as hypocrites, callous and heartless hypocrites, practising on the credulity of credulous missionaries. Some missionaries are too "easy of ear," but others are not; the most of them are not; what makes them appear otherwise is the largeness of their charity and the elasticity of their hope. These poor fellows are having an uphill time of it. Almost everything is working against them; easily besetting sins abound; weights cumber the man that starts out to run, but finds himself with stiffened joints lapsing into a lagging walk. Others begin to doubt him, and he already doubts himself; he has stumbled and fallen a dozen times already. Like Ephraim he loses heart and

hope. It is of no use he says "I have loved idols, and after them I will go," "Let me go and drop into the pit." But I can't let you go. What I am here for is to hold on to you. Suppose you have fallen a dozen times. Up! Ask God's forgiveness and try again. That is the true position to take by a mature spirituality taught in the school of Christ. It may be the man *is* a deceiver, and is rotten through and through, but then again he may not be. There may be ten chances against him and only one in his favor. It is that one chance that decides "the Amen, and the faithful witness." So long as the Lord beckons the poor man to come on, so long will the missionary help him scrape off the mud of his wallow and stagger on another stage. He looks for signs of a little sincerity inside the man's innermost heart, and if there is a little, only a little, real, genuine sincerity he will as God once said: "Remember the love of their espousals." He will feel impelled to work over his erring brother as a man fans a dying ember on the hearth, as a faithful physician toils to resuscitate a drowned man. God has started me on my way when I have stumbled seventy times seven times. Let the skeptical jeer, but I will try again. The missionary who takes this way is not a *dupe*, nor is he *hoodwinked*; he is taking his chances, but he is trying if by any means he can save some.

This may seem to be like an apologetic; it is explanatory and vindictory, but not much of an apology is intended. But no matter, be it so. The missionary teacher cannot do a better thing for himself and for his pupils than to succeed in getting into the inner circle of their thoughts, when they will use a little *abandon* in the expression of their opinion. It is worth while trying for and working for. It is that inside Chinaman that we want to get at. We ourselves are less reserved and formal in our shirt sleeves than in a dress coat and a silk hat. Only we must not be "snubby" when we see little peculiarities we do not like. Patience with them! patience, and gentle tactful dealing with their infirmities, which in their moments of confidence they allow us to see, and we shall help them to amend; and they will think they did it all themselves, which is a great gain.

II. *It is important to find out just what a student believes, and how much he believes, and why he believes it, as an essential preliminary in working in him that deep and extreme conviction that he will need to have, if he is to be a leader and a man of power.*

But people will ask, Is he not a believer already? If he is not why take him into the class? True enough. If he is not *ostensibly* an honest *believer* we would not take him into the class.

The mere fact of baptism does not count for much of itself. But now, the kind and the measure of that faith he professes, is a matter of vast moment. A man may declare a conviction. The point is, How clear and definite is that conviction, and has the man not only got a conviction but has the conviction got him? It was not Peter himself that made the rock, but it was the truth in Peter. Peter in the truth and the truth in Peter together made bed rock and living rock. It is all important at the very start to know what each student thinks of Christ and what relationship he considers as existing between himself and Christ. His ideas may be vague, and they may be mixed and muddy. If his idea is that he is merely changing off a Chinese sage for a Western sage he is all wrong. Work done on him with such opinions will be building on sand. A professed Christian he may be, and a preacher he may become, but a man of power he never will be. We put this point forward in the forefront. The missionary teacher needs to study his man and know his man, and to build up his man in this primal particular. The work is not done in a day, nor in a month, nor in a year perhaps. If, however, the missionary can feel at the end of his first year that he has measurably found Christ in his pupils, then he has indeed a foundation to build upon and will have an assurance that he has not travailed in vain. But which Christ is to be found in him? For there are several Christs now-a-days. Some people are always talking about "the historic Christ," but there was a prehistoric Christ, and there is a past historic Christ, and there was a Christ after the flesh, and there was a Christ after the Spirit, there is Christ the prophet, and Christ the priest, and Christ the King, and Christ the judge of the quick and dead, and Christ the governor of the nations, Christ who sits on the mercy seat—or rather who is the mercy seat—and holds out the sceptre of mercy, and who also handles the rod of iron. And these are only parts of his ways. To work up a mighty belief in such a multiplex Christ, Son of the highest, the only begotten, King of kings and Lord of lords, to work up such a conviction in the minds of men who will be able to teach others also—this is magnificent consummation. An important reverse part of this work is to save these students from getting a conception of a God who is not the God of revelation; a conception of a Christ, who is not the Christ of the scriptural plan of redemption, whose death is spectacular and not sacrificial; a conception of a gospel which is another gospel and not the gospel of the New Testament; and a conception of the Word of God, which is not God's Word at all, except in places, while much of it is the work of not always honest "redactors." Some other thoughts of kindred purport will come more appropriately under the next head.

III. *We are called upon as theological instructors to help our pupils in the greatest work of all their lives, the unmaking of an old faith and the making of a new faith, for their personal selves, first of all.*

We recognise the immediateness and the completeness of the change called regeneration. It is like the transit of the Red Sea or the crossing of a bridge out of one country into another, as at Niagara for example. But ceasing to do evil and learning to do well is a work of time. Yesterday a man was a heathen, to-day he is a Christian. If he be truly regenerate an indispensable change has taken place. He is out of Egypt into Caanan, out of darkness into light, out of death into life. And yet—and yet now comes the fight—the long drawn out fight. New missionaries brought up in a home land where there is no heathenism as a religion are stumbled a bit at the imperfections of native converts in matters of belief as well as of deportment. But they ought not to be. The complete unmaking of an old faith is a huge work of pulling down and hauling away. They have got a new belief that is true. Like “The expulsive power of a new affection” in the famous sermon of Chalmers, it will drive out its enemies in the end, but the end may be a good ways off. It must not be forgotten that most of the old blights are still there. The Canaanite is still in the land. The man has been brought up in these old beliefs from childhood; his fathers and mothers have held them for generations; they press upon him with a force like that of the waters of a great mill dam upon an undershot wheel; they are the accepted beliefs of four hundred millions of his countrymen, not a few of them great scholars; they are inwrought in all the experience of his life and all the fibre of his being. They are not like the wreckage of an old shanty which can be carted away in half a day. On the other hand, his new belief, though expected to attain the proportions of a great castle, starts out with the dimensions of a hut; his great work of building himself up on his most holy faith is all before him. He has to gather his materials, he has to dress his stone and hew his timbers, he has to fit them together, he has to confront doubts and meet issues and discuss questions and elaborate principles and formulate policies to make up his new environment. Getting rid of the old belief is hard enough, but building up the new one is harder still. Faith must have time to sprout and to root itself and to grow. “Your faith groweth exceedingly” was the delighted utterance of Paul. And then there is “*the faith*,” that is, the entire body of persuasions and convictions which make up the *credenda* of the Christian preacher. All these have to be worked in and worked up, and worked into the efficiencies of the man.

Such being the case let no one be too much astonished, or at all disheartened, at the inconsistency of our people just out of Egypt with the clay of the brick kiln still upon them. They are learning, they are making progress ; the aggregate of spiritual power and assertiveness is much in advance of what it was ten years ago. Their standard of conscientiousness has risen immensely. Timothy knew the Scripture from a child. Our converts from a child have known nothing but heathenism, but they have children coming on among them who have never bowed the knee to an idol, and the number of them is rapidly increasing. We shall get there in time. In due season we shall reap if we faint not.

IV. *A missionary teacher should improve his opportunity to impress upon his pupils his own personality to be the very utmost of his power.*

This may seem like inculcating a selfish and unworthy egotism and ambition. Nothing could be further from the purpose. The man who loves that kind of preëminence is not fit for his position. We mean that mere education, the mere imparting of a certain amount of knowledge and training is a lower part of the work of a great educator. He ought also to have a *personality* to impart, and his personality may be, though it is not always so, of more value than all his learning. Indeed the personality is the best part of a properly educated man. It is to be regretted that in some of our home colleges and full blown universities this great truth is lost sight of. We know of cases in which the personality of the man counts for nothing. He is widely read in Greek, or in Latin, or in some branch of science, and that is considered enough ; out of his class room, and apart from his black board, nobody cares anything about him ; he is a mere man of straw or a stuffed paddy or a stuffed doll, stuffed with book lore instead of saw dust. Some of our big universities have a score of such arrayed on gala days in Cambridge gowns and mortar board caps. Their influence in character making of the right kind is infinitesimal if not positively detrimental.

Arnold of Rugby was a man of learning, but his power lay in his personality. Mark Hopkins was a college president, but it was his personality which made him great. Personality then is a gift and an acquisition, the highest expression of mental and moral force and the most finished outcome of education.

What our Chinese need more than the book knowledge we can give them is the impress of a cultured and lofty personality. A Christian missionary is supposed to have it more or less. Our students come short, but the missionaries can supply the lack. We must therefore cultivate qualities that we would like to see

reproduced in them. We are away above them, and that constitutes a part of our fitness to be their leaders. If we can do anything to inspire them with an appreciation of our ideals then time and effort are nobly spent. We offer them our text books to learn from. We ought to be able to offer ourselves as books to learn from, by the manifestation of kindness, of courtesy, of patience, of consideration for their people and their country, of earnestness of conviction, faithfulness to truth, deference—yes, deference to them as students in regard to their ideas and their preferences when we can do so,—respect for their opinions and judgment in as many cases as possible, and to as great an extent as possible. All such things help make up a personality which is educative and formative in a high degree and powerfully attractive. The teacher gets down to the student and makes the student want to get up to him. The teacher can wish for no greater proof of success than to find his pupils taking him for an ideal in all standards of manliness and nobleness of character. It is not the knowledge that gets the student; it is the personality. A student when asked his opinion of a certain professor replied: "Oh, he is a great scientist in his department, but beyond the science you can squeeze out of him there is no more juice in him than in a last year's bean pole; there is nothing in him that anybody cares to borrow." Let no one say that a teacher is lowering himself in this condescension to the crudeness of his students, if such it should be called, and his putting himself on an equality with them in so many ways. If he is lowering himself a bit he is getting the grip on them and lifting them up to a higher level. To adduce one single illustration. We have had cases of trouble brought to us for adjudication. We could have decided at once for ourselves on the testimony adduced. We have done better. In particular instances we have had the man come in before the class of students to have him tell his story to them, allow them to ask questions and have them give their advice and their opinions as to what ought to be done. The advantages are great. It saves the missionary an immense amount of perplexity in getting at the facts, it makes the appellant tell a straight story much more so than if he were talking to a missionary alone; they know some things and he knows that they know them. On this account there is sure to be a less amount of tare and tret in the evidence. It is like trying a case before a jury of twenty-five persons. No matter if they are not as well up as judges as the missionary is; in other respects they are away above him, they are Chinamen; it is a Chinese trial and the verdict will be a Chinese verdict, and carry all the more weight than if it were a foreign verdict. It is a serene satisfaction to the so often befogged and bewildered missionary to sit quietly as a judge

while the case is being argued in open court by men who know the ins and outs of almost everything that comes up, better than he does. If they are a little atwist in principles of action, he can guide them; if he thinks differently from what they do, he can tell them why; if the decision is their own, though in accord with his, he can accept it as theirs, and that is good all around.

But the point we now have in mind is the effect it has on the students as an element in their student training. An honor is put upon them and they feel it; the appeal is to their good sense and their conscience, and they make worthy response. They are made something of, and that affects them. The tendency of the whole thing is to make them feel a higher degree of self-respect and to adopt higher standards for the settlement of disputes; they are emboldened to speak out, for there sits their respected missionary as judge, and if any one has a selfish or sinister inclination he is not likely to give himself away before twenty-four of his sharp-eyed and quick-eared neighbors and a cool-headed watchful missionary judge. In their future career these men are liable at any time to settle disputes in which brothers are involved, and it is well to have them posted in principles and experienced in practice.

If anything of a scriptural nature be called for to justify this exaltation of personality it will be found strikingly exemplified in the writings of Paul. His own personality was unique; with a superb natural basis it was moulded and vitalised by the personality of Jesus Christ. On that account he utilised it frequently, but always making himself a mere mounting block for his master. He appealed to his manner of life, he bade them follow him as he followed Christ, he told them how he had coveted no man's silver or gold or apparel, he told them of the many ways he had appeared himself as the minister of God and how he had commended himself to every man's conscience in the sight of God. Not only did he gratefully acknowledge his responsibility for his own personality, but he also recognised what was due to their personality; but that is not in the line of our present thought. The conclusions at this point are these. Personality is power, next to the power derived from his Master, the greatest power a man can possess. It is always capable of improvement and should be improved to the utmost, not only for our own sake but also for the sake of those we teach.

The Mokanshan Summer Conference.

BY REV. L. L. LITTLE.

THE sentiment of missionaries who go away from their stations for a summer rest is somewhat divided as to the wisdom of holding a conference during this season of physical, mental and spiritual refreshing. There are those who claim that the weary toiler on the plain would do well to lay aside, for the time being, the problems and burdens of every-day life which render a change of air and environment so essential to his best efficiency in the service of the King. On the other hand, many believe that an interchange of views and of personal experiences is both refreshing and stimulating, and that thereby the tired worker is led to see that his own peculiar sphere of service is not the only one in which burdens are to be borne and problems to be solved. Again, we are told in Holy Writ that "in the multitude of counsellors there is safety," and it not infrequently happens that a fondly cherished individual opinion must be relinquished in the face of the combined wisdom and experience of our fellow-laborers in the Lord. For several years summer conferences have been held on this mountain top, and their helpfulness is testified to by the fact that the majority of those who resort to this favored retreat recommend, through their representatives, that these meetings be continued. It devolved upon the church committee to prepare a programme for the Mokanshan Conference of 1902. With this end in view the first meeting of the committee was held at the close of the summer of 1901, to choose in outline the topics for the coming year. At a later date, by correspondence, the programme was arranged in more definite form. In this way the subjects of the different papers were chosen and the speakers were decided upon, well in advance, with the result that the addresses were characterized by a carefulness of preparation and a maturity of thought not always connected with productions of this kind. It seemed fitting to the committee that the first day of the conference should be devoted to "The Relation of the Holy Spirit to the Life and Work of the Missionary." The devotional exercises were conducted by Rev. J. C. Garritt; Rev. T. A. Hearn presided over the meeting; and the principal address on this subject was delivered by Rev. W. S. Sweet. Union Church was well filled with an attentive and appreciative audience, and the presence and power of the Holy Spirit were felt in a very marked way. The chief speaker of the occasion first discussed, in a forcible manner, the Bible doctrine with reference to the third person of the Trinity. He then reviewed the historical development of the idea of the Holy Spirit in

the church up to the present day. While, in the latter part of his address, the speaker, after referring to some of the errors made by certain believers in their search for the blessings to be derived from the Holy Spirit's indwelling, called the attention of his audience to the ever-increasing stress being laid by God's people upon the prime importance of seeking a *person* rather than an *experience*. Your correspondent was exceedingly pleased to hear emphasized this most important phase of this all-important subject. There is such a thing as a selfish desire for the power of the Holy Spirit in our own lives, which is very different from an intense longing for the Holy Spirit to work, through us, in the lives of others.

The discussion and prayers which followed this excellent paper were marked by an earnestness and a spirituality which spoke well for the type of Christian life of those who composed the audience.

The devotional exercises of the second day were conducted by Rev. F. J. White. Rev. R. T. Bryan, D.D., presided over the meeting of the conference. The first address of the morning was delivered by Rev. D. N. Lyon on the subject: "To what Extent should Sabbath Observance be required of Native Christians?" The speaker occupied high ground, arguing that the law of the Sabbath given on Sinai had never been repealed, that the verdict of history was to the effect that the observance of one day in seven as a day of rest was essential to the best interests of man in every department of his being, and that the church could only be loyal to her Lord by requiring of Chinese converts what He has required of the children of men in all lands and in all ages.

In the discussion which followed this admirable paper, attention was called to the practical difficulties that confront the native Christians in their observance of the Lord's day. These are, no doubt, real and various, but in the vast majority of instances there is "a way of escape" for the earnest soul who prefers, above all earthly good, to be well-pleasing to his Lord.

"The Attitude of the Church toward Native Marriage and Burial Customs" was the subject of the second paper of this day's conference, presented by Rev. P. F. Price. Recognizing, as we do, the natural tendency of native converts to cling to the customs and traditions of the past, it behooves those of us who occupy to them the relation of spiritual guides to discriminate very clearly between those customs which are harmless in themselves and those practices which are tinged with superstition and idolatry. In a very helpful way the speaker indicated to the conference along what lines the native church must be guided in order to avoid compromise with "the powers of darkness" on marriage and funeral occasions. "Missionary Comity" and "Medical Work" were the questions before the

conference on the third day of its meeting. The devotional service was conducted by Rev. W. F. Junkin, and Rev. J. M. W. Farnham, D.D., was chairman of the conference.

Rev. George Hudson read a paper on "The Division of the Field," prepared by Rev. J. L. Stuart, who was prevented from being present.

"That they may all be one" was the prayer of our Master. Sometimes we feel that the answer to this prayer is slow of fulfillment when we consider the many man-made barriers that separate God's children one from another. The writer of this paper first called the attention of the conference to the large measure of unity and co-operation already existing on our mission field, and then specified several points at which we must be careful to maintain a united front against the foe. Conspicuous among these, in the opinion of the writer of the paper, was the danger confronting the church of being regarded by the heathen world as a secular agency, to be taken advantage of for material ends.

To advance the interests of harmonious co-operation a committee was appointed by the conference, consisting of one member from each mission represented in our midst; each member of this committee being requested to secure from his mission the election of a representative who should become a member of a permanent committee on church comity, from which the conference will hope for a report in 1903. The physicians present discussed "The Comparative Values of Dispensary and Hospital Work." The prevailing opinion seemed to be that the hospital was the more fruitful of immediate results, though a strong plea was made for the dispensary as a place for broadcast sowing of the seed and as a necessary feeder for the hospital. An appeal was made by one of the evangelists present for itinerant dispensary work, which does not seem to be engaged in to any considerable extent.


The devotional exercises of the fourth day were conducted by Rev. W. N. Bitton, and Rev. George Hudson was chairman of the conference. The first speaker was Rev. J. H. Judson, who presented a paper on the subject, "Along what Lines can the Christian Educator best advance the Interests of God's Kingdom in China?" After an experience of twenty years in teaching the Chinese, the speaker expressed the conviction that the Christian educator would do well to devote his efforts chiefly to the children of Christian parents. He would recommend that, in mission schools, a majority of the pupils be Christians, or children of Christians, in order to secure a preponderating influence in favor of the *truth* which we desire, above all things else, to impart to them.

Rev. D. MacGillivray made an appeal for the more thorough instruction of native Christian teachers in the classics of their own language. He contended that it was greatly to be regretted that in many Christian schools it was necessary to have recourse to heathen teachers to teach the Chinese classics. He also urged all missionaries to devote more attention to the translation of good Christian literature into the Chinese language and to acquaint themselves more thoroughly with the doctrines of Confucius. In the discussion that followed these two very helpful addresses, the opinion was expressed that a good field for evangelistic work was afforded by the admission of a considerable heathen element into our mission schools, while, on the other hand, another speaker contended that a very hurtful influence would be exerted by the presence of even a few heathen pupils from the upper class of Chinese society. It is gratifying to see so much interest in the cause of Christian education being manifested by the missionary body in this day when there is such a strong movement throughout the land in quest of Western learning.

The last day of the conference, August the ninth, was devoted to the hearing of reports of the work of the different missions represented on the mountain. Rev. M. D. Eubank, M.D., conducted the opening services, and Rev. J. N. Hayes, D.D., presided. Ten-minute reports were made by representatives of seven missionary societies. The general tone of these reports was decidedly hopeful. Difficulties many and great were pointed out, but grateful testimony was borne to the divine favor and blessing, and a very encouraging increase in church membership was reported from almost every quarter. There seemed to be general unanimity on the part of the speakers at this conference in the conviction that Protestant missionaries must see to it that the name of Him whose we are and whom we serve does not suffer reproach by our interfering in matters political, and that, with united front, we must oppose the tendency that would degrade our high office into a worldly power.

The Fun of Giving.

BY REV. BENJAMIN M. ADAMS, D.D.

 LITTLE darkey, doing an errand in New York, was asked by the lady of the house, "How old are you?" He said, "'Bout twelve, I guess; but if you t'ink of de fun I've had, I'se 'bout sixty." So I'd say if you ask me how old I am, "About seventy-seven; but if you think of the fun I've had in my sixty years of small giving, considering how little real pleasure there is in the world, I'm about six hundred."

My first giving began with my first earning money. I worked a year for my clothes and board. My second year I had thirty-five dollars and my board, as a clerk in a retail dry goods store.

Oliver Hoyt, of Connecticut, was about my age. He was apprenticed to the "tanning and currying trade." We joined the church together in 1839. We gave four dollars a year for preaching, one dollar a quarter, and when the new church was built we subscribed five dollars apiece, in addition to our "quarterage," making nine that year. To clothe myself and give that amount required the closest economy. Not a stick of candy or a peanut figured in my dietary that year, but the feeling I was doing my part kept me as jolly as a duck taking his first bath.

Oliver and I were members of the same class, and sat together in Sunday-school. At times he was the most muskily perfumed young man I ever met. Musk was then a very costly perfume. I said to him, "What makes you smell so strong of musk?" He laughed and said, "Trappin' musk-rats and selling the skins to pay my subscription for the new church." At his last visit to me, he said, "Ben, God called you to preach the gospel, and me to make money to carry it on." He was one of the noblest of men.

On my first circuit my salary was two hundred and fifty dollars—a wife, child and house to care for, but I kept on giving. In my tour of pastoral calls one day, I reproved a young man for swearing, who became very irate, and I supposed would never have anything to do with me again.

Not long after a very decent tramp came to the house, and asked if he could sleep in my barn. I had one of the nicest four-year-old colts in the country, and I did not feel like having that stranger "in my gates." Putting my hand in my pocket, I found all the money I had was eleven cents. I said to the man, "Go over to the hotel, and ask Mr. D_____ if he'll give you a night's lodging for eleven cents. It is all the money I have. If he will, send his boy over for the money." The boy soon returned, saying, "Father says, All right." I gave him the eleven cents.

Next morning about 5 o'clock I was cutting grass in the front yard for my horse, when along came the young fellow I had reproved for swearing, saying very pleasantly, "Good morning, dominie, there's something for *you*," and flipped a piece of silver over the fence. I thanked him, and when I had mowed over it, picked it up. It was a five-franc piece, worth about ninety-five cents—a pretty fair interest on eleven, invested at 8 o'clock the evening before.

All through my long ministry I have never failed to give, when I thought I ought to. A few instances may show how I have come out. Early in my ministry I had a hard circuit. It was at the close

of two years of poor health, during which time the little money I had saved vanished. The big circuit was hard work, and such poor pay it was "nip and tuck" to live. A broken-down young man, whom we could not turn away, came and lived with us. Of course, we expected him to pay his board—never did, though. Circumstances were such it had to be so.

I left that circuit in debt, never mind how much; was worse off than when I went there. But in my new appointment, in six months I paid all my debts, and seven years after visited the old circuit, where a kind lady gave me a handsome gold watch and chain and a fifty-dollar bill, the whole worth, so said a first-class jeweler, two hundred and fifty dollars. I called my account with that circuit square.

In my ten years of Presiding Eldering I gave away from two to five hundred dollars a year. Many a preacher would have suffered but for money I gave him, though he rarely knew where it came from. That is great fun. To help lift a church out of a hole, or start a new enterprise that wouldn't start without a push, makes a man feel as though he hadn't been born merely to swell the census reports.

At the close of one conference year, I found I had given away over five hundred dollars, helping build churches, etc. I said to myself, "That's too much, but I guess it's all right." On my arrival at my boarding-place, I found a letter from a lawyer, stating that my deceased wife had a claim on an estate that was about to be settled, and summoning me to a meeting of the heirs. I knew of the claim, and supposed it to be worth about two hundred dollars. Judge of my surprise when I found it to be over thirteen hundred, that I had the use of as long as I should live.

At one of our conferences in Brooklyn years ago, a collection was taken for one of our oldest ministers, who had "smashed up" during the year. The wealthy men of the conference (saving knowledge is not extinct among Methodist preachers) were subscribing ten dollars apiece. I had just ten dollars left of my month's salary, and took it out to ask a brother to give me a couple of fives for it, when something said, "Give it all!" I replied, "It is all I have left for over Sunday," and again was about to ask this brother to change the bill. "Give it all!" said my imperative monitor. So I half sneaked up to the secretary (a noble fellow, now a bishop), and said, "Put down 'Cash, ten dollars,'" handing him the money. "Why," said he, "Adams, all the others are having their names called out. Why don't you?" "Put it down 'Cash!'" said I. I felt so mean that I hadn't done the thing at first!

Conference adjourned late, and I hurried home to dinner, to find the family through. My wife said, "Hurry with your dinner

for a carriage will be here in a few minutes to take you to a funeral." Before I had finished my meal the carriage came. When I reached the place, I was met at the carriage door by a fine-looking elderly man, who told me he had heard me preach, and his brother from St. Louis had suddenly died there, while making him a visit, and he thought he would like to have me attend the funeral. So, after he had told me something of his brother's history, I did as well as I could. Afterward this courteous gentleman accompanied me to the carriage, opened the door, thanked me, and shook hands with me, leaving something in my hand. As soon as I was half a block away, I looked to see, and there was that ten dollars, paid back inside an hour. What do you think of that?

A very poor woman whom I had been helping for years sent me a letter a year and a half ago. She was in much distress. Would I send her some money? I read the letter to my wife, who said, "She has no claim on you. Why does she keep coming to you? I think you have given her enough. Will you do it?" My wife was right. The woman had no claim on me. I answered, "I'll think of it." Next morning she said, "Have you sent S—— any money?" "Yes," said I. "How much?" said she. "Ten dollars." "Well, you must do as you think best." Five or six days after, I had a letter from a gentleman who had heard me preach the summer before, and was so pleased and profited he begged me to accept the enclosed, etc.—a check for fifty dollars! I took the letter and check into my wife's sick chamber. She read it and said, "Benjamin Adams, I've not another word to say about your giving to the poor. That's wonderful!"

Last summer at camp-meeting I met an old Methodist preacher, who looked as though a cyclone of trouble had struck him. I told him I was sorry to see him look so poorly. He then went over the list of things which had happened to him. I thought my cup was a pretty bitter one, in the loss of my wife, but his was a good deal worse than mine. I told him he had come to a good place, and I hoped God would bless him.

Soon after, in a prayer meeting, as I was kneeling with the rest, my good angel said, "You'd better give that five-dollar bill in your pocket to that poor fellow." "All right," said I. Soon I went to my room, took a slip of paper, and wrote, "Phil. iv. 19: My God shall supply all your need according to His riches in glory by Christ Jesus," and adding, "Here's a note on the passage you won't find in the commentaries," pinned on the V. Shortly after I met and gave it to him, turning away at once; but when I saw him next day, his face was still in weeping drapery, but with a good deal more shine on it than when I first met him.

Two or three days after, a lady came to me, saying she had been much helped by my teachings. "Would I pray for her?" "Certainly!" She handed me an envelope, in which she thanked me again and enclosed a five-dollar bill. Within twenty minutes a gentleman came to me, handing me fifteen dollars, which he said a few friends had asked him to give me, in appreciation of my labors during the meeting. I said to myself, "That's a fair investment of five dollars, that yields twenty in three or four days," to say nothing of the fun of cheering up an old preacher.

It has seemed quite remarkable to me how some of my humble givings have turned out. One Saturday night I had a colored wedding, and the fee was a quarter eagle. On Sunday I had it in my vest pocket, and felt good as I thought of the book I wanted to buy to-morrow. That morning I had a young man preaching for me who had just withdrawn from the Methodists and joined the Baptists; meanwhile had married a wealthy girl (so reported). It was a good sermon.

He dined with me. His preaching was in payment for a sermon I had preached for him some weeks before. We were walking toward my church, he going home, I to Sunday-school. As we chatted along, my monitor said, "Give him that twenty-shilling gold piece." I was surprised, and talked back, "He's well off; got a rich wife." This mental conversation went on until just as we were about to part (and it was until heaven), when I yielded, and as I shook hands with him, slid in the coin. He thanked me, said good-by, and went on his way.

Two days after I had a note from him saying, "The Lord told you to give me that money. It is all nonsense about my marrying a rich girl; she has no money and no prospect. I owed a dollar on my board, a dollar to the shoemaker and fifty cents to my washerwoman, all of which I had promised to pay Monday. Surely the Lord spoke to you." He died very shortly after.

I came home once from a tour of three weeks on my district to find a pile of letters on my desk. Almost at the top was one containing a twenty-dollar bill, a present from a man who thought I had helped him. Said I, "That goes into my poor fund." About the bottom of the pile was a letter from a preacher's wife, telling of a young lady who was about to graduate from college, but very hard up for money. Could I help for? Well, her father, for no cause in the world, so far as I knew, had treated me with great discourtesy, and probably the girl knew of his dislike. I didn't see how I could directly help her, but there was that twenty dollars. I sent the preacher's wife a check, guarding against letting the girl know where it came from. It turned out to be the exact

amount the damsel needed. Some years after she repaid the preacher's wife, who returned it to me. It joined the travelling connection, and is "marching on."

These are a few of the many lovely things that have come to me in my small giving. But how God has blessed me! Never but twice in my life have I borrowed money; then it was paid before it was due. I've never asked for, or said a word about my salary, save in several cases to refuse to have it increased, and somehow it has always been paid, without circuit or station going in debt on my account, so far as I know.

My grave is paid for and tombstone up. May come to want, you know, and die in the poorhouse, but things don't look that way now.

I have been cheated several times, and a victim of misplaced confidence, but I don't owe a dollar and have money enough to bury me.

"The liberal soul shall be made fat." I began to give when I weighed 120; I turn the scale now at 215.

"God loves a cheerful giver." He loves me. I am insured for more than I am worth; it will pay to die.

Bethel, Conn.—*Gospel in all Lands.*

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Address of Dr. Sites

AT THE MEETING OF THE NATIONAL EDUCATIONAL
ASSOCIATION, U. S. A.

THE secretary of our Educational Association, C. M. Lacy Sites, Ph.D., was cordially received by the National Educational Association which met at Minneapolis, July 7-11, and addressed the Association Friday evening, July 11th. We have received a copy of the excellent address given by Dr. Sites and only lack of space prevents our giving it to our readers. Dr. Sites, in presenting the greetings of our Association spoke of the reform edicts inspired by Kang Yu-wei, recalled by the Empress-Dowager and followed by the Boxer outburst of 1900, and then went on to speak of the later edicts and of the educational and literary activity

which shows itself in the starting of new institutions of learning, increased sales of books and papers and the institution of reform methods, etc. He referred to the prominent part taken by missionary educators in furnishing books and in giving form to new educational enterprises, and he spoke also of the translations from the Japanese, the acquirement of English as an instrument to further acquisition, and of the greatly increased attendance at schools and colleges conducted on the lines of reform, thus showing that "however the government may vacillate, the people are fronting to the light."

In closing, Dr. Sites spoke of the work of the Educational Association of China as follows:—

"It had its germ in a Committee of Missionary Educators known as the 'School and Text-Book Series Committee,' organized in 1887. In 1890 it was reorganized under its present name, and holds a national convention once in each triennium. Nearly all of the fifty-odd missionary societies, now operating in China, are represented in it, its membership comprising English, Americans and Germans.

"As might be inferred from the circumstances of the origin, that one prime element in the Association's work has been the preparation and publication of suitable text-books of science in Chinese. Its book sales—quite apart from those of other agencies—have amounted to more than \$27,000.00, of which nearly half must be credited to the last three years; the stock on hand December 31st, 1901, was valued at \$13,336.00.

"Another peculiar field of activity grew out of this one. In promoting the preparation of scientific text-books in the vernacular, the Association found itself confronted with the problem of framing technical terms for a language which was wanting in most such terms and which is also wanting in precision. Committees on uniform terms in science and on proper names in history and geography have done most laborious and valuable service, the former committee reporting, at the recent triennial meeting, the preparation of a list of no less than 12,000 terms, covering all branches of science.

"Finally, another peculiar problem is that of the Romanization of the Chinese sounds, that is, the expressing of them in the quasi-phonetic symbols of our alphabet, which has been taken up with zeal and intelligence; this subject was, in fact, the one which claimed the greatest interest at the meeting this year, for, when properly worked out, Romanization goes far to take from the Chinese mind a weight of memorial drudgery which has been no insignificant factor in checking its progress.

"The Association, at its recent meeting, directed its Executive Committee to prepare a memorial to be presented to the various mission boards represented in the field, appealing for trained specialists to be sent out expressly for educational work. Normal schools are being called for to teach the rising teachers. Primary education needs a few trained specialists who will conduct model schools for imitation by the Chinese. The great demand now in China is for a trained native force, and this requires the best teaching ability of the West. China's educational system is in its nascent period. Our Association, by affording, through its various institutions, both the supply of teachers and the general ideals of educational organization, is in position to profoundly influence the coming system of national education. In this great opportunity and responsibility we invoke your interest, and, for the inspiration which we have already gained from you, we tender our grateful acknowledgment."

Phonetic Representation of Mandarin.

BY REV. JOHN DARROCH.

IN the August number of the RECORDER you call attention to a book, by Mr. Ma Chin-hao, of Nanking, entitled 正音新纂, as being deserving of commendation and encouragement, as such efforts are likely to lead "to uniformity and distinctness of pronunciation." The method set forth in this book is that of spelling Chinese words by combining a character which begins with a consonant as an initial, with one which begins with a vowel as final sound.

It is assumed that those who learn to spell Chinese sounds with Chinese characters instead of with a foreign alphabet, will pronounce their words more clearly in consequence. In fact, the author hopes that the Chinese themselves would gain in accuracy of expression by practising spelling with this system.

Mr. Ma explains that the phonetic system was brought to China from Thibet by the Buddhist priesthood. Foreigners who are acquainted with Mr. Baller's Primer will be no strangers to the method, at least in its general application.

There are a few defects in Mr. Ma's book to which I would call attention, in the hope that they may be rectified in a later edition. These shortcomings are perhaps due to the limitations of a provincial dialect, from which it seems impossible for any Chinese scholar to entirely free himself.

Firstly. This book does not differentiate 安 *an* and 昂 *ang*, 因 *in* and 影 *ing*. Indeed *ang* and *ing* do not appear in the table of vowel sounds at all. The consequence of this is to seriously mutilate the system. The vowel sound *ang* being lacking. Mr. Ma spells 持 *ch'* 安 *an*=長 *ch'ang*, whereas 持 and 安 spells 產 and 持 with 昂 *ang*=長. This defect is unfortunately far reaching; *pan, fan, han, kan, lan, man, nan, p'an, ran, san, shan, tan, tsan, wan* are not distinguished from *pang, fang, hang, kang, lang, mang, nang, p'ang, rang, sang, shang, tang, tsang* and *wang*. In like manner the vowel sound *ing* being lacking, *chin* and *ching, pin* and *ping, hsin* and *hsing, lin* and *ling*, etc., are necessarily confounded. This confusion is probably not due to lack of care on Mr. Ma's part, but in the dialect which he speaks the final *ng* sound does not occur, and our author could not be expected to write a sound which to him was nonexistent.

It is also matter of common knowledge that Nanking scholars do not distinguish between the initial *l* and *n*. Some of Mr. Ma's foreign friends might have pointed out to him that 離 *li* and 有 *iu* do not spell 牛 *niu*, nor 離 *li* and 愛 *ai* 乃 *nai*. As in the final sounds *ang* and *ing* must be added to the system to make it complete, so in the initial sounds 尼 *ni* must be added to *li* before the book can be of more than local value.

It may be questioned whether the two initial sounds 及 *ki* and 氣 *k'i* had not better be dispensed with. They represent *k* hard followed by *i*, a sound which certainly does occur in Nanking colloquial, but is absent from Mandarin generally, as witness the dictionaries of Giles, Goodrich, Soothill, etc. There are no sounds which could not be spelled on Mr. Ma's system without these two doubtful initials, e.g., 及 *ki* 野 *ie* spells 竭 *chieh*. It could as well be spelled 知 *ch* 葉 *ieh* = 竭 *chieh*, 氣 *k'i* 云 *ün* spells 羣 *k'ün*. It might be 持 *ch'* 云 *ün* 羣 = *ch'ün*.

喜 *hsi* is another initial, the utility of which is doubtful. It is used only when followed by *i* or *ü*. Mr. Ma wrongly spells 昂 *süh* by 喜 and 無 *wu*; it should be 喜 and 玉 *üh*. 下 is also wrongly spelled by 喜 and 啊 *ah*. It should be 喜 and 雅 *ia*. Compare the sounds which are obtained by combining 視 *sī* 約 = 削 *sioh* and 喜 *hsi* 約 *ioh* 學 *hsioh*, or 視 *sī* 有 *iu* = 羞 *siu* and 喜 *hsi* 有 *iu* = 朽 *hsiu*. Most people, I fancy, would readily admit that between the sounds of 削 and 學, 羞 and 朽 there might be a distinction, but there really was no difference.

If those three initial sounds *hsi, ki* and *k'i* were omitted, the system would be simplified by so much without its general usefulness being impaired, except, perhaps, that it would not be possible to express the hard *ki* sounds which are the peculiarity of Nankinese.

There are a few minor points, such as the use of 噫 and the apparent hesitancy which Mr. Ma has in deciding when to use 愛 *ai* 崖 *iai* or 崖 *tai*, but these considerations, to which I have directed attention, are the main lines on which scholars who do not speak the local Nanking dialect would take exception to this book.

Romanization.

IT will be interesting, no doubt, to the friends of the Romanization of the Mandarin language to learn that the committee appointed by the Educational Association are at work with a fair prospect of something being accomplished. It is a fact to be thankful for that the committee is a working committee, and they are determined to push the matter to a finish this time. It is hoped that it will be possible to hold a meeting of the committee in January or February. This will depend, however, on the responses of those who are interested and with whom we are now trying to correspond. If these are prompt and satisfactory, it is believed that the work can be finished at the first committee meeting. I am glad to be able to state that there is everywhere a growing interest in Romanization. Many who heretofore not only took no interest in the matter, but opposed it, are now enthusiastic in its favor and are willing to help it on. The time has no doubt come for this step, and with a long pull and a strong pull and a pull all together, we shall secure the long desired result. It may be well to state that it is now practically settled that there will be one standard system for all the Mandarin district. In order to accomplish this it will be necessary to secure a syllabary containing all the pure Mandarin sounds. When this has been accomplished, the work of selecting and agreeing upon a standard system to be used in all publications in Romanization will not be difficult. It is further practically decided that there will be as little departure as possible from the systems already in use. The matter of tone-marks is still an open question. We trust that the friends of Romanization will speak freely on these points or any others in which they may be interested, either in the papers, or in communication with the members of the committee. It should be remembered that the system adopted by this committee will be the system of the Educational Association. The committee was appointed with final powers. We need all the help we can get. The members of the committee are: Mr. Bruce, of Ching-chou-fu, Shantung; Mr. Baller, of Chefoo; Mr. Walter Lowry,

of Pao-ting-fu; Mr. Willard Lyon, of Shanghai; and Mr. Meigs, of Nanking. Please send correspondence to any of these and it will receive the attention necessary.

F. E. MEIGS,

Chairman of the Committee,
Nanking.

Notes.

DR. WM. ASHMORE has sent us a suggestive and tentative graded curriculum for use in teaching Chinese students at Swatow. It is especially designed for the instruction of those who are preparing for the work of the ministry, and we presume can be obtained by those who are specially interested in that line of educational work.

The *China Methodist Forum* lies on our table. There is an Educational Department conducted by Rev. James Simester, A.B., which gives promise of being an interesting and useful feature.

We are glad to welcome Dr. Martin back to China. He is to be associated with His Excellency, Chang Chih-tung, in educational work at Wuchang. We hope that he will receive a more cordial support and have a freer hand than Dr. Hayes has received at Chi-nan-fu.

We are pleased to note that we have received the second volume of *Illustrated Object Lessons*, by Mr. Zia Hong-lai, a teacher in the Anglo-Chinese College, Shanghai. A notice of the first volume was given in the August RECORDER. The price of each book is fifteen cents. They are sold at the Presbyterian Mission Press and by the Diffusion Society.

Mr. Sz Tsz-ping (or Sz Tse-ping, as he spells it in another place) has sent us a copy of an edition of the Thousand Character Classic, designed for the use of both Chinese and English students. Each character is accompanied by a common character having the same sound and by its pronunciation in Mandarin Romanized. The tone of the character is indicated, the meaning is given in English, and the English definition is accompanied by an attempt to indicate its pronunciation by a combination of Chinese characters (e.g., heaven 海文). With this last mentioned exception, the book will be quite helpful to both native and foreign students. The definitions are not always well chosen, but the book is well worth buying. It is printed at the American Presbyterian Mission Press.

One of the most attractive little books for teaching Chinese character to beginners is that of Mr. Sz Tse-ping. It is entitled 繪圖華英訓蒙新編, and contains fifty-four lessons. Each lesson has an appropriate illustration, and consists of three characters with illustrations of their use, directions for writing the sound in Mandarin Romanized, and the meaning in English. There is also an attempt to give the English sound by use of Chinese characters. This is the weakest point in the book, and it seems to us that such attempts at giving the English sound as 蠻 呖 for *man*, can serve no good purpose, but will confuse rather than help. In other respects the book is worthy of commendation. It is lithographed on Chinese white paper and is sold by the Diffusion Society and Chinese book stores.

We thank Rev. John Darroch for sending us some criticisms and suggestions regarding a book noticed in the *August RECORDER*. We do not feel ourselves competent to write on the subject of recording Mandarin sounds; but it strikes us that while Mr. Darroch's point regarding Mr. Ma's failure to distinguish between *l* and *n* sounds is well taken, in one or two other places he falls into a similar error, e.g., in saying that the distinction between the initial sounds 及 *ki* and 氣 *k'i* had better be dispensed with. In writing any Chinese dialect phonetically it is generally safer to provide for the distinctions which occur in neighboring dialects than to disregard them even when the large majority of speakers in any dialect do not observe these distinctions. If Mandarin is to be the language of China, its number of phonetic elements needs to be enriched rather than impoverished, and this enrichment may be facilitated by providing for the representation of sounds which, while not in general use, should still be provided for in any system which is proposed for general use in China, whenever these sounds are used by some important branch of the Mandarin dialect and also by neighboring dialects more or less allied to the Mandarin.

Correspondence.

MISUSE OF THE MISSIONARY'S NAME.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I accept Mr. Foster's illustration with pleasure, for I am sure that neither he nor any one else would hold him blameless who, becoming aware that a forger is in the act of presenting a cheque forged in

his name, should omit to warn the banker on the ground that it is the banker's affair and not his. Such inaction would be inexcusable; and so surely are we if, becoming aware of a case of imposition on the magistrate (or the people under his care) in our name, we should refrain from warning him thereof.

But by all means let us, if feasible, adopt also the remedy proposed by Mr. Foster of getting our Ministers to make a joint representation to the Chinese authorities. I fear, however, that much difficulty would be experienced in getting the Ministers to act unitedly on such a subject, or in getting any one or more to act independently.

Could not the Protestant missions commission Mr. Timothy Richard to make such a representation?

But that such a representation

might be loyally carried out we must, as I pointed out in my letter, first be united on the three points: First, that such men should be punished; secondly, and that by the Chinese authorities; thirdly, and that whether they be church members or not. And this, I fear, is by no means the case.

I am,

Your obedient servant in Christ,

CHAS. E. CORNFORD.

SHAO-HYING, 22nd Sept., 1902.

Our Book Table.

From Tientsin to Peking with the Allied Forces. By the Rev. Frederick Brown, Methodist Episcopal Mission, Tientsin. Illustrated. London: Charles H. Kelly. For sale at the Presbyterian Mission Press. Price to missionaries, \$1.00 Mexican.

"The object of this volume," says the author in his Preface, "is to enable the reader in some degree to appreciate the difficulties, dangers, and triumphs of one of the most important marches ever made and the only one of its kind recorded in history." He states also that his work makes no pretension to literary merit, "would never have been published but for the fact that many friends have tried to persuade me that I have a tale to tell that should be told." Having been attached to the Intelligence Department of the China Expeditionary Force, Mr. Brown had exceptional advantages for obtaining reliable information, and the facts which he has gathered are interesting and useful. There are 126 pages in the book, divided into eight chapters.

耶穌基督寶訓 The Teaching of Jesus Christ in His own Words. Compiled by the Earl of Northbrook. Translated by Mrs. Timothy Richard. Printed at the Commercial Press, 1902.

This book, of thirty-six Chinese pages, consists of an introduction in

Wên-li and sixteen 課 in Mandarin. It contains the *ipsissima verba* of Scripture in explanation of the fundamental doctrines of Christianity, e.g., The Deity, The Self-evidencing Witness of Christ, The Kingdom of Heaven, The Final Judgment, etc. The words of the Savior are prominently exhibited.

Its contents are admirably arranged, and the execution of the work deserves especial commendation. Such a book is a powerful auxiliary to the extension of the kingdom of God. It is published by the Diffusion Society.

S. I. W.

新發無線電報 The Recent Discovery of Wireless Telegraphy. Published by the 博學書院 and copyrighted. Hankow, June, 1902.

As no English explanation accompanies this brochure we will state that it was compiled jointly by an Englishman named 馬輔仁, and 王文華, a native of Hupeh. A Hunanese, 任元德, edited the work. It gives a fair history and explanation of the Marconi system, with woodcuts.

The plainness and simplicity of the language used to exhibit this complex system of telegraphy to the Chinese is one of the signs of the times. Marconi is not smother-

ed in a miasm of elegant and empty diction. One must regret, however, that he was not more felicitously named. 馬口利 savours of the northern and southern capitals, and means too much for a proper noun. The translator should have remembered that our present knowledge of scientific facts and everything else worth having is one of the resultants of a mighty faith which carries even names down the stream of time.

The Chinese equivalents for certain scientific terms employed in the book are interesting. A few of these are as follows:—

Constitution of Matter.....物件之原質.
Submarine Boats.....海底下之小魚雷船.
Induction Coil.....變形器.
Electric Current.....能使流電.

S. I. W.

World-wide Evangelization. Toronto Convention, 1902. Student Volunteer Movement for Foreign Missions.

This volume contains the addresses delivered before the fourth International Convention of the Student Volunteer Movement in Toronto, Canada, February 26th to March 2nd, 1902. We find in it also a record of the informal discussions, impromptu talks, platform addresses and several other special features, all of which lend additional value to the work. The book is a thesaurus of useful and interesting information, containing thoughtful and well-considered papers on many topics of world-wide interest by writers of national reputation.

The subjects of the addresses on China and the speakers are as follows:—

"Permanent Elements of Strength in the Chinese Character and Institutions"	} Rev. S. L. Baldwin, D.D.
"The Boxer Uprising, The Precise Status and the Outlook in China."	
	} Rev. William S. Ament, D.D.

"The Providence of God in the Siege of Peking."	} Rev. F. D. Gamewell, Ph.D.
"The Claims of China's Women upon Christendom."	
"Achievements of the Past an Encouragement to Greater Efforts in the Future."	} F. Howard Taylor.

Among other prominent speakers were John R. Mott, Robt. E. Speer, the Bishop of Huron, Rev. J. Ross Stevenson, Principal Caven and Bishop Galloway. Their addresses are all given in full, and one cannot read them without feeling the fire, the impulse and the enthusiasm of the Convention. Following are some of the comments of the Press:—

The Westminster:—One could not but be impressed by the convention. It moved on a high level from first to last. There was nothing feverish in its emotion or factitious in its appeal. Its outlook on the world was absolutely cosmopolitan, and its standpoint was historical. All this marked a very distinct advance, and made the meetings impressive, not only to the delegates but also to the thoughtful onlookers.

North-western Christian Advocate:—The addresses were soul-stirring and helpful, the interest sustained to the very close and the spiritual influence deep and strong. It was an inspiration to see so many of the bright young spirits representing five hundred colleges and universities convened from all parts of the United States and Canada to study the great missionary problem, the greatest problem of the ages.

The Toronto Globe:—Without a doubt, the noteworthy thing about the convention was its devotional spirit. A good deal is heard from time to time of the lack of the religious spirit in college life. Of the several very large conventions of religious organizations which have been held in Toronto, the one by far the most devotional has been the one composed of university and college men.

The price of this book is \$1.50 gold, mailed to any address. Orders may be sent to the Student Volunteer Movement, 3 West 29th St., New York, N. Y., U. S. A.

S. I. W.

Schereschewsky's Translation of the Old Testament.

The American Bible Society having adopted this as their translation of the Old Testament instead of the Bridgman and Culbertson version some remarks may not be out of order.

Criticism is not mere fault-finding, though the two things are sometimes confounded. From the nature of the case the critic usually states what he approves of in general terms and few words, while his objections must be stated one by one, and an attempt, at least, must be made to justify them. Because more space is occupied by the objections it must not be inferred that the criticism is an unfavorable one.

When the books arrived my class (some forty men) were beginning the study of the book of Numbers. I at once adopted it as our textbook. As I have not had time to examine the other portions, except the Pentateuch which was published some time ago, my remarks are based on the book of Numbers only.

The Chinese style is simple, smooth and clear and will be easily understood by all who can read Chinese at all. I think it a decided improvement on previous versions and appreciate the effort which is made to simplify the meaning, so that the Chinese may take it in easily. This effort has led to its being at times a free rather than an accurate translation. King James' English version rather than the Revised Version seems to have been the model.

The American Revisers' Standard Edition of the Old Testament is admitted to represent the best results of modern sane scholarship, and I think is the best English version of the Bible. Let us compare Bishop Schereschewsky's version with this.

I. *The Transference of Jehovah.*

Former Chinese versions have rightly done this (Del., Bridg. and

Culb.) To differ from these versions in common use for years and from the American Revised Version, I consider a defect. In English King James' translators used LORD for *Adonai*, and distinguished it from the ordinary term by putting it in small capitals. In this Chinese version 主 "lord" is used with no distinction. If 主 be preferred it ought certainly to be put in a heavier faced or larger sized type.

II. *Omissions.*

In the desire to simplify, words have been omitted, e.g., Numb. ix, 15. Here the tabernacle is defined as "The tent of witness." That the two words *mishkan* and *ohel* should be translated by one Chinese word 幕 or 法幕 is perhaps unavoidable, but the expression "tent of witness" (Numb. xvii, 7, 8; xviii, 2, etc.), is an important one, and teaches the important truth that God intended it to be a witness of Himself to the people, and so it became a symbol of our Lord Jesus Christ. It seems to me a serious blemish to omit this expression of the Holy Spirit and use simply the "tabernacle" or "law-tabernacle." I know this version merely follows the Delegates' here, but it is none the less a blemish. In my classes I have dwelt on this point clearly expressed by Bridgman and Culbertson.

III. *Varied Translation.*

In Numb. xiv, 21, 28 we have the identical words *hai ani*, "as I live," translated in one case 我乃永生 and in the other 我指己永生而誓. Of course the meaning is the same, but as the texts come so near together it is a pity the translation should not be the same.

IV. *Proper Names.*

Many unnecessary changes have been introduced in proper names, e.g., in Numb. xvi, Korah and Kohath begin with the same syl-

lable in English and with the same consonant in Hebrew. The older versions used the same character 哥 for both. Here we have 可 substituted in the name of *Korah*. According to Williams the first has the sound k in all dialects, while 可 has not. In Cantonese it is H. *ho*. The whole list of proper names, however, is in confusion, and the efforts of the Conference Committee to produce some order seem to be entirely unavailing. In Scripture proper names, however, I think as few changes as possible should be made in the terms adopted in the older current versions.

V. *Transferred Terms.*

This version has an unusual number of terms with transferred sounds from the Hebrew, as *shekel*, etc. I think for the sake of clearness they should be written with the □ at the side to show that they represent sounds merely, e.g., 𠂔, *ephak*, etc. By the way, why the necessity of using three syllables for *shekel*? The new Bible dictionary retains the old word used in the current *Wên-li* versions.

These seem to me to be flaws and blemishes in an otherwise good, smooth version.

R. H. GRAVES.

The Traditive Origin of Religion.

In the *Mission World*, edited by G. Carlyle, M.A., we have a monthly survey of missions at home and abroad of all the churches. It is published by Elliot Stock, London. A series of articles by Rev. James Johnston are printed in recent numbers under the title "The Traditive Origin of Religion." By this is meant the traditional origin of religious ideas and usages. He asks, How does the Chinese conception of God compare with the representations of God in the other old historical nations of the world? There were civilized empires like

the Chinese on the alluvial plains produced by the Euphrates and Tigris. He holds that the Supreme God in China was like God or the gods of Chaldea, but that the Chaldean artists have marred the resemblance by unskilful and unsteady handling. They believe in God as possessed of power, righteousness, wisdom, and greatness. God was to the people of those lands more stern than majestic. Yet there is no doubt from the divine acts as described by Chaldee writers that it is the one true God who is referred to in the ancient records. There was an early introduction of a multiplicity of gods. The attributes of the one God whom they already knew were ascribed to each newly imagined deity. Some great man set up a God for himself or for his city. This new deity became not only a local God, but was supreme over all other divinities. Anu received from his worshippers a wife Anatu. He with the two other persons in the supreme trinity, that is to say, Bel and Hia, soon filled heaven and earth with their progeny.

The work of creation is attributed to Anu. He constructed dwellings for the great gods. The moon he appointed to rule the night. On the seventh day he appointed a holy day and commanded to cease from all work. The "Babylonians" started with good and true ideas. At first they worshipped the *spirit* of objects in nature, but in later days the esoteric view of God was lost and confusion prevailed." The author adds that "the Chinese were more consistent than the Babylonians. They never waver in the loyalty of their ascription of supreme divinity to one and the same God under his two-fold designation of Tien or Shang-ti. He is always supreme in every part of

* Here the author quotes from Wallis Budge in his *Babylonian Life and History*.

the vast Chinese empire and during the whole course of its history unparalleled for its duration."

Chaos becomes a fair and complete cosmos. This is the teaching of Moses, and George Smith showed that it is also the teaching of the Chaldean schools. There is a garden and a tree of knowledge. Man is made in the image of God, and his fall is recorded in the Chaldean records as in Genesis. All this and much more of religious archæology from the researches of George Smith, Budge, Sayce, and other students are of very deep interest to the missionary reader.

The comparison Mr. Johnston makes between the Tau-tê-king and Matthew Arnold's doctrine that God is a power without ourselves which makes for righteousness, well deserves attention. Lau-tsi seems to avoid personality and yet he treats "reason" as a personal thing. To escape from theism into atheism is a very hard thing to do. It is the fool who says in his heart there is no God. Both Lau-tsi and Matthew Arnold avoided this folly by ascribing such attributes as justice, omnipotence, and eternity, to the *logos*. The careful reader of the Book of Reason and Virtue will see that reason is the divine wisdom personified. Philosophy cannot safely deny the existence of a creator. Kant says that the world has a beginning, that my thinking self is in its nature simple, that I am a free agent and raised above the compulsion of nature and her laws, and that the world is dependent upon a Supreme Being, from whom the whole receives unity and connection; these are so many foundation stones of morality and religion. This is what philosophy says as interpreted by Kant. As mind governs man so God governs the world, and government includes creation.

Mr. Johnston emphasizes the superiority of the Bible idea of God to

that of the Chaldeans, Egyptians, and Chinese. The holiness of God, His intense hatred of sin, and tender compassion for, and patience with, the sinful, are brought out in the Hebrew writings in a way that is found in no other histories of the same period. Mr. Johnston insists that Moses said little on God being a father because polytheists at that time had gross ideas of male and female gods, and both gods and men, produced by the greatest of the gods, were his children and called them in this sense Father. The effect was a lowering of the conception of God.

The argument runs on all fours with Bishop Warburton's contention that Moses said nothing plainly of a future state because he would avoid all Egyptian ideas. He would not have Israel continue to remember Osiris, Isis and the whole Egyptian hierarchy, as if they, like the Egyptians, were to be judged after death by these false gods.

The living and real worship of God by Israel is compared with the conservative worship of China, which is a fossil and a form.

These numbers of the *Mission World*, December, 1901, to March, 1902, reveal in the articles to which I here refer a freshness and truthful force which compel sympathy and consent. In past years Mr. Johnston was a member of the English Presbyterian Mission at Amoy.

J. EDKINS.

REVIEWS BY A. H. S.

The Cross of Christ in Bolo-Land. By the Rev. John Marvin Dean, formerly an Army Secretary of the Int. Com. of the Y. M. C. A. in the Philippine Islands. F. H. Revell Co. March, 1902. Pp. 233. \$1.00 net.

This is a lightly written journalistic narrative of a journey to the Philippines and of an extended work there in the interests of the Army Y. M. C. A. in 1900. It

gives a good idea of the immense difficulties to be overcome in the prosecution of such undertakings and of the value of the hearty and wide co-operation between laborers of various denominations, which bids fair to differentiate the task of the evangelization of these islands from any other undertaken by the church in any age hitherto. The book gives a kinetoscopic view of the conditions in the islands as they were a year or more ago. Meanwhile the swift march of events will soon make these records mainly interesting in an historical way. There are several colloquialisms and numerous misprints.

The Principles of Jesus applied to some Questions of To-day. By Robert E. Speer. F. H. Revell Co. April, 1902. Pp. 280. \$0.80 Gold, net.

This is one of the now familiar volumes by one who has not failed to make his mark in any line upon which he enters. The key-note of the book may be found in a sentence in the brief Introduction: "Jesus Christ is the revelation of right in life. Whatever He approves, is right; whatever He condemns, is wrong." In fifty-four chapters beginning with Christ's relation to the Father and ending with his relation to the supernatural! Mr. Speer traces the teaching of Jesus by His own words, giving such amplification of their significance as to form a due nexus between them. The book is intended to be used in Bible classes, and is provided with a few questions on each chapter, printed at the close of the volume. It would seem that such a book as this might be used with great profit in our theological seminaries as a familiar conspectus of the data which the Chinese readers of the Bible as a rule do not know how to gather for themselves, and the collection of which it is to be feared they have for the most part very scant facilities. A limited

use of one of the chapters in this way suggests the value of the book as a subsidiary text-book. It might not be amiss to reproduce (not to *translate*, however) the greater part of it in permanent form for use in station-classes, etc. It is hard for us to realize the disabilities under which our Christians suffer for lack of those 'Helps' which have become so familiar to us.

Village Work in India. Pen Pictures from a Missionary's Experience. By Norman Russell, of the Canada Presbyterian Church, Central India. F. H. Revell Co. May, 1902. Pp. 251. \$1.00 Gold, net.

There are already many works on every aspect of Indian life and many more upon the efforts to evangelize the country, but we do not remember any which portrays with more vividness the processes by which the gospel is gradually established as an intellectual, a moral, a social, and a spiritual force than this specimen of "Twentieth Century Methods in Heathendom." Enough of the personality of the actors in the drama presented comes before the reader to enable him to gauge the quality of the work done, which is abundantly justified by its striking results, at the tabulation or exhibition of which, however, there is no attempt. One is inevitably reminded of the resemblances between the "Village Work" here depicted and that in the Chinese empire under conditions so totally different. We wonder how much there is of this definite, stated, repeated iteration in the strictly rural parts of our fields. Perhaps there might well be a great deal more. The use of the lantern, also, is an aid which is differently estimated at different times and by different persons. Probably it should be employed among us on a larger scale and with greater variety. There are interesting glimpses of

the Blhls and graphic sketches of the terrible famine which thrust upon the overburdened missionaries such a vast burden of orphan work which may not improbably contain within itself the seeds for the far more rapid evangelization of the whole Indian peninsula. We may remark in passing that the percentages mentioned in the paragraph at the bottom of page 241 we have, after prolonged study, been obliged to give up as an insoluble riddle. We observe the form 'payed' for *paid* (page 60) and 'pretty chief' (page 173) for *petty*. It is inevitable in a book dealing with such races and languages as those in India that the use of native terms should be freely allowed, but they need not be capriciously and needlessly thrust on the eye everywhere, and for them all there should be a *glossary*, a want not met in this volume. Another great defect is the entire absence of a map, a lack not unlike that of rails on a tramway, though it is of course possible to go bumping on without them. Mr. Russell and his energetic mission are to be congratulated on having such a living story to tell, and in the possession of one who knows how to tell it.

Preaching in the New Age. An Art and an Incarnation. A series of six lectures delivered in the Hartford Theological Seminary upon the "Carew" Foundation in the Spring of 1900. By Albert J. Lyman, D.D. F. H. Revell Co. May, 1902. Pp. 147. \$0.75 net.

From the time of the establishment of the "Lyman Beecher Lectureship" at Yale University just thirty years ago, there has been an annual stream of enlightenment upon the theory and art of preaching in all its aspects. The lecturers have been the most eminent men in the pulpits of the United States and Great Britain, and the result is a library of surpassing value and of unique merit. To the untutored

mind it constantly and increasingly seems that by this time the subject has been absolutely exhausted, and that the wise man would be he who should simply say: "Ditto to Mr. Burke." Yet Dr. Lyman (the pastor of the South Congregational Church, Brooklyn, N. Y.) has hit upon a plan to make an entirely new set of themes, new at least in their setting. His method was to send out to students of theology a set of an hundred or so questions, from the replies to which he selected forty-four (the remainder being largely duplicates). These questions expressed with vigor and directness the intellectual and spiritual attitude of the questioners, and it is in responding to the inquiries at once broad and deep that the lecturer has exhibited his skill. There are six lectures, the first of which is Introductory; the second on "Preaching as an Art"; the third "Preaching an Incarnation;" the fourth "The New Age and its Relation to Preaching;" the fifth "The Preacher of To-day before preparing his Sermon;" and the last "The Preacher of To-day before his Congregation." The third lecture has a title of admitted and obvious infelicity, suggesting many ideas quite alien to its spirit, which is, in a word, that in order to produce results the preacher must be that which he advocates. This is certainly no new proposition, since it is found in the New Testament *passim* and in many works of rhetoric (especially such as that of Theremin), but its presentation here is fresh and forcible. This and the fourth lecture are perhaps the most important of the six, and we venture to say that there is scarcely a missionary in this empire who would not be helped and stimulated by the careful contemplation of these thoughts great and deep, old as the truth of God and fresh as the dew of the morning.

It might be well to transfer into Chinese such parts of this volume as are pertinent to the conditions of the Chinese church, for unlike many volumes in the unpausing

issues of the teeming press, this one will bear being rendered into the language and the thought of the Oriental (or perhaps any other) people.

Editorial Comment.

IT is with deep sorrow we record the death of Rev. Stephen L. Baldwin, D.D., who died on 28th July in Brooklyn, of typhoid fever. In 1868 he was instrumental in giving the *RECORDER* a fresh start. The year previous it was issued under the name of *THE MISSIONARY RECORDER*, but in 1868, when he assumed full editorship, the name was changed to *THE CHINESE RECORDER AND MISSIONARY JOURNAL*. From 1859 until 1882, when ill-health necessitated his return to the United States, Dr. Baldwin labored in China, part of that time being superintendent of the Foochow Mission. In 1889 he was elected Recording Secretary of the Missionary Society of the Methodist Episcopal Church; his loss, therefore, will be deeply felt both at home and in China.

* * *

AMONG the numerous exchanges which come to the *RECORDER* there is one which we have long specially enjoyed on account of the crisp, interesting and well written editorial notes at the beginning of the magazine. We refer to the *Missionary*, the organ of the Southern Presbyterian Mission, U. S. A. And so it was with double pleasure that we recently had the privilege of welcoming Dr. Rankin, Editorial Secretary of the Southern Presbyterian Mission, who has

arrived in China on a visit to the various stations of that Mission, and came just in time to attend the annual meeting of the Mid-China branch held in Moh-kan-shan, September 20th.

* * *

WE are glad to see that the home Boards and societies are beginning more and more to realize the wisdom of frequently sending their secretaries to visit the various mission fields and learn from personal observation and touch just how the work is being carried on and what are the real needs of the field. We believe this comes from the urgent and repeated requests of the missionaries themselves, as they have long seen the need of just such visitation and thought it well worth the expense involved. We trust that such visits, especially when it is of men like Dr. Rankin, may become more and more frequent. We are sure they will not only labor much more intelligently when they return, but they will be able to set the work before the home churches in a manner such as would otherwise have been impossible. Great good to all concerned must come from it.

* * *

CHINA is in a transition period. She wants something, she knows not what, much less does she know how to bring it about. Change she feels to be inevit-

able, but she wishes it to come slowly and with as little breaking up of the old order of things as possible. As far as Western education is concerned we think we may safely assert the following: (1). It is in demand, but it must not conflict with Confucianism, and must be non-Christian. Teachers with no church connection are, as a rule, preferred. (2). The chief authority must rest in Chinese hands and provision be made for the usual number of sinecures such as usually hang round a Chinese Yamên. (3). A Chinese department running parallel with the scientific and mathematical department,—certainly not a satisfactory condition. (4). Chinese officials desire a foreign principal in these schools, but wish him to arrange even the studies, not as he thinks best, but as the official's enlightened judgment dictates! Under such conditions it is not difficult to prognosticate that the change will be long in coming, or else that it will be anything but desirable when it does come.

* * *

WE have been interested, and perhaps we should say pleased, to see the announcement in the American magazines of the formation of a Yale Mission which is being organized among the students of Yale College, and which proposes to send to China and support a number of missionaries who are to exploit some new field, and all under the direction, for the present at least, of our quondam China missionary, the Rev. Harlan P. Beach. We cannot well conceive how they could have a better leader, and trust the undertaking may meet with abundant success.

We understand that a like enterprise is to be or is being started in Harvard, with a view to sending missionaries to India, and it is hoped that the idea may reach many other colleges and universities. It certainly ought to have a most beneficent reflex influence upon the students of these institutions.

The only reason why we qualified our opening sentence above is that there are already so many societies laboring in China that it would seem at first blush a pity to go on multiplying them, and so indefinitely as this would give promise of. Without a proper leader in each instance it is difficult to see how success could well be hoped for, and we fear it will not always be easy to secure men of the right mold to organize and lead such ventures. We shall watch the new enterprise with the greatest interest.

* * *

THE *Christian Intelligencer*, under the efficient editorship of Rev. S. I. Woodbridge and published by the Presbyterian Mission Press, although a new venture, seems to have come to stay, judging by the favor with which it is meeting and the constituency there is back of it. Though under Presbyterian auspices we understand that it is not to be a denominational paper, but will be of such a character as to be as widely acceptable as possible. There is certainly room for such a paper, and it is so far the only religious weekly of the kind in China. It will require some teaching and some patience to get the natives to take and pay for and read a good religious paper, but there is no question as to the desirable good results which will follow.

Missionary News.

Ex "Peking and Tientsin Times."

"We have heard so much of the sluggishness of the War Office in recognising merit that it is a pleasant surprise to know that the Rev. Fred. Brown has had his medal and clasp (Relief of Peking) delivered at his home address. Mr. Brown was with General Gaselee, and has since the campaign been the recipient of many courtesies from that distinguished soldier; we imagine that it is to Sir Alfred's kindly interest that he is the first civilian to get the medal."

Copy of Letter from Prince Ching to Minister Conger re Duty on Books.

"I received yesterday Your Excellency's letter stating that Your Excellency received through the U. S. Consul at Canton a petition from the Canton Missionary Association, which is composed of several nationalities, asking that all Chinese books passing from one part of the empire to another may be exempt from Customs' charges.

Your Excellency also sent me a copy of their petition, most cordially endorsing and approving it, with the remark that the growth, improvement and prosperity of a nation depend largely upon the education and enlightenment of its people, etc. *The tax on books can surely be remitted, and it is only proper to grant at once the exception asked for.*

As in duty bound I send this reply for Your Excellency's information.

With compliments of the season. Cards of Prince Ching and the Ministers of the Board."

Moh-kan-san Summer Resort.

ENLARGEMENT OF CHURCH BUILDING.

At the annual meeting held at Moh-kan-san, August 21st, 1902, a resolution presented by the Church Committee to enlarge the church building was unanimously adopted by the Association. According to the resolution it is proposed to build a transept at the rear of the present building fifty feet by twenty feet, thus increasing the seating capacity by 1,000 square feet. The present seating capacity is 600 square feet. The building will be ceiled, and there will be three porch entrances with accommodation for hats and umbrellas.

The total estimated cost will be one thousand two hundred dollars, which amount the committee is authorized to obtain by special subscriptions. It is hoped that all members and friends of the Association will make a liberal and prompt response, in order that the work, which is urgent, may be started before this season closes.

Moh-kan-san Summer Resort Association Church Committee,

J. L. HENDRY,
J. N. HAYES, *Treasurer.*
JAMES WARE,

August 21st, 1902.

August 30th.—\$735.00 have been subscribed, and the work on the foundation will begin at once.

Missionary Journal.

BIRTHS.

- At Moh-kan-san, August 7th, the wife of Rev. D. WILLARD LYON, International Committee Y. M. C. A., of a daughter (Jean Doolittle).
- At Chen-tu, August 14th, the wife of J. HUTSON, C. I. M., of a son (Archibald Leslie).
- At Chi-nan-fu, August 26th, the wife of Rev. H. G. ROMIG, A. P. M., Chi-ning-chow, of a son (Clifton Alexander.)
- At Hwang-hien, August 27th, the wife of Rev. C. W. FRUIT, S. B. C., of a son (Dudley McConnell).
- At Chefoo, September 13th, the wife of Rev. GILBERT REID of a daughter (Jean Reynolds).
- At Wei-hai-wei, September 17th, the wife of J. NORMAN CASE, M.D., of a son.
- At Shanghai, September 27th, the wife of Rev. HARRY BARTON., C. M. S., Shao-hying, of a daughter.

DEATHS.

- At Huai-ching-fu, September 19th, of cholera, Rev. T. C. HOOD, C. P. M.
- At Wu-chow, September 22nd, MAZIE HESS, of Osbourne, Ohio, U. S. A., wife of Rev. I. L. Hess, C. and M. A., in her 39th year.
- At Soochow, September 24th, ELIZABETH, only child of Dr. and Mrs. J. B. Fearn, M. E. S. M., aged five years.
- At Shanghai, September 25th, FLORENCE LOVE, infant daughter of Rev. and Mrs. R. A. Parker, M. E. S. M., aged ten months.

MARRIAGES.

- At Portadown, Ireland, July 30th. Rev. ALEXANDER R. CRAWFORD, I. P. M., Kirin, Manchuria, and ANNA MARGARET GRAHAM.
- At Indore, Central India, on the 5th of August, by the Rev. J. T. Taylor, Rev. W. HARVEY GRANT, B.A., C. P. M., Honan, China, to SUSIE MCCALLA, M.D., of the C. P. M., Central India.
- At Newchwang, August 23rd, EDWARD MCKILLOP YOUNG, M. B. C. M., U. F. C. S. and KATHARINE CONSTANCE SAMPSON, L. E. C. P. and s., of C. M. S., Foochow.
- At Foochow, September 23rd, Rev. HARRY R. CALDWELL, and Miss MARY BELLE COPE, both of M. E. M.

ARRIVALS.

AT SHANGHAI :

- August 2nd, Miss G. GILMAN and Mrs. C. M. JEWELL, M. E. M., Peking (returning)
- August 9th, Rev. EVAN MORGAN, E. B. M., San-yüan (returning).
- September 6th, Rev. A. SYDENSTRICKER, wife and two children, S. P. M.; Rev. W. A. P. MARTIN, D.D., for Wuchang (all returning).
- September 9th, Miss A. E. STEERE, M. E. M. (returning).
- September 22nd, Rev. W. P. SPRAGUE and wife, A. B. C. F. M., Kalgan (returning); Mrs. J. L. WHITING, Miss GRACE NEWTON, Peking, Mrs. E. L. MATTOX and daughter, Hangchow (returning), Rev. H. K. WRIGHT and wife, Ningpo, Misses M. F. HALL and A. M. K. FRANZ, Revs. G. A. ARMSTRONG and T. R. GUY, West Shantung, Miss GRACE CORBETT, East Shantung, Rev. W. W. HICKS and wife, Peking, J. TOD, M.D., Canton (all new), A. P. M.
- September 27th, Rev. W. H. GRANT (returned) and wife, C. P. M.; Miss GRANT, M.D., and Miss SOLLMAN, A. B. M. U., Swatow (new).
- September 29th, Rev. and Mrs. H. M. WOODS and three children, S. P. M. (returning)
- September 30th, Miss PEARSON, W. M. S., Ngan-lu-fu.

AT FOOCHEW :

- September 14th, Rev. GEO. S. MINER, Miss JULIA BONAFIELD, Miss MINNIE WILSON (returning); Miss MARY BELLE COPE, Rev. and Mrs. JOHN GOWDY, all for M. E. M.

DEPARTURES.

FROM SHANGHAI :

- Miss G. SMITH, L. M. S., Peking, for England.
- September 13th, Misses M. I. STEVENSON, M.D., and F. O. WILSON, M. E. M., for U. S. A. via Europe.
- September 25th, Mr. and Mrs. R. J. DAVIDSON and son, F. F. M. A., West China, for England, via Siberia.
- September 29th, Rev. D. B. MORRIS, A. P. M., Hwai-yuen, for U. S. A.

THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXXIII. No. 11. NOVEMBER, 1902. { \$3.50 per annum, post-
paid. (Gold \$1.75.)

*Bill of Natural Rights of every Human Being;
Native and Foreigner Alike.*

BY REV. WILLIAM ASHMORE, D D.

I. Every man has a right to the free and untrammelled exercise of his own intellectual powers. These powers are given him from "heaven" as the Chinese put it; but as the Sacred Scriptures of the West put it, from "the *living God who dwells in heaven.*" Therefore he is bound to make use of those powers and he is responsible if he does not do so.

II. Every man has a right to think for himself, to make up his mind for himself, and to form his own opinion for himself. If he is not able so much as to form an opinion at all, then wherein is he better than an ox? If he is not able to hold an opinion of his own, after it is formed, but must first ask somebody else what opinion he may hold and what opinion he may not hold, then wherein is he better than a slave, or what advantage has he over an idiot? A community of people who have no opinions of any kind, or who are not able to form any, or who dare not express any opinion is no better than a community of dolts or imbeciles.

III. Every man has a right to give heed to the dictates of his own conscience, that is, of his "yes-and-no-heart." The yes-and-no-heart is also from heaven. Every man has one of his own to guide him, to accuse him when he does wrong, and to approve him when he does right; to tell what he ought to do and what he ought not to do. If he has no yes-and-no-heart, wherein is he better than an ox? If he has a "yes-and-no heart," but does not follow it, wherein is he different from a knave? If his yes-and-no-heart

says one thing inside and he says another thing outside, wherein is he different from a hypocrite and a liar? If he has convictions of what he ought to be, and what he ought to do, but is afraid to avow them and act accordingly, wherein is he different from a coward?

IV. Every man has a right to worship his own "*Kui Sin*," or his own superior and invisible spirits according to his own belief or his own intellectual discernments, and as his own heart's desires may prompt him, without being interfered with by his neighbours. He may make mistakes, and if he does he is accountable to the real superior beings for his mistake, but he is not accountable to his neighbour who has no authority in a matter of this kind. If the man believes that some particular "*Kui Sin*" rather than some other *Kui Sin* is God over himself, and can manifest himself and do him harm or afford him help, he will feel naturally within himself that it is his duty, as well as his interest, to honour that particular *Kui Sin* above all others and he will want to do such things as will propitiate him. He may all the time be mistaken and so will suffer disappointment and loss and retribution, but so long as he really thinks so, the feeling of *oughtness* will follow until he is better informed. This same principle rules everywhere among men. If a child has been taught to regard another as his father, he will naturally revere him as a father or he will be called unfilial; if he believes that a certain man is his master, but does not honour him, he will justly be considered disobedient; if he recognizes some one as his prince, but does not serve him, he will be considered disloyal; and if he believes in the supremacy over himself of some particular God or Spirit and does not worship him, he will be destitute of all religion.

IF THESE VIEWS ARE CORRECT THEN WHAT FOLLOWS?

I. It follows that no man has any right to say to another man, "You have got to look at things through my spectacles. You have got to see things just as I do. Your own eyes you must not regard. Your intellect must be wholly subject to my intellect in all its ways of reasoning about things. You must have no independent will of your own, but must be entirely submissive to my will; even if that makes you a mere machine—that must you be." No man has any right to make any such demand upon any human being.

II. It follows that no man has a right to say to his neighbour, "You have got to believe just what I believe; no more, no less. You are not to defer to evidences of your own, nor to your estimate of the evidences you may have, but you must accept my estimate and be guided by my conviction, so that when any body knows what I be-

lieve, then they will know what you are to believe; and what you are to *say* you believe whether it is true or not." No man on earth has any right to dictate in that way to any other human being.

III. It follows that no man has any right to say to any other man, "You must worship the same God that I worship, and you must worship Him in exactly the same way that I do; whether you believe in Him or not is of no consequence; it is enough that I believe in Him, and you must follow my example. You must worship my ancestors and must make offerings at my *tombs*. You must make obeisance to any spirit that I make obeisance to." No Chinaman in all China has any right to talk in that way to any other Chinaman in the whole empire. If he changes his mind, as he has a perfect right to do, and of his own free will comes to worship at the shrine of your divinity, or sacrifice at the tomb of your ancestor, then it is wholly another matter; but you have no right to threaten him and say that he shall, whether or no.

IV. It follows that no man has any right to say to his neighbour, You shall help support my 'Kui Sin,' even though you are not to believe in them and repudiate them, still you have got to help meet their bills. You have got to help pay for festivals and theatres in their honour. And you have got to help pay the expenses of ancestral worship. Even though you think it does no good and is a mistake and a wrong in itself, no matter, you must do it or we will turn you out of the village and take away from you all share in the family property, to which you are entitled by reason of your sonship and not by reason of the beliefs of other people who are not sons at all. No man may talk that way.

BUT NOW SUPPOSE

I. That though such things be natural born rights of a man, yet his neighbours are many and he is but one. May it not be that because they are many and he is but one, his one man's right shall be sacrificed to this objection, and they can say, "True it is your *right*, but we object to your having it, because it does not suit our wishes, and not because your having it will conflict with any of our rights." To which we say "NO." If it is a heaven-given right, and he has done nothing to forfeit it; twenty men cannot take it away from him any more than can one man; nor can two thousand, nor two million, nor yet a whole nation take it from him.

II. That though it is a natural born right, yet the man has been deprived of it so long, and his father and his father's father, for a hundred generations back, that by this time it is effaced altogether and he may no longer claim it. To that we again say "NO." A natural right given by heaven and not forfeited by crime

or misconduct exists for ever. If otherwise, the time will exhaust the virtue of a decree of heaven and plenty of years and plenty of men will triumph over heaven itself. This can never be.

ATTITUDE AND USAGE OF THE OFFICIALS.

If these things be correct, then the attitude and the usage of the government must be in accord with these eternal and universal principles of rectitude and equity. The government may insist on its own rights, but it must not take away the rights of the people; and so have the wisest of Chinese statesman recognised in the past, though some have not been wise and have become oppressors.

For, from of old time down to the present, there have been many forms of religion in China; first of all, and in very ancient times, there was the worship of *Shang-ti*, or of "High Heaven" or "Azure Heaven," or simply "Heaven," or as they put it in the days of the Shoo-king, or as it was put by the ancient Israelites, as already stated, and by an ancient King, Nebuchadnezzar, who lived before Confucius was born, "*The living God who dwells in heaven*," and was worshipped by him as such; then, after that came the worship of the "*Host of Heaven*" or the Sun, Moon, and Stars; then the worship of deified heroes; then the worship of ancestors; then the worship of the sages and the worship of the gods of the Hills and the Valleys and the Rivers; then hundreds of years later came in the Buddhist religion and the Mahommedan religion; and then again the worship of the Queen of Heaven and of various spirits of the upper world and the under world, so that there were gods many and lords many. Then, still later, and about three hundred years ago, came in the Roman Catholic religion, and a hundred years ago Protestant religion, and now there is still another one knocking at the door—the Greek church religion. Altogether the last three kinds have a common name of "Christianity," yet they are so very different from each other that they are in reality three different religions and should not be confused together, especially as Roman Catholic Christianity and Protestant Christianity have been.

Although there have been, and are, over ten kinds of religion in China, yet the authorities have managed to steer clear of serious difficulties for themselves by the observance of certain sound and self-evident principles. They recognized the fact that there was a proper sphere for the exercise of their governmental functions; and that there was also a sphere which lay outside. Thus their official control could extend to what men said and what men did, with their tongues and their hands and their feet, whether it be good or evil;

they could take cognisance of speech and conduct, but they could exercise no dominion over what men thought inside of their own hearts; they could not tell what men thought, so long as they said nothing and did nothing to let it be manifest. No rules were made therefore for men until their inside thoughts and feelings took outward form and expression; then, at once, the law would come in and take hold of them. Then again no official ever thought of making laws to follow up dead men. What spirits might be, and where they would go, and what they might do, who could tell? No warrant could be served upon them and no constable could follow them. Now these two dominions in which the officials cannot operate, are the very dominions which most concern religion and soul liberty, and in which every man is responsible to "High Heaven" or "the Most High God" alone.

And so the attitude and practice of the government has been this. The man that is a good subject, who leads an orderly and upright life, who is lawabiding and honest, and who pays his due to the lawfully constituted receivers, that man shall be considered as entitled to the protection of the law in full. Questions of the manner of worshipping the "Kui Sin" are not to enter into the consideration at all. He may believe that there is but one God or twenty gods; he may believe that when he dies that will be the end of him, or that some day he will come to life again; he may believe that somebody else may expiate his sin for him as does the Christian, or that he is to expiate his own sins as does the Buddhist. All these things do not matter so long as he is a good and obedient subject. But if he is not a good and well conducted subject, then, no matter what form of all these religions he professes it will not save him from the law. Even if he professes the whole of them together it will not suffice. Even though he be a thorough Confucianist, yet if he break the law he is amenable. His Confucianism has become no Confucianism. He must be dealt with. If he is a Christian, which so many Chinese object to, yet if he keep the law and is orderly and upright and pays his taxes shall he not be protected as much as a Confucianist who does no better, and really much more than a Confucianist who neglects the law? Is not a good Christian better than a bad Confucianist? If he, being a foreigner, keeps the law, shall he suffer in comparison with a native who keeps not the law?

THE TREATY ARTICLES ON RELIGIOUS LIBERTY.

The treaties made in 1860 with foreign powers are intended to be an expression of these sound and self-evident conclusions.

Concerning these treaty articles it is to be specially noted:

They are in no sense propagandist of Christianity in their nature. They confer no exemption, no superiority of privilege of any kind. They are simply adverse to intolerance. They are equally fair to all religions alike. They mean that all kinds of religion shall stand on the same footing before the law. To be sure the Confucian and the Buddhist religions are not named, but it was not necessary that they should be. They possessed religious freedom already, but the Christians did not. There was a discrimination against them. And so now it was decided that freedom of religion should be extended to them also. So long as Christians do well they shall be fully protected and suffer no disabilities on account of their faith. That is all there is in it. That toleration article is the charter of intellectual and religious freedom for the four hundreds of millions of China. Its insertion in the treaty was an honor to the Chinese, the most advanced step they had ever taken up to that date. It was equally an honor to the nations of the West, for it redeemed their treaties from the imputation of absolute mercenariness that had attached to them. It was the one thing which had "no money in it," and was so much more unselfish on that account. The nations of the West had been hundreds of years in elaborating their principles of intellectual and religious freedom. They were the most valuable contributors by the thought of the West to the thought of the East—this doctrine of *a man's ownership of himself*. To eliminate it from the treaty as has been suggested, would be to take a tremendous stride backward to the dark ages and be a disgrace to our modern civilisation and to our most enlightened diplomacy.

Complaint has been made that these toleration articles have been abused to some extent. We will not deny that. But so also have been other articles of the treaties. A remedy should be applied at once. We are sure that Protestant missionaries, as a body, will be found ready to co-operate. It may be the favorable opportunity is at hand in connection with the revision of the treaties. The Chinese have asked for a "commission" to look into the religious situation. Should such a commission come into existence here again, it is certain that Protestant missionaries will be found ready for the most rigid investigations and will gladly help the Chinese get things on a mutually satisfactory basis. There ought to be a full inquiry by the Chinese themselves and a tabulated statement of all the abuses complained of; there should be also an examination of the treaty articles themselves with a view to the determination of just what it grants and what it does not grant. It is to be hoped that the coming American treaty will supply this needed explicitness. Once our toleration stipulations are properly

qualified and quantified to the full enlightenment of all parties and are then duly observed by them—Christians, non-Christians, missionaries and magistrates, each in his own sphere—then troubles will be reduced to a minimum and those that do arise will be more easily managed.

What converts may ask and what they may not ask.

I. They may ask that they be not discriminated against before the magistrate on account of their religious beliefs. They all belong to the *Jin-min* or *Pe-sne* (people) and are to be treated as *Jin-min* equally with all others, no more and no less.

II. They may ask that their fellow-villagers be not allowed to oppress them on account of their religious beliefs, nor practice extortion upon them to support gods and religious observances they do not believe in.

III. They may ask that their own relatives be not allowed to rob them of their share of the ancestral inheritance simply because they adopt a different way of manifesting filial piety, of showing reverence for the dead, and of caring for the tombs of their fathers and mothers.

These things the converts might ask for on the basis of treaty concession, for it is not wrong to receive that for which the right to give had been already granted. But now it is wiser and more expedient to ask for these things, not on the basis of treaty concession but on the basis of natural rights which existed before treaties were made, having been bestowed on men from above, and of which the treaty articles are only a subsequent formulation. The tree exists before its shadow and the shadow exists because of the tree. If such natural rights did not exist beforehand there would not be much justification in having them in the treaty at all.

And now, some things they should not ask for nor expect.

I. They should not ask nor expect the missionary or his Consul to interpose in any lawsuit they may have with their neighbors. Such interposition would be out of place on the part of them both. For it must be remembered that the converts are not subjects of any foreign power, but of their own government, and must therefore proceed according to Chinese custom in drawing up complaints, or making rejoinders as the case may be; they must pay the regular fees and submit to the magistrate's decision in the usual way. This mode of procedure of course excludes the use of the missionary's card and any mention in his petition that he is a member of any Christian body, or anything which can be construed into an attempt to influence the native court by the use of foreign names.

II. They must not ask for nor expect that any immunity, or exemption, or indulgence be shown them by the government

because they may happen to belong to a church. A Confucianist would not be allowed any special exemption because he happened to be a Confucianist, neither would a Buddhist be favored because he is a Buddhist, nor would either of them dare ask it. In like manner a Christian should not want what is not shared in by others. For him to ask for it would be to invite a cause of contention and justify a complaint of unequal treatment. Whatever a Christian asks for should be based on his good character and his loyalty as a Chinese subject. An appeal to treaty stipulation is proper enough in a foreigner who is under the treaty; but a native should appeal to his own law because he is under that law. As for different religions, absolute equality before the law is the rule for them all. Again, it needs to be intimated that "the law" in this case is human law only. When it comes to divine laws they are to be judged in all matters of conscience by the great law-giver Himself, who allows no one to take this power out of His own hands

IN CASES OF UNMISTAKABLE PERSECUTION.

The preceding specifications refer plainly to individual cases of litigation involving no religious issue. But there may be cases of unmistakable religious persecution in which a varied treatment is called for. If it be but a single individual who complains of religious persecution, the case must still be proceeded with very cautiously, for there may be something personal in the background, and it is difficult to make the truth appear. Even then the individual should take his own case in hand himself, and if, in his petition which he makes to the magistrate, he thinks fit to mention his conviction that it is because he is a Christian he is suffering, he will be expected naturally and rightfully to make the matter clear beyond dispute. The difficulty of bringing out the truth in face of the artifices that may be employed against him, are so great that the question may be raised whether it is not better to rest his whole case on its intrinsic merits.

When it is a persecution of a whole community of Christians by a community of non-Christians, then the evidence will be clear and it will be justifiable to proceed accordingly. But even here again the Christians should manage their own case without the interposition of the missionary. In the long run they will succeed best by boldly and frankly planting themselves on their right as Chinese subjects and on their good character as Chinese Christians who have done nothing worthy of bonds or imprisonment.

They may have to endure some unfairness at the first, but the victory will be theirs at the last by this method. If the danger is imminent of an outbreak, and a more prompt and vigorous intima-

tion is called for, and if more urging of authorities to prevent lawlessness is needed than the converts can exercise, then may the missionary and his Consul appear on the scene. It will be their right and their duty to urge immediate and decisive action in order to preserve the peace, an intervention of such a kind under such circumstance as cannot be objected to by any reasonable Chinese magistrate as an interference with his administration. In order to full enlightenment and general satisfaction, the examination of all such cases should be announced beforehand, and should be held in open court, in order that any and all parties interested may be present, no matter who these persons may be. It is almost certain that a very few cases of this kind, well threshed out in open court, will go far to putting an end to troubles of this kind.

CONCLUDING NOTES.

It will be noted that in the above article we are dealing with bottom principles only as the main object. When it comes to dealing with "the missionary question" as a whole, in all its complexity, some other things and some very plain things will have to be said. Our difficulties in the future will not be with ordinary Chinese subjects but with such as come under the domination of a double-headed power—Romanism energised by the State and the State energised by Romanism. A tremendous peril threatens China in consequence. The aggressiveness of the French Roman Catholics—the pitiable inefficiency of the terrorised Chinese officials—and the surprising purblindness of the Powers, are three factors, all contributing towards a crisis almost as dangerous as that of the Boxers. If the Chinese are awake to their own best interests they will lose no time in calling into existence the "COMMISSION" authorised by the recent English Treaty. *What is wanted is plenty of light on the difference between Romanist methods and Protestant methods. We are ready for the search-light as soon as it can be turned on.*

Self-Extension, Self-Support, and Self-Government in Missionary Churches.

SPEECH BY BISHOP TUCKER OF UGANDA, AT THE ANGLICAN
CHURCH CONGRESS, BRIGHTON, 1901.

IT is, I suppose, expected of a missionary who comes straight from the field, as I do, that in what he has to say on an occasion like this he should, as far as possible, draw upon his experience; and that in the light of that experience he should discuss those problems, some of which are of the most complex character, which seem

ever to confront the church in her missionary enterprise, and which it is one of the functions of a Church Congress to consider, if haply some solution of them may be found.

Suffer me, therefore, with an eleven years' experience of one of the most remarkable missions in the world still fresh in my mind, to address myself to the consideration of these great principles of self-support, self-extension, and self-government, which it is the earnest desire of every friend of missions to see in active operation in every part of the mission-field, and which to so remarkable a degree find place in Uganda.

SELF-EXTENSION.

1. First as to self-extension.—Ten years ago commenced the great reaping-time in Uganda. Patience, self-denial, and self-sacrifice had characterized the labours of those who had gone before. It had been a time of faithful sowing—a sowing oftentimes in bitter tears. And then came the “due time” of joyous reaping. And what a wonderful reaping-time it has been!

Ten years ago the number of baptized Christians in Uganda was something like 300. To-day it is 30,000, an increase of exactly a hundred-fold.

Ten years ago there was but one church—one place of Christian worship in the whole of Uganda. To-day there are 700.

Ten years ago there were but some twenty native evangelists at work. To-day there are some 2,000 Baganda men and women definitely engaged in the work of the church—again an increase of exactly a hundred-fold.

Ten years ago Uganda was the only country in those regions in which the name of Christ had been proclaimed. To-day Busoga in the east, where Bishop Hannington was so cruelly done to death, has received the gospel message, and only recently more than a thousand men and women were gathered together at our central station for the worship of the one true and living God. Bunyoro, in the north, has in like manner been entered, and that old-time centre of slave raiding and trading is fast yielding to the claims of the all-conquering Christ. Toro, too, in the west, where on the borders of the Congo Free State the snow-clad mountain range of Ruwenzori rears its giant crest to heaven, has also accepted the truth as it is in Jesus. And even now that infant church is sending forth her missionaries into the regions beyond, some of them actually coming in contact with and instructing the pygmies of Stanley's dark forest. I hold in my hand a letter which I have just received from Uganda, telling of the baptism of the first of that mysterious pygmy tribe.

And who has been the instrument in all this widespread evangelistic and missionary effort? It has been the Muganda himself. The church of Uganda is a self-extending church because, from the very beginning, the line which has been adopted has been that of laying upon each individual convert the responsibility of handing on that truth which he himself has received and which has made him "wise unto salvation."

Everybody acknowledges that if ever Africa is to be won for Christ it must be by the African himself. It is very easy to talk about the evangelization of Africa by the African, but it is not so easy for the European missionary, with all his abounding energy and vitality, to sit quietly by and train the native to do that work which in his inmost heart and soul he believes he can do so much better himself; and yet it must be so if ever Africa is to be truly evangelized.

We have at this present moment in Uganda a noble band of some 10,000 communicants, of whom one in every five is doing some definite work for God. The work of the European missionary is almost entirely that of training native clergy and evangelists. He imparts the truth, suggests the ideas; and the native—understanding the native character, mind, and mode of thought as no European can ever understand it—goes forth to hand on this truth and these ideas with his own methods, with his own illustrations, and in a manner best calculated to win those souls Christ has taught him to love. The result is that great ingathering of souls in which to-day we are so greatly rejoicing—an ingathering of some 30,000 Christians within the last ten years.

It seems to me that a heavy responsibility rests upon missionary societies and missionaries alike in this great matter. The former should press upon their missionaries more and more the vital importance of this great question of the self-extension of native churches, and the missionaries themselves should carry into the realm and sphere of their preaching something of that self-denial which is so glorious a feature of their self-sacrificing lives. They should deny themselves more and more the joy of preaching for the harder and less self-satisfying task of training and teaching.

This, it seems to me, is one of the chief lessons to be learned from a consideration of the work of the church in Uganda in its relation to the great principle of self-extension.

SELF-SUPPORT.

2. Then, secondly, what has that work, if anything, to tell us as to the equally great principle of self-support? What are the facts? I have already spoken of the 2,000 native evangelists at

work in the country. These are all maintained by the native church. The same is true of the twenty-seven native clergy. Nor is this all. The churches and schools of the country—some 700 in number—are built, repaired, and maintained by the natives themselves. In one word, the whole work of the native church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one single halfpenny of English money is employed in its maintenance.

What is the secret of the attainment of this most desirable state of things? Two things from the very beginning have been kept steadily in view. First, the necessity of bringing home to the minds of the converts a sense not merely of the duty and responsibility, but also of the privilege, of giving to the support of their own church; and secondly (and this is vitally important), the setting one's face "like a flint" against the employment by the missionaries of European funds in the work of the native church.

It is so easy to appeal to wealthy and generous friends at home for £10 or £15 for the support of a Bible-woman or a native evangelist, and so difficult to continue in the work of inculcating by slow degrees the responsibility and privilege of giving. But here again, as in the case of self-extension, self-denial must come in, and the temptation to appeal to loving friends at home must be resisted at all costs.

We are hearing continually of the deficits of missionary societies: and no wonder, when their funds are so largely employed in the maintenance of native churches. Numbers of native Christians are being deprived of the inestimable privilege of supporting their own church by the mistaken kindness of missionaries and missionary societies. Such missionaries and such societies are, in my opinion, inflicting a cruel wrong on those native churches whose burdens they seek to bear. They are depriving them of one of the surest means of growth and development to maturity of life and action.

SELF-GOVERNMENT.

3. And then, thirdly, as to self-government, let me say (and I would that the same were true of the church at home) that in Uganda we have adopted the principle of giving to every communicant member of the church a voice in its administration. Every settled congregation has its own council related to the district; and every district council has an equally direct connexion with the great Central Council, whose president is the Bishop. The work and power of these councils is a reality and not a sham; and so it will ever be where self-support finds place and is insisted upon.

Outside support means outside control; outside control means death to self-government. The one acts and reacts upon the other. Where self-support finds place, self-government and self-extension become realities. Where European funds are largely used for the support of native work an artificial state of things is created, and self-government becomes more or less a sham.

These very briefly and roughly are some of the conclusions at which I have arrived from a consideration of the work of the church in Uganda in its relation to these great principles of self-support, self-extension, and self-government.

MISSIONARY IMPERIALISM.

4. There is just one other thought which is borne in upon my mind as I think of the condition of things in the great continent of Africa, and to which I would fain give expression ere I close. It is the necessity for far greater earnestness and the adoption of a far worthier policy in the prosecution of the missionary work of the church.

Imperialism is in the air. It meets us at every turn. Our newspapers are full of it. The very walls are emblazoned with it. Our ears are deafened with it. Whether what is called an Imperial policy is the best fitted to enable us to discharge our duty with respect to our vast colonial possessions, consistently with our purely national and insular responsibilities, I do not venture to say. I am no politician. But as one who has spent the best years of his life in Central Africa, and who has come very closely in contact with the needs of its suffering peoples, I would venture to declare unhesitatingly my deepest conviction—the very deepest conviction of my soul—that nothing but an Imperial policy deliberately adopted and unswervingly pursued by our church in her missionary enterprise can ever meet the necessities of the great heathen world in general and of the dark continent of Africa in particular.

But it may be asked, "What do you mean by an Imperial policy in missionary enterprise?" I mean a due and proper correspondence between the end in view and the means employed for the accomplishment of that end. The end of all the missionary work of our church, I take it, is nothing less than that "the kingdoms of this world may become the kingdoms of our Lord and of His Christ."

The last Lambeth Conference took an Imperial view of the matter. It spoke of missionary work as "the primary work of the church"—"the work that at the present time stands first in rank of all the tasks we have to do; the work for which the church was commissioned by her Lord." The world for Christ. That is the end in view—an Imperial aim, truly.

And if this be so, let us see to it that the means correspond with the end—in one word, that they are Imperial. No more niggardly gifts; no more perfunctory service; no more half-hearted, lukewarm prayers—but the pouring-out before God, warm from the heart, our fondest and most fervent petitions—the intensest longings of our soul for the ingathering of those tribes yet “sitting in darkness and in the shadow of death”—the “all” yielded up by all; “the silver and the gold;” the whole life—body, soul, and spirit—to be used as and when and where He pleases, even though it may be in the “uttermost parts of the earth.”

This, it seems to me, and nothing less than this, is worthy of our Divine Lord and Master and of the great end we have in view—

“Christ for the world,
And the world for Christ.”

*Report read at the Opening Service of the Chefoo
Industrial Mission. September 26th, 1902.*

BY JAMES MCMULLAN.

HAVING been requested by many friends in China and abroad to write a report of our work, we now take this opportunity of doing so. Press of work has left us little time for writing; the only report hitherto prepared being a brief one by Mrs. McMullan published in the April number of the CHINESE RECORDER, 1899.

Though the buildings have not been finished we have had to use them for some weeks, as the rented houses we occupied were inadequate, and we have reason for thankfulness that we left them when we did as they partly collapsed during the recent rains.

Industrial mission work, of which lace-making was a branch, was first introduced into Chefoo by the Rev. George and Mrs. Hayes, of the Presbyterian Mission. They, however, left China about the beginning of 1895, and did not return. During the summer of that year it was suggested to us by some members of their Mission that we should take over the work. Mrs. McMullan took over the lace work, which had then only been recently started, and commenced a small school in Tong-chwang (the nucleus of the present one) and later another in Tong-shin, which was not so successful, probably due to the fact that it could not receive such close supervision on account of distance.

For some time a preserve factory was carried on, which was given up, not because it was a failure but for lack of time to

supervise it. A knitting industry was also introduced, and was fairly successful; however, the miscellaneous character of the orders took so much time to look after that it has been dropped in the meantime, but I believe it could be resumed profitably if we had an increase of our foreign staff. Although knitting has been taught to some of the girls, only lace-making is now done in the school.

From year to year the number of pupils has increased, until at present there are fifty-five on the roll, with an average attendance of forty-six; this is less than we had in the old buildings, as some pupils have left, ostensibly because their parents feared the influence of the evil spirits in the adjacent graveyard; but doubtless there will be as many as the buildings can accommodate after the Chinese new year. A new feature of the schools is the reception of young married women as pupils; two brides having lately been sent by their husbands who, having heard how the schools develop the intelligence of the pupils, were anxious to have their wives taught.

During the last three years a brush factory has been carried on. The excellence of the work, I think, reflects great credit on the workers, but it has never paid expenses, and the time that can be given to study is very small; but from an evangelistic point of view we have had a measure of encouragement, as five of the boys were baptized, on profession of faith, by the Presbyterian Mission. Brush-making, I believe, would be a success if done on a larger scale, and it is possible we may be able to extend this branch later on.

In order to be counted a success it seems to me industrial mission work should fill the following conditions, and in as few words as possible I shall try to point out in what respects the lace work has done so.

First, it should be a teaching and evangelising agency, otherwise the word mission should be dropped out.

Second, it should be self-supporting, or aim at self-support.

Third, it is desirable that if possible it should be a work that can be continued after the withdrawal of foreign supervision.

In these schools half the time is given to study. The object is not to give the girls an advanced but a good ordinary education; they read and memorise large portions of Scripture, Mrs. Nevius' catechism, Dr. Corbett's "Filial Piety," Old Testament History, and other books. Two services are held on Sundays and two during the week; the schools are opened daily with religious exercises by Mrs. McMullan; the aim being to lead the scholars to a personal faith in Jesus Christ.

I believe the great need of China at the present time is a Christian influence in the homes, an influence that can be exercised by wives and mothers. In some respects a higher education unfits

them to exert this influence, as it educates them away from their friends; but this work and study combined, develops their faculties, trains their hands and eyes and opens their minds, and, as the work has to be kept clean, it encourages cleanliness. By comparing the elder pupils with those who have come to the school recently, you will see the wonderful transformation which has taken place. The Chinese themselves say, "Your girls are of some use," and doubtless in their future homes they will wield considerable influence. Most of the girls are from heathen families; in many cases their parents are very poor, and their coming to school has, we know, saved some of them from an evil life.

It is difficult to speak of results; we believe some of the girls are converted, as shown by their changed characters and dispositions, and are bearing good testimony in their homes, as many of their mothers attend the Sunday services from time to time. One of our elder girls died a few months ago, truly resting on the finished work of Jesus.

We do not mean to say that there are no discouragements; the home influence in some instances is bad, and proves too strong for the better influence of the schools; all the more need for earnest prayer and effort.

Up to the time we occupied these buildings, the men's and women's services were held separately, but they are now held together. Hitherto those who received blessing through our labours, have joined the other missions; but this plan has disadvantages; one being that workers needed to help in the work are thus separated from us. As we now have a centre at which we can rally, we believe it will be best to form a church; in this the missionaries of the Presbyterian Mission have promised their hearty co-operation, so that the church will be affiliated with theirs. This will ensure a continuance of the work should we be called away, and obviate the addition of another separate organisation.

Second, a successful industrial work should be self-supporting. This can scarcely be expected from the commencement, unless the promoters have sufficient capital and considerable experience. Capital without experience might mean that the money would all be exhausted before the work commenced to pay; experience without capital that there would not be sufficient support at the commencement. During the first two years we lost financially, but fortunately I was able from other sources to put some money into the industrial work. Mrs. McMullan has taken a great deal of trouble in planning new patterns. The quality of the work now turned out is incomparably finer than at the commencement; the later patterns, I believe, have a finish, style, and effectiveness that

the earlier ones lacked ; our friends in England write that there is a great demand for the newer patterns, whilst they cannot move the earlier ones left on hand. A recent idea is to design patterns with the Chinese characters; one of these, with the character for happiness, has been quite successful ; there being more demand for it than we can supply. Mrs. McMullan is also working on another style of lace which we hope may be put on the market shortly. We do not ask people to purchase because the lace is made in connection with mission work, but simply offer it on its merits; the bulk being sold through the usual trade channels. I may say that a number of the girls can make from three to five dollars a month, working half time. One-tenth of their earnings is retained by us and entered in a bank book, which each girl holds ; this is handed to them with interest on their marriage, or in the case of some special emergency. The idea of this bank is to retain some of the girls' earnings for their own use instead of allowing it to be all spent by their parents. It also gives us a hold on the pupils. The profits on the lace work would now pay the salaries of the teachers, the running expenses, and leave a small margin for the management of the schools. The buildings which we are now formally opening cost about \$5,000. (Mexican), and the question may be asked, would the profits pay the interest on this expenditure in addition to the other expenses? No, they would not; but the schools serve as a centre where new patterns can be tested and elaborated, and so widen the range and improve the country work, which is conducted under Christian foremen who are responsible to us. These schools will also serve as a training centre, for these girls will be going to their own homes, and doubtless many of them will want to continue the work.

Much financial help might have been obtained from friends and sympathisers, but we have thought it better not to ask for such help. It would sometimes have offended friends to return occasional monies that have been sent to us, and we have applied it to special purposes, such as prizes, new year's gifts, extra furnishing for schools and church, and charity. It has given us great pleasure to be able to erect this building with our own money, and we feel it will be a powerful factor in making the work more effective, and that the girls will be able to work and study in brighter and more healthy surroundings.

The third point is, that it is a great advantage when a work like this is of a character that can be carried on when foreign supervision is withdrawn. It will undoubtedly be some time before foreign supervision can be withdrawn without the work suffering. Lace-making, to be successful, requires more initiative, exactitude,

care, and cleanliness than the Chinese are equal to at this stage, but doubtless time will work wonderful changes in this respect; many natives are now working entirely independent of foreign supervision, but the tendency of the work is to deteriorate. The great advantage of this industry is that the material can be obtained locally, and there is a considerable local demand. The work therefore fairly fills the three conditions I have laid down :—

1. An agency for spiritual work.
- 2 Self-support.
3. Foreign supervision not absolutely necessary.

One should have faith in, and enthusiasm for, the work in which he or she is personally engaged, but at the same time recognise the value of the work of others engaged in a different line of things. I think we do this, but we believe that industrial work, if wisely carried on, may become a greater factor in the evangelization and uplifting of this land. Probably as much has been done in Shantung in this line as any other province; the manufacture of lace has also been carried on in Ch'ing-cheo-fu under the English Baptist Mission, and in Ning-hai under the China Inland Mission, and it may be that the beginnings made will encourage others to commence industrial work, for which any one who has studied the subject can see there are many openings in this empire. Probably the majority of those who support missionaries, and most of the directors of missionary societies, prefer that the missionaries' time be wholly given to spiritual work; they may, however, render valuable help by starting new industries, but as they receive their incomes through a society, their engaging regularly in industrial work might leave them open to criticism. But if numbers of independent workers were led to take up industrial work, it may become a powerful auxiliary to existing agencies.

In our own case we praise God, who has led us and is prospering our efforts. We know that these efforts and methods are useless without His presence and the power of His Spirit, and for any success that has been granted to us, we give Him all the praise and glory.

I trust that the little you have seen and heard to-day will mean that we will have your sympathy and prayers in the continuance of the work.



*The Two Discoverers.**

BY REV. WM. ARTHUR CORNABY.

Thou art the Christ, the Son of the living God.—Matt. xvi. 16.

Thou art Peter (and upon this *petra*, this rock, I will build my church).—Matt. xvi. 18.

JESUS was overheard talking to His Father one day and saying He was glad and thankful that what the wise and prudent could not understand, the simple-hearted could. This is distinctly cheering to all simple folk, unless they make it an excuse for laziness and say that real earnest study of the Bible does not matter at all. These are days of very searching inquiry into the Scriptures on the one hand and of a most shameful neglect of the Scriptures on the other hand. And if great learning will never of itself reveal the inner meaning of the Scriptures, it is certain that laziness will not. But when we have done all we can in the way of searching the Scriptures daily, it is cheering to know that *climbing down* and not *climbing up* is the way into all truth.

The greater part of Scripture can be put into very simple language, and this story of the Two Discoverers can be put thus:—

The prince of heaven was walking about the earth in disguise, that is to say, He had no grand procession like kings and princes may have, and no procession meant to be grand like all Chinese mandarins have whenever they show themselves abroad. He had no outward robes and trappings of glory; only His supreme princeliness of glance and tone and word and deed. And as Carlyle reminds us, most folks judge others by their *clothes* (in the wider sense of the word). Their grand axiom is, "Fine feathers make fine birds," and when they do not see the fine feathers, it stands to reason that it cannot be a fine bird after all. When they don't see the princely robe, they cannot see the prince. And so when Jesus appeared without His princely robes, they did not know Him; and when afterwards they feared He might be the prince, they did not want to know Him, but stoutly maintained that He could not be so, or He would have had a princely robe. And at last they caught Him one night, and quoting the full title of the prince, they required him on oath to say whether He claimed to be all that or not (xxvi, 63), and when he said he did, they condemned Him to die for treason against the king of heaven.

But long before this a simple fisherman, a companion of the prince in disguise, seeing Him do something on the lake which only an associate of the king of heaven could do, trusted himself to His

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princely power, and soon after, together with his companions, exclaimed impulsively, "Thou art the prince of heaven." Of course an impulsive utterance may not represent a settled conviction in calmer moments. But he thought and thought about it, until it became a settled conviction, and one day, when nothing marvellous had happened, the question was put to them all quietly, "Who do you say that I am?" And the fisherman said out plainly, "Thou art indeed the very prince of heaven." And soon after that the prince took three of them aside and put on His robes of glory for a moment, so that they could never doubt it again.

But the prince had wanted them to recognise Him apart from the robe and the glory, and when He found that this fisherman had learned to recognise Him under all disguises, He felt that the fisherman had received heavenly wisdom, the very wisdom which would enable him to recognise true and false followers under all disguises, and so he said very naturally that whatever that special heavenly wisdom enabled him to decide, would be the decision of heaven.

Now as the fisherman had this discernment, it is only natural that the prince should have discernment too, and should see in the fisherman those things on which he could build his hopes. The fisherman had said in effect: "Thou art the prince of heaven, and on thee we build our hopes for the good time coming, which every one expects." And the prince said: "Here is the very material on which I may build up my heavenly kingdom upon earth."

Two discoverers met that day and discovered in each other material on which to build their hopes.

Now let us try and roughly illustrate their discoveries and show wherein they differed one from the other.

Years ago in a most unlikely place, bitterly cold and barren, a place called Klondyke, a traveller saw something yellow in the soil and said: "Here is real yellow gold, and on this place I will build my hopes for riches." That was something like Simon's discovery.

Also years ago a gentleman who owned an estate in Lincolnshire, not far from Grimsby, received a piece of stone from his steward, who had found it in a neighbouring stretch of country, and he said to himself: "Here is iron, and on this iron I will build my hopes for a fortune." As mere soil the land was rather barren, and he bought up a great tract of country for just £5 an acre. But for iron works that same place has proved to be worth thousands of pounds per acre, and he has made a fortune indeed.

That was something like Jesus discovering Peter; he discovered the material from which useful metal could be obtained—obtained after it had been put in a furnace and purified from the rubbish mixed up with it. Yet though there were so many useless things

mixed up with the iron, the gentleman had said: "Here is iron, and on this iron I will build my hopes for untold riches." And he was right. And some of that iron, after proving through the furnace, has gone into all lands. Some was bought up by Teesdale firms, to be made into machinery to send to China, and forms part of the Han-yang iron works.

How grand to be a discoverer, then! How grand to have the insight which recognises gold when it sees it! And how much grander still the insight which sees the good mixed up with the useless, and which sets to work to release it for the benefit of the world at large!

Discoverers may have to suffer a great deal of ridicule and hardship before their discovery is recognised. When it was first proposed to light London with coal-gas, a member of the House of Commons said: "You might as well try and light London with slices of the moon." And when it was proposed to build a steam-boat and send it across the Atlantic, a peer in the House of Lords promised to eat that steamboat when it came back.

Here we have ignorant scorn poured upon those who seek new applications of old forces. Now in the moral uplifting of the world there is but one force. It is Christ crucified. But what I may call the *machinery* for the application of that force may vary very much. If we had been asked in early days what a missionary was, we should very likely have replied, a gentleman in top hat and long coat under a palm tree with a circle of negroes around him. Yet we all feel now that that is by no means a complete definition of the word *missionary*. Thank God for the direct preaching of Christ crucified to Chinese crowds. It is a method which will never be superseded. Yet there are other methods—the medical method for instance. And there are two others, very generally recognized—the educational and literary methods.

Yet after Dr. Duff in India had proposed the educational method in very much the same terms which our own Dr. Griffith John has recently advocated it in Dr. Pierson's *Missionary Review of the World*, a certain journalist managed in 1888 to create a commotion which has hardly subsided yet in some quarters. And here in Kuling, three years ago, and in Edinburgh last year, I was informed that the Diffusion Society was a Society of Jesuits. And many in Scotland had come to believe it!

Again let me reiterate there is but one "power of God unto salvation" for the individual and the nation; a cross-less Christ would be no more successful than Confucius has been; but that one power of a crucified Christ needs bringing home to men, not in just one way or four ways, but in every possible way. The power is one

only one; the machinery may vary indefinitely, that is, if those methods are purely righteous ones and not adulterated with Jesuitry.

In June, 1900, I reached a mission station 120 miles up the Han, on Saturday at midnight, in bad weather. They told me, "There is a wounded man here, nearly dying." In the first instance my colleagues had placed a preacher there with instructions to preach for three years and to take down no names. At the end of the three years thirty were received out of some hundreds. Then persecution broke out, because those thirty would not subscribe to idol processions. A word to the Consul might have spared them this persecution. But the folks of that neighbourhood had had it ingrained into their minds by the Romanists, for a whole century, that missions were just bent on convert-accumulating, and that as a bribe to get converts, they would arrange to get any lawsuit whatever put through by the foreign Consul. And so the case was represented to our native friends thus:—

"If you can only bear it a little longer, you will be setting a fine example and help to disprove these mistaken notions." And they replied at first, "We will bear it." And then later, "This is the third year, and if only our lives were safe we could." And then came the question, "Is the Lord Jesus worth it all?" And I could imagine that all heaven gave a cheer when that reply rang through the jasper halls.

But now things had grown serious. A small "justice of the peace" (as he would be called in Britain) led a crowd of forty to the house of one of them, demanding money for Taoist masses after a fire. It was quietly refused, and a relative of this so-called "justice of the peace" aimed a blow with a butcher's knife at the head of our friend, who put up his arm and received a severe cut on the elbow close to the joint. That was ten miles away from the chapel, and he had been brought there faint and bleeding, to die "where prayer was wont to be made."

Around me that Sunday morning in the service were thirty trusty men, most of whom had risked their all for the Lord Jesus. And *I* had to preach to them! Whatever preaching I did to them that day, their preaching to me was much more real. They seemed to me so many missionaries, and I just a listener. But in preaching that day I told them a tale out of their own history, something like this:—

Some hundreds of years before Christ, when China was divided into a number of states or kingdoms, a certain countryman living near a hill, discovered a precious stone one day. At least he thought it was, and it was large too. So he took it to the palace of the little king ruling over that part and offered it to him. The

king handed it to his jeweller, who pronounced it a mere stone. So the king was angry, and commanded that the man's left foot should be cut off. And it was done.

After four years that king died, and the countryman again took his treasure to Court. But again the jeweller said it was a mere stone. And this king was angry too, and ordered that the man's right foot should be cut off. And it was done.

Some years after that king died. And the poor man was found hugging his treasure and crying for three days and three nights at the foot of the hill. And those who passed by said, "Why not desist? Why be so ambitious?" And the man replied through his tears, "I am not ambitious, but for a precious stone like this to be despised and my good intentions misunderstood like this! That is why I weep."

And the third king heard of it, and commanded that the man be brought. He took the stone and told a lapidary to examine it thoroughly. And what do you think was the verdict? Never such a stone had been seen before in all China. It was a priceless treasure. The poor man was loaded with riches and honour. And a century or more after, one king offered another *fifteen cities* with all their revenues in exchange for that priceless gem.

And I told that company, "My dear brothers, you are like that man. You have discovered the treasure of treasures. They have persecuted you for it. They have tried to kill brother Li. But the time will come when not fifteen cities, but the whole eighteen provinces will be found to be of less value than the priceless Lord Jesus."

Discoverers may have to suffer for their discovery. Peter had to, young Li had to. And is the discovery worth it all in the end? Ask Peter. Listen! I think I can hear his reply, though I cannot utter it all. Cannot you hear it too thundering down from the heights of glory?

Ask the martyrs of Tai-yuan-fu and the fifty native Christians with them who had the option of release but preferred to die as they had died. Ask those thousands whose mutilated bodies fill unknown graves in the north, ask them, "Is Christ worth it all?"

Finding, keeping, following, struggling,
Is He sure to bless,
Saints, apostles, prophets, martyrs,
Answer "Yes."

And that has been young Li's reply too. He didn't die. There happens to be a God in heaven, and there were some doctors in Hankow through the whole of the terrible summer of 1900.

And now I should like to begin our subject again in a way that every child may understand. When I was a little fellow, I went to a school where the head master had a very queer way of dealing with us. He came in every morning, made his best bow and said, "Good morning, gentlemen." And sometimes when any of us were troublesome, he used to say, "Gentlemen, please *be* gentlemen." He made up his mind that every scholar in his school should really turn out to be what he called him, after the scholar had been in the school a sufficient time. I believe he got his method out of the New Testament, where an apostle called ordinary church members "saints," and where Jesus called Simon the fisherman, "Peter the Rock."

On the other hand, I once heard of a minister ending a sermon with a word to the non-elect, as he called them, though how he knew it's more than I can tell. And he said: "And as for you, you canna be guid, and ye winna be guid, and if ye wud be guid, it wud do ye na guid." And I don't think he learnt *that* out of the New Testament, though he thought he did. And having had some experience of that sort of thing, I can assure you it does not help one to be good at all, but to be just as bad as folks say you are.

If we only see the bad in others and call them bad names, we are really helping them to be bad. But if we fix our eyes on the good in folks, like Jesus did with Simon the fisherman, we are positively helping them in the strength of Jesus to be really good through and through, by and by.

We must try and gain the sort of eyes that Jesus had. Who else would have seen an apostle in that fisherman? And Jesus Himself saw much else. He had to call him adversary a few verses on. The man imagined he had nothing more to learn, now that he was called by a name that meant Reliable. And so he thought he could teach Jesus, and soon found out his mistake. But how patient was our Lord, calling up all that was best in Him, until by and by the opinionated fisherman became indeed Peter the Reliable, and, filled with the Spirit of Jesus, opened the door of the kingdom of heaven, so that 3,000 walked in one day, and many followed afterwards.

We find on reading the first chapter of John that Christ gave Simon the name of the Reliable Rock when He first saw him (verse 42). I suppose this was in Judæa by the Jordan somewhere.

Then we read in the fifth chapter of Luke that in the north, at the lake-side near Simon's home, Jesus asked him a favour—to let him have the use of the fishing boat for a while.

This was wiser than doing Peter a favour. When Jesus went to the well of Samaria, He did not say what most gentlemen would

have said to the woman, "Allow me to draw water for you." But He asked a favour. When we get folks to do us little favours, we often call out the best in them and appeal to their self-respect. Those of us who have to deal with the Chinese should remember this. We may keep on helping and helping them until we help them into helplessness and destroy the true man and woman in them. Far better to appeal to the nobler side within them rather than to try and win them by so many sugar-plums as though they were mere children. We must impress upon them that the Jesus religion is not all getting, but means giving too; not all gain, but a life that can suffer loss; not freedom from every wrong, but power to suffer wrong sometimes. To represent the service of Christ as all gain is to appeal to the lower self, the covetous self; to put the other side before them is to call forth the nobler and more generous self, the self that Christ wants.

When we have put all this honestly before them, so that there can be no mistake, then we can tell them a tale out of Chinese history.

In the century just before our Lord's advent, China was in a state of upset. The ruler of the State of Ch'in had tried to make the land one great empire, but he had only riveted the parts together, and the rivets fell out. And things were worse than before. And there was a mighty man of valour named Han Hsin, who came from an unknown village seeking employment under some great general. And his money was spent and his clothes worn, and he had to beg for rice. One day he sat in his rags, outside a city wall, trying to catch fish. And a washerwoman came down with her clothes to wash, and pitied his famine-stricken appearance and gave him food.

Said Han Hsin: "I will surely reward you for this when I get any position in the land." And the washerwoman said: "Why, you are not able to get food for yourself. And to think I did it for reward! The idea!" And she was half angry.

And now turn over the pages of history some years and see Han Hsin coming into the notice of a famous general who was to become emperor some day. And it was Han Hsin who helped him much to establish his monarchy. And when the great general was enthroned, as he deserved to be, he gave whole provinces to Han Hsin to rule. And the very first thing recorded of Han Hsin after that was that he sought out the washerwoman and paid for his rice. He presented her with a thousand ounces of silver!

And if Han Hsin did thus, will our King Jesus reward less nobly in the end?

But to return to Peter. He was made to feel that he had done something for a very noble character, after lending that boat. The draught of fishes was an immense gain to him; it gave him *himself*. It aroused the best part of him; his conscience and his reverence. The arousal of conscience and reverence is the very first thing in the education (the drawing out) of any personality.

I remember walking with David Hill one day and coming up to a little crowd. They called out, "Here's the man who tells us how to get our souls saved" (which is a Buddhist phrase for *post-mortem* salvation, you know). And David Hill said: "No, I don't. My message is how to save your consciences. If only your consciences are saved your souls will look after themselves."

Was he not right? Without conscience a man has only a selfish soul that must not be saved, but repudiated, destroyed.

And what pitiable objects are boys and girls or men and women without reverence! They are one sense short, and that missing sense is the noblest of all; it is the sense by which alone we can see and appreciate the noble and the beautiful; it is the sense by which alone we are capable of worship. Without it, these pitiable folks are always saying: "How big I am and how small is everything but myself!" Such folks go to a picture gallery and see nothing worth looking at, because it was not a room hung with mirrors. They could have painted better pictures without any training! And the same pitiable folks go to church, and having no reverence are incapable of worship, but grumble at everything—the singing, the sermon, and God Himself.

If we were Buddhists and believed in a previous state of existence, we should recognise them to be blue-bottle flies in human shape.

The world's enemies are folks with no conscience, and the world's nuisances—to say the very least of it—are folks with no reverence.

Simon's conscience was so aroused that he despaired of himself. That was a hopeful sign. It was like a Chinaman saying to one of our doctors: "I have tried to dose myself with stuff from the street stalls. But I give it all up." I often tell the Chinese that our doctors can cure nearly every disease in creation, except *native medicine disease*. They can't cure that, and will tell you so plainly.

The Great Physician only despaired of folks who were dosing themselves with native medicines—the religious and self-righteous. With sinners he was always hopeful, and taught us to "despair of no man."

Jewish doctors (physicians I mean) who believed with the Pharisees in a resurrection, had a very queer idea as to how it was to be accomplished. They said that there was one particular bone in a man's body which did not decay with the rest, but was the germ of the new resurrection body. So they called it the "sacred bone," and our doctors call it the *os sacrum*, to this day.

Well, we believe that there is a germ of a blessed immortality in "every man coming into the world." It is not some bone, but some portion of what John called the Logos or Word. And until it is utterly diseased and dead, there is hope that the man will accept Christ as his Saviour.

And are there not divine possibilities in the crowds we meet in the Chinese streets? Are there not some elements of good in them? If you knock up against a rough coolie and say "Beg pardon," does not your politeness call forth politeness, just as surely as when two of them are cursing one another, the curses call out the demon in each? If we appeal to the conscience, is there not some response? And when conscience is awakened we can tell them they are sons of a father who loves them and wants them so much to come home.

Our subject teaches us to fix our minds on the possibilities in others—in our circumstances, in ourselves, in Christ Himself.

(1). The possibilities in others.

The Chinese tell us that Chang Ti'en-shih, the Taoist pope, always has a thickly veiled chair whenever he goes out. Otherwise, on looking at folks in the street, he would see oxen and sheep and pigs—especially pigs, in them—the animals they were in a previous state of existence. Now I think it does not require to be a pope in order to see the pig in a good many folks! It does need loving, Christ-like eyes to see the angel in many of them. And further, if we don't see the possible angel, our eyes are not Christ-like, for Christ seemed to see that in the worst.

Seven years ago there was a small-pox outbreak in the east end of London. A young doctor was working in the thick of it. He took the disease and was carried to a certain hospital. There were thirty-two cases there, and his was the worst. The doctors and nurses did all they could for him, but in vain. His name was written off on the books and his body lay in the mortuary waiting for the coffin. Just as it was coming, a nurse thought she would like to have a last look at him. And as she looked she gave a start. She imagined she saw one of the dead man's eyelids quiver. She looked again, and felt sure of it. Then she ran and called the house surgeon. And—well, *my brother* is a stronger man to-day than I am, and is helping to make many sick folk strong.

That's the sort of Saviour I believe in, one who cannot bear to give up the hopeless as utterly hopeless, but when all's despaired, sees possibilities of hope, and in the end, so often

"Brings back life and hope and strength again."

May we learn of Him!

(2). The possibilities in our circumstances.

I suppose we all have our pessimistic moments just as we all have our troubles and trials. In those times the one text in the Bible for us seems to be, "O that I had wings like a dove, then would I fly away and be at rest." Unless we lose even that longing and feel with Schopenhauer that things are all wrong and that there is no better place to fly to. And at such times the apostle Paul seems really to be very aggravating. He actually says that "Tribulation worketh patience and patience experience," and so on. Let us call him forth and question him now, as we do in our hearts sometimes.

"Paul, you are called an apostle, and we speak of you as a grand saint. But do you really mean to tell us that tribulation—disappointments, losses, bothers, and irritations work patience? Does not all the world know that tribulation worketh impatience and impatience moroseness in the end?"

And Paul smiles and says: "I know it."

"Well, then, why did you say the reverse?"

"I didn't," replies St. Paul.

"Didn't! Why here it is in Romans, chapter v., verses 3 and 4. Do you mean to say you didn't write that!"

Says St. Paul, "I wrote 'because the love of God hath been shed abroad in our hearts.' And so it is tribulation *and God* that work patience, patience *and God* that work experience. Leave God out, and you have impatience and moroseness; put God in, and you will find I am right."

And I believe the apostle is right after all.

(3). In ourselves.

This does not mean that we are to look in a sort of mental looking glass to see what really noble traits of character we possess, to see what really fine men and women we are, whatever so and so may think about us. It means that in all lowly dependance on our Lord, we should remember the grandeur of our heritage in the altogether noble character of the

"Strong Son of God, immortal Love,"

And that we should throw our life energy into all things which enable us to grow into the graceful nobility of the Lord Jesus Christ.

Now as we have never heard of anybody cultivating a healthy body without the three essentials of food, rest, exercise, can we ever

expect to find that a healthy soul will ever be obtained without prayer, the Scriptures and service for Christ? While our soul-life is a new birth, it is also a daily growth. It is not enough for your baby to be born. That is certainly a starting point, but if he is to be reared, he must be fed and put to sleep, and then by and by he must be allowed to use his limbs. We don't treat our babies as unkindly as we do our souls sometimes. They are in danger of dying of neglect now and then.

(a). We need to allow them much waiting on the Lord, until omnipotence itself pours in, lifting us up as with wings as eagles—the reason why we cry, “O that I had wings like a dove,” is because we do not gain every day wings like the eagle's—lifting us up on eagle's wing, giving us a holy adequacy like that of a strong man to run a race, sustaining us in the daily walk, amidst monotony and drudgery. No soul has ever become healthy and strong except by much prayer, until the point is reached of abiding in Jesus. And after that, prayer instead of ceasing, becomes the more continuous, till every thought becomes a prayer.

(b). Then let us ask ourselves what energy we put into our Bible-reading. I once knew a very well-read man who told us one day that he read his Bible more than all other books put together. He made it his life business to grow in grace. Without exactly applying such a test here, we have need to ask ourselves, “Is the Bible my favourite book, the one to which I turn from all others?” If not, I think our Father may see fit to send upon us some great sorrow or danger or difficulty which will drive us to His book. And would it not be kind of Him to do so?

(c). Much service for Christ and for the world around. This service needs to become what we call our “hobby” as well as our work. In the book of Job, Elihu compares himself to a skin bottle of fermenting wine. He has to speak that he may find vent, or find relief. That is a good picture of the Christian soul, finding work for Christ to be so much outlet, so much relief.

O brothers and sisters, how few opportunities have we this side eternity! One of the earliest Jesuits who came to China was asked his age one day. He replied, “Minus fifty” Fifty years had gone, and he felt he must deduct them from his life, just as he would deduct fifty coins from the contents of his money-bag when they had been spent, wisely or unwisely.

To what does this lead us? To “straining every nerve,” to overwork and a shortened life? No, not that. But to the highest and wisest economy, the golden mean of most effectual service. Mr. J. R. Mott says: “Unhurriedness characterised Christ as a worker. Though He was at times under great pressure, He apparently was never in a

hurry." We must put our souls into our own work and our keen interest into the work of others, till we can truly say,

"Life's best joy to see Thy praise
Fly on wings of gospel light,"—

till our Master's kingdom becomes the all-absorbing passion of life.

Thus will our souls become normal and healthy and strong.

We have most of us passed through 1900, and some of us through valleys of shadow besides. And had we no glimpse into the region of reality then? No conviction that we were children of the eternities, sons of the infinite, statesmen of King Jesus? Let us recall our convictions when eternity drew so near, let us grasp and realise our true selves and be not unresponsive to the heavenly voice that ever whispers in our ears, "Thou art Peter, on whom I can rely for the accomplishment of my purpose."

(4). The possibilities in Christ.

Has Christ then any lower self, any second best? Yes, verily, to hear some folks talk! Christ has just a little help to give them, at sacrament times perhaps. Or at other times just a little comfort, just a little variable answer to prayer. A second-rate Christ surely!

But oh let us re-discover the true Christ as Peter did, re-discover Him every morning. Let us address Him by His true titles. When morning gilds the skies, let the soul take wing, and all that is within us bless His holy name, saying:—

"We hail Thee, O conqueror, over sin and difficulty and death! We hail Thee, O victor of the ages, majestic and supreme, so infinitely great, so wonderfully near in all the concerns of life! We hail Thee, O man of sorrows and acquainted with grief, the solace of the mourner and the bereaved! We hail Thee, rest and peace eternal, the lover of all that labour and are heavy laden! We hail Thee, O love long-suffering and kind, who wast poured out for us on Calvary, and yet art undiminished even now, who will never leave us nor forsake us until Thou hast made us a kingdom of priests unto God Thy Father! We hail Thee our all in all, the prince of life eternal!"

And as we do this morning by morning, we shall find Him to be more than all our highest dreams, the rock of ages indeed; and all unconsciously we ourselves shall grow real in the same rock-like reality,—living stones in the city that hath foundations for ever and for evermore.



Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Dr. Sites' Report

TO THE EXECUTIVE COMMITTEE OF THE EDUCATIONAL ASSOCIATION
OF CHINA.

THE Triennial Meeting held in Shanghai, May 21st-24th' 1902, adopted a resolution requesting me, while in the United States, "to attend the National Educational Association and present to its members the cordial greetings of this Association and assurance that under the difficult conditions that beset us in China we are striving to advance the interests of true education and are meeting with results that give us the highest hope for the future." It has been suggested that I make an informal statement to this committee concerning the results of my mission.

I landed in the United States June 18th. Stopping over at Minneapolis on my way east I was fortunate enough to meet, through friendly introductions, Dr. C. M. Jordan, superintendent of schools, through whom my credentials were forwarded to the president of the N. E. A. just in time for him to reserve an excellent place on the printed program for "Greetings from the Educational Association of China." Returning to Minneapolis July 8th, I attended all the principal meetings of the convention and presented my greetings on Friday evening, July 11th, at a public session in the main auditorium. I was allowed twenty minutes. In presenting, as instructed, the greetings of our Association, I attempted also to indicate what those conditions are in which we find ourselves and how we are trying to meet them. As a delegate from China, I was cordially received and shown every possible courtesy. I found people whom I met individually much interested in China, though for the most part in rather a hazy way. As to general public interest in China it has undoubtedly waned since the time, only two years ago, when this was indeed the "central" empire to which were turned the anxious eyes of the world.

The convention was a magnificent gathering. The actual membership enrollment in attendance was 8,191, and, of this number, nearly three-fourths, or about 6,000, came from outside the State of Minnesota. The total active membership of the Association is about 3,500. Minneapolis is an ideal convention city and its people are ideal hosts. Addresses of welcome were given at the

opening session on Tuesday afternoon by the chairman of the local reception committee, Mr. Wallace T. Nye, representing the Commercial Club, by State and city officials and by the distinguished president of the State University, Cyrus Northrop. Especially cordial was the hospitality extended to visitors by the Minneapolis Teachers' Club, a body comprising nearly 1,000 open-minded, buoyant-hearted teachers, of an aspect and action radically different from the traditional pedagogue.

It was a rare delight to find myself once more in the inspiring atmosphere of American educational thought. The trend of current educational progress is reflected in the themes and tone of the addresses at the general sessions of the convention. Rudimentary topics such as "text-books" and "curriculum," which occupied much attention in former years, seem now to be left in abeyance. The discussions run rather to the realizing of accepted ideals and the attainment of practical results. Especially inspiring were the addresses of those two splendid young presidents of great, old universities—Butler of Columbia and Alderman of Tulane. Both spoke at the Thursday evening session in the exposition building to an audience of probably 12,000 people. Dr. Butler's subject was "Some Pressing Problems," and, as one of these problems, he presented the crying need for restoring the Bible as literature to the schools. Another significant address was that of the Hon. Michael C. Sadler, a director of the Education Office, London. Archbishop Ireland, of St. Paul, spoke for the moral influence of the teacher, and the U. S. Commissioner of Education, Dr. Wm. T. Harris, always philosophical and always practical, urged the development of individuality in the pupil. The effects of national expansion were manifest in the lucid discussion of problems of colonization by John H. Finley, Professor of Politics at Princeton, and especially in President Schurman's masterly analysis of educational problems in the Philippines. In this subject, as in the education of the Indians there are some interesting analogies to our own problems in China. Another suggestive topic, in view of our problem of "Romanization," was that presented by one of the editors of the Century Dictionary, viz, "The Simplification of English Spelling, a Present Duty."

The Association, as you know, is subdivided into a variety of special departments which hold separate sessions during convention week. These are the departments of the kindergarten, elementary and secondary schools, higher education, normal schools, superintendence, manual training, art, music and business education, child study, physical education, science instruction, school administration, library department, education of the deaf and blind and, last but by no means the least active, the department of Indian education.

I have offered this brief review of both the spirit and the form of the Association in America, because it may suggest ideals and methods for us. Our problems are different in detail from theirs, but in essence they are the same. As literature has been classified into literature of knowledge and literature of power, so education, in its broad aspect, has two great objects—the imparting of a body of knowledge and the training to efficiency in the use of knowledge—and both objects unite in the one inclusive aim—to make *men*. With a view to affording our educational workers in China as much aid as possible from educational thought in America, I took the liberty of requesting the Executive Committee of the N. E. A. to grant us, if it consistently could, a number of copies of the Proceedings, when published, for the use of our members.

When in New York I met the educational representatives of two leading publishing companies and discussed with them the project of sending sample exhibits of text-books to Shanghai. Both were in hearty sympathy with the proposal, and I have no doubt it will prove a helpful auxilliary to our work. I am convinced, however, from what I have seen of recent English and American text-books, that we have a want which they cannot supply. I believe that there is a large and almost unoccupied field for special text-books in English adapted to Chinese students. American professors of laws and economics in the Imperial Japanese University at Tokio have found it expedient to make text-books for themselves. Of course there is something of the “personal equation” in this whole matter of text-books. Even at home able teachers often prefer to make their own text-books. How much more, then, is it desirable when we must accommodate our teaching to conditions radically different from those which book-makers at home have had in mind?

It may seem that I have gone too far afield in making this suggestion in this connection. Since, however, I am not making a formal report, it has seemed to me fitting to mention a matter to which, as a committee, I think we should give early attention. I wish, as General Secretary, to do all that I can to make our Association helpful to the workers and the work. To this end I would respectfully request free expression of other suggestions which will naturally spring from the ripe experience of the members of this committee as to the best ways in which we can make the results of educational progress in Western lands practically serviceable to education in China.

C. M. LACEY SITES.

NANYANG COLLEGE,

Shanghai, 30th September, 1902.

Educational Association of China.

EXECUTIVE COMMITTEE MEETING.

THE committee met at McTyeire Home, October 17th, 1902, at 5 p.m. Present: Dr. Parker (Chairman), Dr. Sites, Miss Richardson, Revs. Bitton and Silsby. The meeting was opened with prayer. Minutes of previous meeting read and approved.

The Treasurer reported:—

Balance in bank, October 16th, 1902.....\$2,717.03
Balance due from Mission Press to June 30th..... 1,342.54

Total balance in favor of Association.....\$4,059.57

Book sales during the six months ending June 30th, 1902, amounted to \$10,405.56. Deducting commissions (\$1,183.40) this would leave \$9,222.16.

Dr. Parker gave his report as General Editor. The report was approved, and is as follows:—

GENERAL EDITOR'S REPORT.

I have to report as follows:—

(1). Two manuscripts have been offered to the Association for publication, and having been approved by the Publication Committee, are now ready for the press, namely, a work by Rev. E. Box on the New Method for Teaching Chinese, and a translation of an elementary work on Physiology, by Rev. J. H. Judson, of Hangchow.

(2). The following is a list of the books that I have ordered reprinted during the nine months ending September 30th of this year.

	COPIES.		COPIES.
Mrs. Parker's Map Drawing ...	1,000	Owen's Geology ...	1,000
Universal History ...	1,000	Model Drawing ...	500
Hygiene ...	500	Handbook of Electricity ...	500
Handbook of Botany ...	500	Hayes' Light ...	500
Mental Philosophy ...	500	Parker's Zoology ...	1,000
Mechanical Powers ...	500	„ Physics ...	1,000
Parker's Trigonometry ...	2,000	International Law... ..	1,000
„ Analytical Geometry ...	500	Muirhead's Geography ...	1,000
History of England ...	1,000	Five Gateways of Knowledge ...	1,600
Church History ...	500	Handbook of Mineralogy... ..	1,000
Handbook of Birds ...	500	„ „ Astronomy ...	500
„ „ Mammals ...	500	Mrs. Parker's Geography (second	
Butler's Analogy ...	500	edition)	2,000

Also I have ordered from W. and A. K. Johnston—445 sets of Wall Charts.

(3). I have not broken up the Mathematical Series and the Science Series and placed them on sale as separate books in accordance with the instructions of the last meeting of the Executive

Committee. My reasons for not doing so are : first, on account of delay caused by some correspondence with Dr. Hayes in regard to some of the books that he owns in both series; second, I find from the report issued from the Presbyterian Mission Press, showing sales for six months ending June 30th, that these two series have been selling better during the past six months than at any previous time. The sales of the Mathematical Series were 172 copies and of the Science Series 95 copies during that time. There were left on hand at the end of June, 672 copies of the Mathematical Series and 764 of the New Science Series. This would indicate that the series may yet be sold out gradually, and as we are not pushed for funds, as we have been heretofore, I recommend to the committee that we delay breaking up these series at least for another six months, and if the sales should continue to improve we may allow them to remain as they are until they are all sold out.

(4). The Records of the Fourth Triennial Meeting are now going through the press; the Minutes have already been published. It is hoped that the full Records will be finished and ready for distribution in November. The List of Chemical Terms prepared by the Committee on Terminology is now being put through the press, and it is hoped will be finished in a short time. The General List of Scientific Terms referred to in Dr. Mateer's report at the Fourth Triennial Meeting has been delayed by the necessity for having the medical terms further revised by a member of the Medical Association's Committee. This work has now been finished by Dr. Stuart, and we hope to get the book into press in a short time.

A. P. PARKER,
General Editor.

Dr. Sites gave a report of his visit to America and to the meeting of the National Educational Association, U. S. A. A vote of thanks was given for his able representation and interesting report.

“NEW METHOD OF TEACHING CHINESE,”

a book prepared by Rev. Ernest Box, was presented as approved by the Publication Committee, and an edition of 2,000 was ordered printed at a cost of \$117.20.

Dr. Parker having called the committee's attention to the extensive pirating of the Association's publications, was requested to consult with the secretary of the Diffusion Society and others regarding the propriety of taking joint action for the protection of mutual interests.

The secretary reports the purchase of a book case for \$18.00. Purchase approved.

The committee decided to have regular meetings on the first Friday of each month at 5 p.m.

Adjourned to meet Friday, November 7th, 1902.

J. A. SILSBY,

Secretary.

Correspondence.

CHRISTIANS AND THE GOVERNMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the RECORDER for September appears a statement by the Executive Committee of the new China Missionary Alliance in reference to Chinese Christians and litigation. Taking it for granted that this association has the power to act officially on this matter, it seems to me that it would be well to remember that the question elucidated is only one of several serious questions which need settlement by a properly constituted representative or commission of our governments in connection with the Chinese government. Is it well at present to make an official statement on only one question?

The statement as a whole will satisfy nearly every one, but I am afraid that the practical application of point No. 7 may be unfair to the native church. According to that missionaries are to be allowed to represent the church in affairs before the Chinese officials, but not the Chinese Christians, whatever their intelligence, personal standing, or position in the church. There are times, as in 1900, when the only ones left in a place to intercede with the officials and plead for protection are the native converts. To refuse them the

right to state that they are Christians, and in consequence to ask for protection, is probably not intended, but such would be the outcome of the statement as worded. If a statement is to be presented to the Chinese government, the phraseology should be altered.

I am, etc.,

GILBERT REID.

MORE SUGGESTIONS FOR C. M. A.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am glad the Executive Committee of the C. M. A. is taking a conservative course in regard to a Statement, etc. (see RECORDER, pp. 484-5) and has submitted it to the missionary body for discussion. There can be no difference of opinion as to the importance of such a statement.

We want it not only to do good but to prove a remedy for the evils under which we have so long suffered. There is reason to fear that it may accomplish nothing or even do harm.

1. To me it seems necessary to tell the government, once for all, that we are *not* Roman Catholics; that aside from their works of charity we have no more sympathy with their efforts than with those of the Boxers. The course but

recently adopted by the French government in self-defence against these unscrupulous meddlers in political affairs shows plainly what attitude we should assume in order to be understood by all. There is every indication that in the near future we shall have more trouble with the Romanists than we ever had with our idol-worshipping neighbors, prestige worshipping followers, and an occasionally hostile magistrate.

2. "The relation of a missionary to his converts is thus that of a teacher to his disciples." Nothing could be more misleading to the untutored Chinese mind. The sentence expresses an ideal relation from the Christian standpoint, but if accepted literally by the officials, would make the missionary responsible for the conduct of all his converts in the eyes of Chinese law. "Heaven, earth, emperor, parents, teacher" are "the powers that be" so far as they find recognition in China. It is not always easy to tell whether a man holds his father or his teacher in greater reverence, and if he commits a crime, it is often a delicate matter for the magistrate to decide whether his father or his teacher shall receive the severer punishment. We are in danger of fastening upon ourselves the responsibility we have always disclaimed.

3. The use of the characters 教民 and 百姓 is to be deplored because it leads to mischief. We cannot too strongly impress upon the officials that the Christians are 百姓 and the non-Christians 教民 because all 奉 some 教. I wish we might get the Yamen into the way of saying 基督教友 instead of 教民 or 奉教 when alluding to our church members.

The statement impresses me favorably as a "first draft," but I should like to see opinions from others in your esteemed columns.

F. OHLINGER.

"RELIGION IN CHINA."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A study of the article under this heading in your July number suggests that the diversity of view on the subject may be due not only to its inherent obscurity but also in large measure to the varying standpoint of the student. Those who hold that all theism is an evolution from ancestor-worship will naturally see in the religion of the ancient Chinese the intermediate stage whose development has been arrested. If, however, we may assume that missionaries believe in a primitive revelation of God to man, then the point at issue is narrowed to this: Was the belief in Shang-ti the last ray of revelation ere its setting, or was it but the afterglow when the true light had already passed beneath the horizon?

The article asks the question, "Had the ancient Chinese knowledge of the true God?" But it is necessary that we should first define our terms, or in other words that we should determine what is the minimum standard of knowledge, what is the vaguest possible conception that may be reconciled with our term "the true God." And it would be vain to take as our standard the conception of the divine as given us by Christianity or even by the Jewish prophets; the only fair comparison would be with the pre-Mosaic age of the patriarchs.

Now the history of human thought shows that there has always been a difficulty in combining the ideas of the unity and the personality of God. Paganism sacrifices the former; its gods are personal and living enough, but being many they fail to embody the absolute and the ideal. Philosophy leads us to the one and supreme, but it does not discover the personal God; that is not its function. It was

the unique glory of the Jewish nation that they combined both conceptions, but even they would have lost sight of the truth without successive revelations.

If then we find the worship of Shang-ti obscured by that of heaven and earth, it is only what might have been expected from the history of the human mind, which always leans to pantheism when it goes on a path of its own. Have we not Goethe speaking of the universe as "the living vestment of the deity," and Wordsworth, "a sense sublime of something far more deeply interfused, whose dwelling is the light of setting suns and the round ocean and the living air?"

To the early Chinese, nature was the only mirror in which they could see the face of God, therefore they conceived of Him as an inscrutable power controlling

its phenomena (c.f. Yi King, appendix 5, paragraphs 8 to 10, and Legge's Comments, Sacred Books of the East, Vol. XVI., pp. 51-53). But we have even more, for the words attributed to the ancient kings distinctly recognize "a power making for righteousness." (C.f. especially the words of T'ang Wang in Shu-king, Part IV., "The sovereign of Hsia is guilty, and as I fear Shang-ti, I dare not but punish him." "The great Shang-ti has conferred on the people a moral sense.")

And if we find this still imperfect, let us remember that even an apostle has said: "Now we see in a glass, darkly," and that the best language we can command is but a shadow of the true. 名可名非常名.

Yours truly,

JAMES W. INGLIS.

MOUKDEN,

18th September, 1902.

Our Book Table.

Transactions of the Asiatic Society of Japan. Volumes XXIX and XXX. July and September, 1902.

The first of these contains a List of Members, Minutes of Meetings in 1901, Catalogue of Books published, and the Proceedings of the Society. Vol. XXX consists of two articles: one by Dr. G. W. Knox, entitled "A Translation of the Hyōchū-ori," and the other by B. H. Chamberlain on "Basho and the Japanese Epigram." The price of the July number is fifty sen, and the September number two yen. The magazine is sold by Kelly and Walsh in Yokohama, Shanghai, Hongkong, and Singapore.

REVIEWS BY A. H. S.

Professor Headland's "Chinese Boy and Girl," (Revell Co. \$2.50 Mexican at Presbyterian Press),

is almost the counterpart of his "Chinese Mother Goose Rhymes,"

published two years ago. It is, however, of a wider and more serious scope than that, and will meet everywhere with the same cordial reception, as indeed it has already done. It should have been noticed (but for an inadvertence on the part of persons unknown) some months ago, but in the case of an attractive book like this, it is never too late to mention it.

Those Black Diamond Men. A Tale of the Anthrax Valley. By William Futey Gibbons. F. H. Revell Co. June, 1902. Pp. 389. \$1.50 (gold) net.

This is another in the growing series of vitalized stories relating to actual conditions of men, women, and children, about whom the world in general knows little. It is written by one who has had long and intimate acquaintance with the under-ground world of

which he tells with fullness of knowledge and with sustained interest. Its undisguised object is to promote the great task of ameliorating existing conditions, a debt which modern society more than any other owes to its servants, who but for the leaven of a social gospel would continue to be its slaves. The book will interest all readers who care for the human element in life, although its plot, so far as it can be said to have any, is of the simplest, while its outcome is the uplift of those whose lives have been hard and grimy.

A Short History of the Christian Church. For students and general readers. By John W. Moncrieff, A.M., Associate Professor of Church History in the University of Chicago. F. H. Revell Co. April, 1902. Pp. 456. \$1.50 net (gold).

This is one more of the commendable attempts to re-examine the whole of a vast field of knowledge and to place the results in a compendious form before "the general reader" in such a shape as to afford him a sure guide in the mazes of intricate subjects and distant ages. No one who has not himself traversed the same territory is competent to pass a discerning judgment on the adequacy of the treatment of such diverse and difficult themes, but the most casual reader must be struck with the impression that this is the work of a scholar. A more careful examination only tends to confirm the opinion that this is in its way a good piece of work. There are thirty-five pages devoted to an introduction, the remainder of the volume being divided into three "books," the first extending from B. C. 4 to A. D. 590; the second from 590 to 1517; and the third from that date (Luther's Theses) to the present time. Each section of each book is accompanied with discriminating bibliographies.

Topsy-Turvy Land. Arabia Pictured for Children. By Samuel M. Zweimer and Amy E. Zweimer. F. H. Revell Co. July, 1902. Pp. 124. \$0.75 net.

This book professes to be the joint product of a missionary husband and wife, the former the author of "Arabia the Cradle of Islam," reviewed in these columns August, 1901. There are many indications that in the preparation of this attractive and almost unique volume the feminine hand was the guiding one. It consists of twenty chapters about the peninsula of Arabia, each containing much of human interest well illustrated with speaking pictures. Every child will be delighted to hear of the strange land of contradictions scarcely less numerous and pronounced than those of China itself. A country in which the men, women, and children live for months at a time on dried dates, and where the cows are fed on boiled fish, is worth hearing about. The evident primary purpose of the book is to familiarize children through the Sunday-school library and otherwise with the needs of this dark corner of the earth, with a view to stimulating their prayers and their work for this and other regions. No stress and very little mention is accorded to the terrible discomforts of life in such a port as Bahrein, one of the very hottest places on this entire planet. The authors are connected with the Reformed Church of North America, and appear to combine Teutonic thoroughness with Anglo-Saxon enterprise. The book ought to have a wide circulation in many lands.

James Chalmers; His Autobiography and Letters. By Richard Lovett, M.A., author of "Gilmour of Mongolia." F. H. Revell Co. Pp. 511. \$1.50 net (gold).

The fourteen chapters of this latest addition to the rapidly growing stock of important missionary

biographies, contains a detailed narrative of the remarkable evolution of an all-around devoted and highly successful missionary in one of the most difficult fields on the earth, from very unpromising materials. The author knows a good deal about mission work and exhibits his acquaintance with details at numerous points, yet there are many questions upon which surprisingly little light is thrown by all the minute accounts of the innumerable tours of the subject of the memoir. We should like to be more fully informed as to the financial and also the family aspects of the mission, and especially the inner history of the native missionaries from other islands to whom so much of the work in New Guinea under God is due. For the general public, however, perhaps nothing fuller is needed. Chalmers was an unusual and a very peculiar man, whose methods would certainly not be possible to most men, but he was filled with the love of Christ, and this was the real secret of his great success in winning the hearts of savages.

His frequent and protracted tours, leaving his newly-married wife among cannibals, or semi-cannibals, and his views in regard to the comparative uselessness of clothing, may be instanced as examples. It appears incidentally that some of the attendants at his prayer-meetings rose to make remarks in a state of absolute nudity, and Chalmers was not averse to baptizing men under like conditions! The facts are mentioned without comment, but the bare recital of the existing conditions show how hard a test of the faith (and the works also) of a new recruit the field must have been at that time.

This book will at once make its way into all lauds and into thousands of homes as an illustration of the power of the gospel to conquer,

and of that love of Christ which as in the earliest ages is still the great force constraining men to obey the last command of the Master.

Outline Studies in Acts, Romans, First and Second Corinthians, Galatians, and Ephesians. By Professor William G. Moorehead, author of "Studies in the Old Testament," "Studies in the Mosaic Institutions," "Studies in the Four Gospels," etc. F. H. Revell Co. May, 1902. Pp. 247. \$1.20 net (gold).

The reader is warned in the Preface that these studies are neither critical nor expository. They are in fact what the title implies, 'outlines' of the contents and scope of the various Scripture books under consideration. The recapitulation is sufficiently minute to bring most of the salient points in the history and the teaching before the reader, without any detail or anything approaching minute examination. There are various indications that the author, who has already in other works gone over considerable parts of the Bible in the same way, leans to a very conservative construction of many passages. For some readers this will be a distinct recommendation, while to others it may prove less admirable. It is not mentioned by the writer for what particular classes of readers the book is intended. It is not full enough for careful Bible study, while it is more extended than the mere outline descriptive summaries intended only for the undevout 'general reader.' It is, however, quite supposable that a good translation into Chinese, or a reconstruction without exact following copy, might prove highly serviceable to many in our churches who are really anxious to catch the flavor of the New Testament, but to whom the ordinary commentaries are not altogether intelligible or attractive. This book is commended to the notice of intending compilers of introductions of this sort as worthy of examination.

Communion with God. Extempore Prayer; Its Principles, Preparation, and Practice. By the Rev. Marshall P. Talling, Ph.D. F. H. Revell Co. May, 1902. Pp. 302. \$1.25 (gold) net.

This book hails from Toronto, and consists of seventeen chapters, of which the final seventy pages or more consist of a collection of prayers for illustration and models, gathered from a great variety of sources.

The object of the volume is declared to be "not to offer substitutes for the spirituality indispensable to power, but to aid beginners to the knowledge which is also indispensable and to guard against dangers which must be seen to be avoided. Our endeavor is to provide a brief but complete survey of all the principles involved in prayer, both public and private."

The second chapter, which is recognized as not strictly a part of the theme, is a temperate and well-considered discussion of the respective merits of "free worship," as against formularies, following which there are chapters on the Definition of Prayer, The Different Parts of Prayer, Public as Distinguished from Private Prayer, Preparation for Public Prayer, Principles of Effective Prayer, Principles or Conditions of Effective Prayer, The Architecture of Prayer, Common Faults in Public Prayer, Some Excellencies of Public Prayer, General Practical Rules, Training for Public Prayer, and Teaching Prayer, followed by three more on the Altar in the Home, The Prayer Meeting, and The Power of Prayer. These comprehensive titles give a sufficient and an accurate idea of the scope and plan of the book. There are not many persons who have the duty of leading others in "free worship" who would not be helped and stimulated by the perusal of this thoughtful and devout volume. It might have had its origin in practical talks to theological students, and it is evidently largely

the outcome of experience and of spiritual aspiration. A reader whose work lies in China naturally thinks of the subject as related to the use of this perverse tongue for public devotions, and the thought arises whether the substance of this book might not well be the study of those who have the training of Chinese students, as well as for the benefit of the teachers of such students. The effect of a wise use of such suggestions could scarcely fail to be sooner or later felt in many ways of enlargement and enrichment.

Primitive Semitic Religions of To-day. A Record of Researches, Discoveries, and Studies in Syria, Palestine, and the Sinaitic Peninsula. By Samuel Ives Curtiss, Professor of Old Testament Literature and Interpretation, Chicago Theological Seminary. F. H. Revell Co. 1902. Pp. 288. \$2.00 net (gold).

The author of this work is well known in his own country and also to a considerable extent in Europe as a careful and a critical scholar who has long made certain aspects of the Old Testament a specialty, having produced monographs upon some of them of recognized value and importance. Within the last few years he has been led to take the somewhat novel step of alternating his professorial duties with extended excursions over the entire regions named in the title-page, making in the years 1898-99 twenty-two distinct tours, the itinerary of which is noted in an appendix. Deeply interested in the subject and convinced of the importance of the line of research, Professor Curtiss continued his investigations in the summers of 1900 and 1901, in each year making five additional tours, a total of thirty-two. Not many travellers have more thoroughly scrutinized the data for inferences upon the topics of which he writes, for an examination of which he was qualified by a long

course of Oriental studies in advance, as well as by special preparation at Beirut in the study of modern Arabic. Contrary to the usual impression, Professor Curtiss ascertained that there is practically no difficulty in continuing one's journeys of investigation for the greater part of the year, which he accordingly did. He had the capital advantage of the aid of nearly all the missionaries in the wide districts traversed, and he made excellent use of interrogation points and of note-books. The total result is a book of nineteen chapters, exhibiting in elaborate and scholarly detail the usages and beliefs of the primitive semitic races as represented to-day by numerous historic survivals, many of them altogether unaffected by the lapse of time and the progress of thought in the rest of the world. There are seven appendices and five indices, making the

contents accessible with a minimum of work. The most important topics examined by the author are the views held by the semitic races as to the worship of saints, the institution of sacrifices, the use of blood, together with the inner meaning of the sacrifices offered. On these points as on others the testimony is varied, full, minute, and amply co-ordinated. The general impression is that much that is here set forth has hitherto been but imperfectly apprehended and that the larger knowledge will serve to put in an even clearer light than heretofore the truth that the teaching of man by God has been progressive and gradual, ascending step by step like all other processes of growth of which we are cognizant. The book will have wide reading and much influence. The unaccountable lack of a map is a serious defect in such a work.

In Preparation.

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

Brace's Gesta Christi. S. Pollard, Yunnan.
 Life of Billy Bray ... S. Pollard, Yunnan.
 Walker's Life of Christ. Mrs. J. C. Owen.
 Ten Boys ... Mrs. Woodbridge.
 History for Girls ... Mrs. Abbey.
 Works of Dr. Torrey. Y. M. C. A., Shanghai.
 Burton's Records and Letters of the Apostolic Age ... G. D. Wilder or Mr. Luce.
 Storr's Divine Origin of Christianity ... D. MacGillivray.
 Fabiola, a Tale of the Catacombs (Mandarin revision of Wên-li). D. MacGillivray.
 Bruce's Kingdom of God ... D. MacGillivray.
 Bible Dictionary ... Murdo MacKenzie, Swatow.
 Life of Müller (Mandarin) ... F. W. Baller, C. I. M.
 Hudson Taylor's Retrospect ... F. W. Baller, C. I. M.
 Via Christi ... Miss White.

Spirit of Christ (Mandarin). In press. ... D. MacGillivray.
 Ideal Commonwealths. John Darroch.
 Noble Lives ... D. MacGillivray.

Mr. Murdo MacKenzie, of Wuking-fu, Swatow, writes: Since I last wrote to you about Vol. IV. of "The Much in Little Series," I have been busy on the preparation of a little hymn book for children.

"My idea in translating the Bible Dictionary would be: to make it a convenient book of reference for Chinese students of the Bible. I would arrange it in alphabetical order, according to Mandarin sounds. I gather that there is no such work thus far in the list of Christian books translated into the Chinese. In the meantime I shall arrange words in our own Hakka dialect, a dialect though distinct from, yet is closely allied with Southern Mandarin."

Editorial Comment.

THE death of His Excellency Liu Kun-yi, Viceroy of the Liang-kiang, at the age of 74, will be much regretted by all friends of China. As a wise statesman, a strong ruler, a man of honor, and a true patriot, he served his country well, whilst at the same time maintaining a friendly attitude towards foreigners. During the fateful year of 1900, when the confidence in native rulers was rudely shaken, he commanded and retained the respect of all classes in China, both foreigners and natives. In a land where there are a great many officials, but not many great, his removal is a sad loss.

* * *

OUR readers will be interested in the extract in Missionary News from Mr. MacIntyre, of Manchuria. In interviews with other workers returned to the field we have received significant items of news. From one source we hear that the conditions are better in some respects and worse in others than before. Those who were active Christians have been stimulated to greater activity; those who were weak now feel a greater discouragement. "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

* * *

MANY of these Manchurian Christians have obtained a wider horizon by the experiences of the Boxer outbreak. Rev. J. Miller Graham tells us that to

him it seemed as if there was the birth of a missionary consciousness, taking in the whole of China. The best people before were anxiously praying and working for the conversion of a few souls; now they are praying for the conversion of all China. We need hardly say how much we and the RECORDER readers will appreciate impressions of the life and attitude of the native Christians from others resuming work in the formerly disturbed regions.

* * *

WE hear also of an interesting educational development in Manchuria, viz., the opening of a school for the study of the Russian language. The inception of the idea is due to a desire on the part of the native Christians to learn this language, mainly for business purposes. The missionaries finding they were willing to learn, and were learning badly, stepped in to their assistance. The Russian officials kindly provided the missionaries with a Russian teacher. The expenses of the school are defrayed by the Chinese themselves. There are about fifty pupils, divided into two classes, the younger and those older.

* * *

REV. A. E. STREET, of Hoi-how, Hainan, has sent us a very neatly gotten up placard, printed on good red paper with fancy border, the design of which is to set before the people the attitude of the missionaries towards all lawsuits and to warn the people against expecting any help in litigation because of pro-

fessed church membership. He says: "One man is now in jail under the tender mercies of the officials as the result of a series of years spent in posing as a church member. He is understood to have been well on the way towards wealth when we stopped him. To meet the misunderstanding that arises from the attitude of the Catholics, we issued the enclosed statement that we have tried to make as attractive as possible, enough to keep it in sight a short time at least." There is no question but that placards of this sort would have a deterrent effect upon some of the people who wish to come into the church from sordid motives, and we would commend a like experiment to others.

* * *

FOR several winters lectures have been given at the Shanghai Polytechnic, mostly on scientific themes, by Dr. John Fryer, Prof Lyman, and Dr. A. P. Parker. This winter a special course is being delivered by Dr. Gilbert Reid on a Comparative View of the Governments and Customs of Different Countries. The first lecture was given on October 16th; the subject being a Comparison of China and the United States. This lecture was reported specially for *The Christian Intelligencer*, and appears in its issue of October 29th. The main hall at the Polytechnic, which can only sit about a hundred, has been crowded by intelligent young men. It is hoped this work may be a forerunner of the public lecture system planned by the International Institute.

We understand that not only is there fair prospect of the In-

ternational Institute being located in Shanghai, as more and more a centre of progress in China, but that a combination is quite possible with the plan of the Municipal Council to establish a Chinese public school. The Council is favorable to the union, and conference is now being held in reference to the matter.

* * *

THE difficulties of the Chinese with the Roman Catholics will continue so long as the Pope, through his bishops and priests, continues to arrogate to himself the control of Chinese subjects in temporal as well as in spiritual matters. The native press which translates most of the English newspaper correspondence and prints numerous items which the English never see, brings many church matters before the public, and it behooves all Protestants to avoid all litigation and lawsuits with the most sedulous care and conduct all business with the utmost circumspection and caution. We can thus avoid all suspicion of being considered the emissaries of a foreign power and of meddling with the temporal affairs of the Chinese.

* * *

ON this subject one of the oldest and wisest missionaries in China writes: "The Catholic question is full of intricacies and perplexities. How to manage these people in the present boneless condition of the Chinese officials, I do not know. To make war on them through the Press would result in very little good. They can fight also, and they can fight with a free hand so far as truth is concerned. There is one thing in our favor,

and it is of great importance; in the estimation of the officials and people, we stand on a much higher plane than they do. The contrast drawn between them and ourselves is all in our favor. I do not see what the Roman Catholics can do to reverse this sentiment; and whilst it lasts they can do but little to injure us. What we do need just now is patience and calmness. And let us not go in for cures which will do more harm to the work than the evils themselves."

* * *

WE take pleasure in calling attention to the account of the athletic meeting of the Shanghai Young Men's Christian Association given in another column. The fact that a sports meeting of such large proportions has been organized and conducted in Shanghai without betting of any kind and without the use of liquor, shows what the Association means by making athletics a branch of its work. We are also gratified to note the vigorous way in which the General Committee of the Young Men's Christian Association of China, Korea, and Hongkong is taking hold of the problem of creating a literature for the Chinese along Bible study and devotional lines, thus contributing towards the filling of a want often expressed by our correspondents and contributors (*e.g.*, October RECORDER, p. 531).

* * *

As we go to press, a notable meeting is taking place in Shanghai. We refer to the meeting of the Committee on Presbyterian Union. In October, 1901, a Presbyterian Conference was

held, which decided, among other actions, to call on the various missions of that denomination in China to appoint representatives who should take measures for the uniting of all their Chinese churches in one body. This Committee has been formed, and is now holding its first meeting. It represents missions working in Manchuria, Chihli, Shantung, Honan, Hunan, Anhui, Kiangsu, Chêkiang, Fohkien, Formosa, and Kwangtung. The Committee in session moreover represents the Presbyterians of England, Scotland, Ireland, Canada, and the United States. It is hoped that in spite of great difficulties to be encountered in distance, differences of language, etc., a plan of union may be drawn up which will commend itself to all and lead to the erection of one Presbyterian church for all China.

* * *

THE good effect of such a union on the home churches would be great; but the benefits to the Christians in China would be incalculable. Believers in distant portions of the empire would learn that instead of being isolated companies, connected with a church in this or that country, they are part of one great and growing church of China. This projected union, moreover, is, as we learn, not in any sense for the magnifying of Presbyterianism as such, but is a step toward a still wider hoped-for union, federal or organic, with other churches which may be led to join in such a movement. Whether such wider union shall eventually come or not, we are sure all will join in wishing this movement among Presbyterians

a hearty Godspeed. We understand that this movement is not confined to the one denomination above named, but that other strong bodies working in China are working toward similar union in their own ranks. Every such effort toward amalgamating

bodies of Christians whose faith and polity are one, and whose only difference lies in the accident that different home churches or societies send out their missionaries, is sure to meet the approval and blessing of the great Head of the church.

Missionary News.

The Central China Mission of the Presbyterian Church (North), at its recent meeting in Shanghai, gave permission to Shanghai Station to adopt the scale of salaries for native helpers recommended by the Shanghai Missionary Association. The scale of salaries is given on page 325 of the RECORDER for July, 1902. Other stations are permitted to adopt the same scale if they so desire.

Many RECORDER readers will be interested in knowing that Mr. James Williamson, the Presbyterian Mission Press accountant, has gone home on a well-earned furlough. Before leaving he was the recipient of hearty thanks, variously expressed, from the Union Church Sunday School and Choir, for whom he worked strenuously, and from the Shanghai Missionary Association, he having been the efficient organizer of the Monday afternoon prayer meetings. His place at the Mission Press has been taken, in the meantime, by Mr. J. Trevor Smith, who hopes to remain to be helper and participant in the other important and growing work involved by the erection of new buildings and plant.

Dr. Martin writes that he recently had a visit from His Excellency Chang Chih-tung, who spent nearly

two hours with him talking over educational matters. To his question whether his plan for the creation of a university would be carried out in the event of his removal to Nanking, His Excellency replied in the affirmative; but added that though the plant might be started at Wuchang it might perhaps be removed to Nanking to be re-established on a larger scale as the chief school of the vicerealties, and in the course of a long conversation he frequently recurred to this idea and informed Dr. Martin that in that case he would ask the Doctor to follow him to his new post. In addition to having the supervision of the new university, Dr. Martin has been engaged to lecture on international law in the Normal College for Mandarins. He writes: "Other professors are to be engaged to lecture on chemistry, physics, and political economy. The audience will consist mostly of greybeards in office, and the work will, to me, be highly agreeable. The governor who takes over the vice-regal seals, appears to be fully imbued with progressive ideas. He will be remembered as the man who saved the lives of so many missionaries in Shansi two years ago. He is, as the Chinese say, 'rich in years' (i.e., young), and I trust that a splendid career is waiting for him."

Rev. J. Macintyre writes from Hai-cheng, Manchuria:—

"We seem to be getting back to our usual status here. Yesterday the new Taotai of the seaport passed through, and to-day the governor-general. The governor-general is evidently off to Russian head-quarters to see to the transference of our port to the native authorities. If the Russians retire, as per treaty, it will surprise many and snuff out many smart people. Our own magistrate is not sanguine, yet to keep word would redeem the Russian name and make things much smoother for them. The fear of conquest has embittered many who two years ago had learned to get on nicely with the Russian railway people and civil commissioners. As to ourselves we have a surer footing than ever. More girls come to school and more women come to worship, and we are breaking ground among quite a new lot. People who saw our goods carried past their doors are now fearless of coming about us, though they were strangers to us before the riots. Clearly our converts have led to this by the thoroughly peaceful and forgiving spirit they have shown. I am myself astonished at the extent to which our people have triumphed over our human nature or rather the natural man. Even the very indemnity granted unasked by the governor-general has caused no scandals. Nay, all my 800 surviving converts give at least one-tenth, many one-third, and some all of the indemnity to the church building funds."

The Presbytery of Shanghai met at Soochow October 3rd-7th, 1902. The Presbytery consists of twelve ministers, seven foreign and five Chinese, who have under their care five churches, three licentiates, three local evangelists, and three

students for the ministry. The churches are located, three at Shanghai and two at Soochow. The reports were encouraging; every church, except one, showing a gain in membership. The total number of communicants is 367, a net gain of forty-eight during the year. The Shanghai membership is 285, a gain of thirty-five. There were fifty-six received during the year on profession of faith. The contributions were \$1,217.73, an advance of \$275.37 over last year. All the overtures from general assembly relating to revision of the confession of faith, etc., were answered in the affirmative, except the one regarding "elect infants," which the Presbytery advised to be struck out altogether in view of the fact that Scripture gives no clear teaching on that subject. The Presbytery arranged for the ordination and installation of licentiate Tsang Pau-ts'oo as pastor of the North Shanghai (Mission Press) Church; the service to be held October 26th, 1902. The next meeting of Presbytery is to be held at Soochow, October 9th, 1903.

Progress of the Young Men's Christian As- sociations.

It is seldom that in these columns we have occasion to refer to athletics, but the Young Men's Christian Association in Shanghai has recently achieved a notable success by conducting an athletic meeting which was above reproach and which has met with great popular approval.

We notice that the papers in reporting it say: "This community has not had in the present year, if it ever had, a day of field

sports so keenly enjoyed" as were those we refer to. "Nearly the whole foreign community of Shanghai was at the polo ground on Saturday to see the Young Men's Christian Association sports." "The gentlemen who organized the sports meeting on Saturday under the auspices of the Shanghai branch of the Young Men's Christian Associations must be congratulated on the success of their efforts to make athletics once more popular in Shanghai. For many years attempts have been made by small sets of individuals whose interest in sports is never lukewarm to infuse into the youth of this part of China an enthusiasm for athletics, but these attempts have invariably failed owing to feeble support and a failure to arouse popular interest, but with the advent of the Young Men's Christian Association this indifference to healthy emulation in the highest form of recreation has passed away."

We notice that the public prints are requesting the Young Men's Christian Association to make these sports an annual event. Sport for sport's sake, clean and above reproach, seems to be their motto in the athletic line.

The work of the Association in China is likely to be greatly extended in the near future. Urgent petitions for resident secretaries have been received from Peking, Hankow, Nanking, Foochow, Canton, and other large cities, and favorable action has been taken in regard to some of these centers, by the international committee.

The general office of the Young Men's Christian Associations of China, Korea, and Hongkong, located in Shanghai, has already begun to meet the need for devotional works in Chinese which has been long felt by missionaries.

Echoes from the Central China Convention.

October, 1902.

BY JAMES WARE, SHANGHAI.

The officials are becoming more friendly towards Christian missions. Great numbers of inquirers are coming forward for instruction.

There are signs of hostility against missionaries in some interior cities, caused by the indemnity tax.

Thousands of gospels have been supplied to hospital patients who have come in from every quarter.

Book-stores are being opened by the natives for the sale of scientific and educational books, in order to supply students who go up for the new government examinations.

Self-support is coming in China—slow but sure.

Circulating libraries are now a settled feature of our missionary work.

Spontaneous and generous help has been given by the native churches to members in distress.

Some heathen mothers are very anxious over their children in the mission schools, lest they should be won to Christianity.

Some large districts have been mapped out for systematic work, and house to house visitation has been begun.

More doors are open to the gospel than can be entered.

Huxley's works on evolution are being translated by heathen scholars, and their wide circulation is causing the displacement of heathenism by agnosticism. This evil is being met by Dr. Macklin and other writers by translating works on history and the biographies of the great Christian "epoch makers" which show that all true benefactors of humanity have been believers in the reign of a righteous God.

Many of the students in the girls' school rise at six a.m. for Bible study.

The Chinese have a very faint idea of sin and the need of repentance. One inquirer assured Bro. Titus that there had been no flaw in his family genealogy for four generations.

The native church has adopted the policy of non-intervention in regard to lawsuits, hitherto a fruitful source of confusion to the Christian church in China.

A great spiritual growth is discernable in the native church, many of whose members are determined to repudiate the term "rice Christians."

Many who come as inquirers from wrong motives, eventually come in contact with Christ, when their wrong motives are at once changed into right ones.

More men are being "loved" into the kingdom than are being brought in by compulsion.

It is a common thing for Christian business men to speak about Christ while engaged in business with each other.

The one great need of the Christian church in China to-day is the establishment of Bible schools where the native preacher of the future shall be trained. China must be evangelized by her own sons and daughters who have been trained by the messengers of the home churches.

About one hundred persons have been baptized during the past year.

"Brethren, pray for us."

"Brethren, come over and help us."

Diary of Events in the Far East.

August 20th.—Telegram announcing the murder of two China Inland missionaries (Messrs. J. R. Bruce and R. H. Lewis) in a riot at Chen-cheo-fu, on the Yuan River, Hunan (for particulars, see September RECORDER, page 481).

September 5th.—Signing of the British Commercial Treaty with China. Ratification, after criticism by the British merchants whom it affects, and acceptance by the other Treaty Powers, are still necessary before the treaty comes into force.

14th.—The Chinese Court has gone to the Summer Palace, being its first visit there for three years.

15th.—Armed Boxers entered Chêng-tu to-day. Some have been killed and captured in the streets. The shops are closed and the military are patrolling the city. The situation is serious.

17th.—A Chêng-tu telegram states that the officials have regained control in the city. The shops are reopened and the examinations are over.

24th.—It is telegraphed from Tai-peh (North Formosa) that Mount Rigiyo in South Formosa has been in a state of

slight eruption since the 20th instant. Fields in the vicinity have been damaged, but no loss of life is reported.

October 3rd.—Terrible fire at Amoy, which devastated the bulk of the business portion of the city. It is calculated that some 1,600 houses have been burnt. Messrs. Douglas, Lapraik & Co. and Messrs. Jardine, Matheson & Co. have had their premises burnt, while portions of the Chinese Custom House and other adjacent premises were seriously damaged. The office of the *Amoy Gazette* was burnt out. The captain of the S. S. *Wenchow*, Captain Fife, who gallantly, but too carelessly, tried to save certain buildings, was caught by a falling wall and crushed beneath the ruins before it was possible to rescue him.

October 6th.—Death from dysentery in his Yamên at Nanking of H. E. Liu Kun-yi, Viceroy of the Liang Kiang, at the age of seventy-four.

October 9th.—The portion of Manchuria, south of the Liao River, has been restored to the Chinese to-day in accordance with the Manchurian Convention.

Missionary Journal.

BIRTHS.

At Shih-ts'üen-hsien, Szechuan, September 17th, the wife of Rev. J. ARTHUR HICKMAN, C. M. S., of a daughter.

At Soochow, October 8th, the wife of Rev. O. C. CRAWFORD, A. P. M., of a daughter (Elizabeth Loretta).

At Han-yang, October 10th, the wife of Rev. GEO. A. HUNTLEY, M.D., A. B. M. U., of a son (Frank Livingstone).

At Chefoo, October 15th, the wife of Rev. W. O. ELTERICH, A. P. M., of a son.

At Kuling, October 17th, the wife of HOWARD G. BARRIE, M.D., C.M., of a daughter (Winnifred Agnes).

MARRIAGES.

At the Cathedral, Shanghai, October 1st, by the Rev. H. C. HODGES, Rev. AUSTEN C. ROSE, and Miss PEARSON, W. M. S.

At the Cathedral, Shanghai, November 1st, 1902, by the Rev. H. C. HODGES, M.A., ANDREW GRAHAM, L.R.C.P. and S.E., Church of Scotland Mission, Ichang, to JEANIE, daughter of the late Robert Weir, Esq., of Kirkcaldy, Scotland.

DEATHS.

Near Jen-cheo-fu, September 2nd, ANDREW WRIGHT, C. I. M., of cholera.

At Shuen-king, September 16th, W. H. GREENAWAY, C. I. M., of typhoid fever.

At Chi-nan-fu, October 13th, Mrs. JOHN MURRAY, A. P. M., of fever.

At Chou-ping, Shantung, October 22nd, Rev. F. J. SHIPWAY, E. B. M., of typhoid fever.

ARRIVALS.

AT SHANGHAI :

September 9th, W. J. DOHERTY (returning), from America for C. I. M.

September 27th, S. and Mrs. BERGSTRÖM and three children, V. L. and Mrs. NORDLUND and four children, Misses E. PETTERSON, A. SANDERS and T. JOHNSON (returning) and Messrs. G. and E. PALMBERG, from America, all for C. I. M.

October 7th, H. and Mrs. KLEIN (returning), from Germany, J. T. and Mrs. SANDBERG, Mrs. L. H. E. LINDER and two children, and Miss B. M. P. PETTERSSON (returning), Mr. T. B. J. BOL-LING and Miss I. M. BERZELIUS, from Sweden, M. L. and Mrs. GRIFFITH and child, from England, all for C. I. M.; Rev. A. E. ANDRÉ, wife and two children (returning), Rev. R. KILEN and wife, Rev. J. W. JACKSON, for American Swedish Mission, Fan-cheng; Dr. T. L. BRANDER; Mrs. W. H. GILLESPIE and children, L. LEARMONTH, M.D. and wife, I. P. M., Manchuria (returning); Miss MABEL V. SHAW, International Committee Y. M. C. A., Shanghai.

October 13th, Rev. G. L. DAVIS, wife and mother, wife of Rev. G. R. DAVIS and two children, Miss E. M. TERRY, M.D., Rev. J. H. PYKE (all returning), M. E. M., North China.

October 15th, J. and Mrs. BROCK and three children, C. H. LAIGHT and J. MOYES (returning), GEO. M. FRANCK and WM. C. CHAPMAN, from England, for C. I. M.

October 16th, Rev. FRANK RAWLINSON, wife and child, for S. B. C., Shanghai.

October 20th, Mrs. FORD and two children, Misses FEARON, GUTHRIE, H. JOHANSON, and J. HOSKYN (returning), from England, for C. I. M.; Rev. A. J. OPENSHAW and wife (returning), A. B. M., West China; Rev. O. TÖPPER, for B. M., Kiao-chow; Misses MACINTYRE (four daughters of Rev. John Macintyre, U. F. C. S., Manchuria); Mrs. H. W. PULLAR and three children, Mrs. J. M. GRAHAM and two children, and Miss HOWIE (returning), U. F. C. S. M., Manchuria; Mrs. J. WHITFIELD, Presbyterian Mission Press, Shanghai (returning); Mrs. S. COULING, E. B. M., Ching-chow-fu (returning).

October 23rd, Mrs. T. D. HOLMES and three children (returning), C. E. TOMPKINS, M.D., and wife, A. B. M. U.; Rev. J. Y. MCGINNIS and wife, uncon. (returning), Rev. J. J. BOGGS, wife and child (returning), A. P. M., Canton.

October 25th, Miss SHIRAZA PIERCE, M. E. M.; Mr. D. W. HERRING and wife, G. M., Chi-ning-chow (returning.)

October 26th, Miss MARTHA F. Y. KOHBERG, and Miss GINA S. ANDERSON, from America for C. I. M.; Misses F. O'DONNELL, M.D., and MARTHA SWAN, Dr. C. W. SERVICE and wife, W. F. ADAMS and wife, and Rev. J. L. STEWART, C. M. M., West China; Rev. E. A. THURSTON and wife, Yale Mission, North China; Mrs. T. P. CRAWFORD, B. G. M. (returning).

October 27th, Mrs. C. F. E. Davis and two children (returning), Misses LILY TRÜDINGER and ANNIE E. SMITH, from AUSTRALIA, for C. I. M.

October 28th, A. and Mrs. LUTLEY and child, C. H. S. and Mrs. GREEN, and two children, Misses J. GREGG, C. GATES, A. M. BALLER (returning), Misses H. A. GOUGH, A. KNIGHTS, M. GREGORY, H. ANNISS, H. L. THOMAS, K. M. ALDIS, C. F. TIPPETT, and C. LANDMARK, for C. I. M.; Rev. J. A. SLIMMON, wife, and child, C. P. M. (returning).

DEPARTURES.

FROM SHANGHAI :

September 26th, Misses BURTON and CAMPBELL, for Australia.

October 11th, Rev. T. B. OWEN, M. E. M., Hing-hua.

October 25th, Miss JENNIE ADAMS, M. E. M., Foochow.

October 28th, Miss D. C. JOYNT, C. M. S., for England.

THE
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Chinese Christianity.

BY REV. G. W. GREENE, CANTON.

THE religion of Jesus Christ in its essential principles is always the same, and needs no change, addition or revision to adapt it to any clime or nation, to any age or condition of men. But in its outward manifestations, in the emphasis laid upon certain doctrines and forms of organization and church life, different ages and different nations present certain clearly marked differences, so that we may speak of ancient Christianity, mediæval Christianity, and modern Christianity. With equal justice we speak of Eastern and Western Christianity, the one influenced by Alexandrian and Greek thought and life, the other affected by Roman and Carthaginian influences. In later times there are differences in the type of Christianity presented by different nations, though perhaps less distinctly marked. National peculiarities will often help to account for the rise of some heresy, for the emphasis laid on some one doctrine, or for the existence of some unusual practice.

The present discussion is to enquire as to the type of Christianity likely to be found among the people of the Chinese empire. Is it to be expected that Chinese peculiarities will cause the reception of one doctrine and the rejection of another and the consequent rise of heresies? Will there be danger that churches of Chinese Christians may develop forms of organization and ceremony different from those practiced in New Testament times? To what defects of Christian morality will Chinese be specially liable? What peculiarities of church worship and life are likely to grow up among the Chinese churches? What ought to be done by the missionaries to prevent errors of doctrine, organization, and life among the Chinese Christians of future generations?

I. AS TO DOCTRINE.

Which of the doctrines of Christianity will find most ready acceptance among the Chinese? Will they find special difficulty in accepting any of the fundamental doctrines? Is there danger that any particular heresy will spring up here in China?

Careful study of Chinese literature will probably show tendencies to materialism and pantheism, but these tendencies are hardly stronger here than among other heathen peoples. Chinese modes of thought are not specially favorable to rationalism; hence the inspiration of the Scriptures, the doctrine of the Trinity, the person of Christ, and the divine decrees will not be difficult of acceptance to the man who has accepted Jesus of Nazareth as the Saviour of the world. The teachings of the Scriptures as to human depravity are always obnoxious to the pride of the human heart, and the Chinese in common with the rest of humanity will often stumble at this doctrine, but there is no reason to believe that they will find more difficulty with it than human beings of other nations.

Anglo-Saxon ideas magnify the importance of the individual, and hence many stumble at the teachings of the Bible concerning the federal headship of Adam and of Christ. But these doctrines are not strange to the Chinese mind. The father represents the family, the elders represent the village, the ruler represents the people of his district, and the Emperor represents the people of the whole empire. Hence the Chinaman is not surprised to read that Adam represents all his posterity and that Christ represents all his chosen people. The doctrine of substitution also, which is sometimes characterized as the "gospel of blood," is so similar to things common in China that it is no shock to the Chinaman to learn that Christ suffered as the sinner's substitute. But the religious ideas of the Chinese are so permeated with the possibility of acquiring merit with the gods that it is necessary constantly to lay stress on the truth that salvation is only by grace through the atoning merits of Christ.

But the error which most threatens the prevalence of spiritual Christianity in China is the persistence with which the temporal benefits of Christianity are emphasized. The man who is enamored of Western civilization, seeks to join the church with the hope of coming in contact with some of its benefits. The man who seeks Western learning will join the church that he may be taught by the missionary. The man who wants employment with the foreigner hopes to get it more easily after he has joined the church. The man with a law-suit would pretend to be a Christian that he may have the help of the missionary in prosecuting his case. The preacher lays more stress upon the benefits to be obtained in this

life by the individual Christian than upon the joy of sins forgiven through the merits of Christ. He preaches long and convincingly of the prosperity to come to the empire from the civilization which is supposed to accompany the wide prevalence of Christianity, but has little to say of the duty of all men to accept Christ as Lord and to live according to the teachings of His Word. Even many of those who have joined the church because they have known the love of Christ in the forgiveness of sins, often forget the spiritual benefits of church-membership and expect the church to help them in any difficulties that may arise in connection with their business or other temporal affairs. This error has been assisted by the ease with which they obtained indemnity for their losses and the destruction of their chapels during the troubles of 1900. We need, therefore, faithfully and persistently to teach them and all men that the benefits of the gospel are spiritual, that its effect upon this life is to make men live righteous lives, to be less self-seeking and more helpful to others, to imitate the Lord Jesus who went about doing good.

II. AS TO CHURCH-ORGANIZATION.

Considering the various forms of church organization already introduced into China, we shall find no one of them specially contrary to Chinese customs. The control which the *Kai-fong* exercises over the affairs of the neighborhood is not unlike the democracy of congregationalism. The influence of the village elders would prepare the way for the introduction of Presbyterianism. The power of the magistrate or viceroy would suggest episcopacy, while the autocracy of the Emperor is like the papacy.

Of course, those who think that the New Testament teaches one form of church government to the exclusion of all others must carefully and diligently teach the Chinese Christians to organize their churches according to this model and to make no changes unless they are sanctioned by the teachings of Christ and His Apostles. Here there will be but little room to adapt the details of church organization and government to the peculiar customs of the Chinese; they must conform to the customs of the early churches, rather than to those of the Chinese people. But those who find in the New Testament no form of government clearly outlined, and who therefore conclude that the details are left to be supplied by the local conditions of the churches, will have wide liberty for conforming the outward organization of the church to the needs of the Chinese Christians. If the differences between the denominations are of small importance, they ought not to be introduced among converts fresh from heathenism. Those who hold this view will

give to the churches of new converts only so much of church forms as are absolutely necessary, leaving them to work out for themselves, as they need them, the details of church organization. The divisions among Christians in Europe and America which have their origin in local or national differences or in difference of language, surely ought not to be introduced into China. The movement which had its origin in Amoy twenty or thirty years ago, looking to the union of all Presbyterian churches in China into one Presbyterian organization for the whole empire, is in this direction. Every one ought to rejoice that the movement has recently received a new impetus and bids fair to accomplish the end contemplated by its originators. The presence of many denominations in China is an evil, and so far as our conscientious convictions and the teachings of the New Testament will allow, we ought to diminish the evil by lessening the number of the churches.

But the point at which there is most danger to the churches of China is the relation of the churches to the government of the empire. Most of us accept in theory the belief in the complete separation of Church and State, but even in America many are not ready to carry the doctrine to its legitimate consequences. Many are ready to accept the doctrine for themselves and their principles, but they are not willing to include all others in its benefits. The government ought not to interfere with us in our religious views and practices and ought to protect us from the interference of others. If the government should give a little indirect help to us in the shape of a gift to one of our schools, that would be worthy of commendation. Generally we are willing to admit all Protestant denominations to a share of this protection of the government; but when it is proposed to include Catholics, Mormons, and idolaters, and to say that government has no right to interfere with any of these in their religious views and ought to protect them from the interference of others, then we begin to have doubts about the truth of the doctrine of religious liberty. There is little wonder, then, that the Chinese Christians fail to accept the doctrine in all its fulness. The native preachers and even some missionaries are looking forward with longing to the day when the rulers of China shall be friendly to the gospel and shall not only cease to encourage or permit persecution of the Christians, but shall foster, encourage, and support Christianity, and even use some repressive measures towards idolatry. Then, they think, the cause of Christ will be greatly prospered in China and millions will press into the church. Meantime, while there is still the possibility of persecution, every church-member wishes to be regarded as a subject of some foreign government and to have the help of the foreign preacher and the

foreign consul in the prosecution of every lawsuit in which he or any of his friends may be interested. Much faithful and persistent teaching at this point will be necessary to bring the Chinese Christians to a clear and right conception of their relations to the government. They must be taught that they are still subjects of the Emperor of China and ought to be more faithful subjects because they are Christians. They must learn that the church is a spiritual institution, and that its sphere of operation is widely removed from the sphere of the government. The duty of the government is to permit each man, no matter what his religious views may be, to worship God as he thinks right, not hindering others, and receiving the protection of the government from those who would hinder him.

A kindred danger is found in the exaggerated ideas held by Chinese, both in and out of the church, of the dignity, authority and influence of the pastor of a church. He is supposed to be of equal rank with a high mandarin, has large authority over the church and all its members, and has behind him in all his acts the power of the missionary who ordained him, the power of the consul and of the nation he represents. Unless this error can be corrected, it means vast trouble for the native churches and sad hindrance to the progress of the gospel. It is the same error of magnifying the temporal benefits of Christianity and largely ignoring its spiritual results. The pastor is shepherd of the church in reference to spiritual things, and his official work should be confined to the spiritual realm. He should have no more influence with an official than any other Chinaman of equal intelligence and probity. How can the people be brought to recognize these patent truths?

III. AS TO PUBLIC WORSHIP.

All will probably admit that the Scriptures contain no set form or order of worship; this being left to be determined, in large measure, by the judgment and preferences of the worshippers in each age and nation. It would not be strange if Chinese Christianity in future years should present some peculiar features not found among Western nations. There have been some very bitter controversies over the details of public worship, but Protestants are now practically agreed that these four things may appropriately form a part of Christian worship, namely, prayer, music, reading the Scriptures, and preaching. Perhaps to these ought to be added the collection. But I leave it to some future essayist to discuss this subject, showing its relation to public worship and to the spread of the gospel, and especially the means by which the members of our churches may be induced to do

their duty in this regard. So the present discussion will speak of only these four elements of public worship.

Whether Chinese Christians, if left to themselves, would prefer an established form and order of service, or would prefer to vary the order and the words of their worship according to the circumstances and their own feelings, it would be hard to say. The chief defect in the worship of the Chinese Christians seems to me to be the lack of a spirit of reverence. Probably few of them have any appreciation of that reverential spirit which devout worshippers in Western nations feel when joining in the worship of God's house. But I once heard a thoughtful Chinaman, who had worshiped in California for several years, telling a company of preachers of the subdued tones of voice appropriate for public prayer, quite different, he said, from the tones of preaching or of conversation. What is needed is not so much the tones of voice as the spirit of reverence for the Divine Father, which spirit will usually show itself in the tone of voice when we come into the divine presence.

The use of music in the worship of Chinese Christians is as yet in its incipiency, not yet past the experimental stage. This is true both as to the hymns and as to the music. It is well known that the hymns of each nation have their own peculiar flavor, which often remains when they are translated into other languages. Who has not felt this in reading or singing a translation of one of the old Greek or Latin hymns? The German hymns sing of Luther and the Reformation, even to one who knows no word of German, and much of this influence remains in the English translation. Of course there is much less difference between the hymns of England and those of America. The two peoples are too near akin; their religious ideas and aspirations are too much alike to expect to find wide differences in their lyrics. But now and then you will find a hymn which has a distinctly English flavor. The careful student of literature would not be long in assigning an English origin to such hymns as "Lead, kindly Light!" or Kipling's "Recessional." Probably the hymn of a distinct American type would not be found, unless it were one of the Moody and Sankey order, not of very high poetic excellence, however.

The hymns which are sung by congregations of Chinese are either translations or adaptations of hymns from other languages, and almost without exception they have a Western flavor. Many of them pay little regard to the Chinese laws of versification. The Chinese hymn has not yet been written. This is the best we can do under present circumstances, and we must use these hymns to prepare the way for the future. After some years some Chinese Christians will catch the inspiration, study the Chinese laws of

versification and make the changes necessary to the production of Christian lyrics, and become the Watts or the Wesley of China.

The tunes to which these hymns are sung are still farther removed from the Chinese music. The diatonic scale of Western music consists of seven tones, and the repetition of the first makes the octave. Chinese music has only five tones, instead of seven. It is usually said that this pentatonic scale omits the fourth and seventh of the diatonic, producing intervals of a step and a half rather than half-steps. Some say that the fourth, or rather the sharpened fourth, is often heard in the north, but it is very rare in the south and very difficult for a Chinese voice. Here everything is in the pentatonic scale. The school girls reading the Scripture lesson in concert, the boat-woman crooning her baby to sleep, the street vender crying his wares, the blind beggar sawing on his stringed instrument, are content with these five tones. All who have tried to teach the Chinese to sing have noticed how much easier it is for them to sing correctly some tunes than others. Give them a tune containing *fa* or *si*, and you will see how difficult it is for them to sing these notes correctly. A friend recently wrote me from Swatow about hearing a congregation of school children try to sing Duke Street, and he hoped he might never hear it again. But when they sang Kentucky, Happy Land, or other pentatonic tunes, the result was quite different. Chinese voices readily learn these Western tunes without the *fa* and *si* of the diatonic scale, but there is still a quality which differentiates these Western melodies from the weird airs heard among the Chinese. Perhaps the difference is the same as that between the major and minor scales of Western music, a difference whose mechanical basis can be readily set forth, but the reason for the difference in quality of melody is not so easily explained. Some one with an ear gifted in distinguishing tones ought to practice a class, preferably of girls, in singing the pentatonic scale, beginning with *la*, or using the black keys of the piano beginning with D \sharp . This would probably give effects similar to those of ordinary Chinese music, possibly identical with them. In this scale, too, would probably be found the true place of the several tones of the Cantonese dialect.

Under these circumstances it would seem best to give the preference to such tunes as are pentatonic and can be readily sung by the Chinese, reserving the more difficult tunes for those who receive more extended musical training. A few distinctively Chinese airs have been caught by the missionaries and written down in musical notation. Such of these as are suitable for religious worship may be used when they are also suited to the hymns we sing. When the writer of Christian hymns shall appear in China,

the writer of Christian music will probably arise, hymns and tunes will be wedded together, and Chinese Christians will use their own music in the worship of the Lord's house.

The reading of the Scriptures in public worship has a double purpose; it is for instruction, and it is an aid to devotion. Many of those who have no established order of service often fail to appreciate the value of the reading of the Scriptures as an element of worship. Many portions of the Bible, especially the Psalms, are well fitted, both in spirit and in words, to lift the soul up towards Him whom we worship. Hearing the words of David, of Isaiah, or of John, our souls are drawn upwards and we catch the spirit of worship more even than from the prayers uttered by uninspired lips or written by uninspired pens. But many read the Scriptures only for instruction, and so miss much of this uplifting power inherent in the Word of God. The Book of Common Prayer has the right idea, calling for the reading of the Psalms as a part of each service, and also for the two lessons from Scripture for instruction. But there are many devotional portions of Scripture besides the Psalms, and these also should be used on occasion.

The same mistake is often made by those who lead the worship of our Chinese congregations. Whatever is read by the leader is designed for instruction and must be elaborately explained by the reader. Thus the hearers have between them and the divine Word the comments of the reader and so fail to become familiar with *the words of holy writ, and sometimes fail to catch its spirit of worship*. Being read for instruction, the passage must usually be the connection of the preacher's text, and so the Psalms and other portions which are specially helpful to devotion are much neglected. The Chinese are especially prone to lay stress on the intellectual and the practical elements of the religion of Jesus to the neglect of the experimental and the devotional. Not many of them are likely to be mystics. It is necessary to know the things of Christ and to obey the commands of Christ, but we must also feel the power of his truth, love him with our whole hearts, and worship with devout spirits. What would be more helpful in developing this neglected side of Christian character than increasing familiarity with those Psalms and other devotional portions of the Bible which have been so dear to the hearts of God's people in all ages and all nations?

From what is said above it follows that the sermon is not the only important part of the public worship. It holds its own place of equal importance with the other parts of the service, but it should not be suffered to overshadow them nor to diminish their importance. The Chinese have never been an oratorical people;

they have no models by which to build a sermon. The rules of rhetoric apply to the essay, not to the oration. The teacher of homiletics in Europe or America may point the prospective preacher to the orations of the great statesmen and the sermons of the great preachers, with the assurance that they are models of form, style, and effective power. If the young man learns to preach like these models, he will do well. But the student for the ministry in China has no such models. There are now a few printed sermons; some of them good models of plan and order. But they are in Wên-li or Mandarin, and he is to preach in Cantonese. He studies these models and learns from the canons of style that depth and beauty are to be sought rather than clearness, and so uses a style so deep that the masses of the people can scarcely follow him. Sometimes he even prays in Wên-li. Doubtless the Lord understands his meaning, but the people find it difficult to add the "Amen" with proper fervor. He hears some good sermons from older preachers, but he needs printed sermons for careful study that he may form a style most effective for reaching and moving the people to whom he speaks.

IV. AS TO CHRISTIAN MORALITY.

The Chinese have in common with all fallen humanity an evil nature which makes the practice of virtue difficult. They have also the difficulties usually found among people fresh from the corruptions of idolatry. But there are not many things in the customs and beliefs of the Chinese which need make Christian morality specially difficult for them.

It would probably be correct to say that the great sins of the Chinese are the use of opium and gambling. But every thoughtful Chinaman admits that these are wrong, and all the churches are united in the conviction that no opium-smoker or gambler may be in the church. May this conviction never be weakened in the minds of Chinese Christians!

For a long time Chinese Christians will find the proper observance of the Sabbath difficult. All around them every thing goes on as on any other day, and the influence of this universal disregard of the Sabbath cannot be other than demoralizing; it requires a constant struggle to be faithful in the observance of the Sabbath when one meets no sympathy, perhaps even ridicule. Business connections and partnerships with heathen, the danger of business losses as a consequence of careful observance of the day, these, with other similar influences, serve to add to the difficulty. There seems also to be a disposition to regard the day simply as a day set apart for worship, and so to overlook the reason for the establishment of the

primeval Sabbath. Hence, when they have attended public worship once on the Sabbath, they think they may return to their work. But from the creation it was appointed as a day of rest. That man needs such a day of rest all experience has shown. The observance of the day of rest involves greater diligence and industry in the work of the other six days. "Six days shalt thou labor and do all thy work," is as much a part of the command as, "Remember the Sabbath day to keep it holy." A disposition to do as little as possible during the six days will not be helpful to the observance of the seventh as a day of rest.

The sin of drunkenness has not yet attained such proportions among the Chinese as among Western nations, and it is therefore more difficult to bring them to see the danger of their freedom in the use of intoxicating drinks. The churches also are slow in taking the high ground reached by some of the churches in England and America. The present wine drinking habits of the Chinese will soon show their legitimate results in an increase of drunkenness, the more rapidly as they are brought more in contact with some of the products of Western civilization. There is need of a careful and conservative discussion of this whole question from the standpoint of the Scriptures and the experience of Christians and churches in recent years.

Low views concerning the sins of dishonesty, thieving, and lying are not peculiar to the Chinese; they share them in common with all the worshippers of idols. "They that make them are like unto them; so is every one that trusteth in them." They have made them gods like themselves, full of deceit and trickery. The worship of such gods has only served to increase these vices in the worshippers. When they turn away from the worship of these personifications of evil, they cannot at once turn away from the habits of many generations. Constant contact with the Scriptures of truth, daily worship of the God of truth, frequent association with those who preach and practice the truth, and much instruction in the binding obligation of the truth, will gradually lead them upward towards the position which ought to be occupied by all Christians.

Concerning the marriage relation the teachings of Christianity come into sharpest conflict with the teachings prevalent among the Chinese. All admit that smoking opium, drunkenness, fornication, and gambling are sinful. Theft and dishonesty are generally condemned. Right relations are enjoined between parents and children, between brothers and friends. If only the practice at these points were equal to the theory! Even concerning falsehood the defect of the teaching is negative rather than positive. No one openly defends lying, but all practice it and few condemn it. But concerning

the relations between husband and wife, Chinese teachings are in direct opposition to the teachings of the founder of Christianity. Chinese morality allows a man to have as many wives and concubines as his wishes or his circumstances will permit. Jesus taught that from the beginning God made them male and female, one man and one woman, and added that they two shall be one flesh. The Scriptures teach that the wife is to be a helper suited to her husband. The Chinese teach that she is to be a helper of her mother-in-law. Jesus says that a man ought to leave his father and mother and cleave to his wife; the Chinese say that a woman ought to leave her father and mother and cleave to her husband's family. Paul says that a man ought to love his wife as the Lord loves the church; Chinese public sentiment says that a man ought to neglect his wife, giving her as little attention as possible. The Christian ideal is that the newly-married pair shall make a home for themselves, a Christian home with its family altar, a center of Christian teachings and Christian influences. The Chinese ideal is for the newly-wedded pair to form a small and insignificant branch of an older family, where perhaps all the influences are heathen in their tendencies and where the teaching and practice of Christian virtues is exceedingly difficult. Until Christian parents can have Christian homes in which to rear their children, the development of strong Christian characters will lack one of its most effective helps. National customs ought not to be interfered with by the Christian missionary, however much they may seem to us unreasonable or unwise, except when they are in evident conflict with the teachings of the Scriptures. These customs and teachings concerning the relations of husband and wife seem so clearly in conflict with the teachings of the Scripture that we ought as rapidly as possible to encourage the establishment of Christian homes, where the home virtues can be practiced and the children of Christian parents can be trained up in the nurture and admonition of the Lord. And where these family changes cannot be made, Christian husbands and wives must be taught to obey the teachings of the Word of God in reference to their relations to each other and in reference to the training of the children whom God may give them.

Patriotism is sometimes difficult for a Christian subject of a pagan government. But it was under pagan Rome that Jesus said: "Render to Cæsar the things that be Cæsar's and to God the things that be God's." And Rome was still pagan when Paul wrote, "Let every soul be subject unto the higher powers." Some of the dangers to be feared from mistaken views at this point have already been pointed out. A political reformation in China is likely to come in the present generation. Christian Chinese ought to have

an important influence in shaping and accomplishing this reformation. This influence is likely to be larger and more salutary if the Christians show themselves to be quiet and sober subjects of the powers that be, evidently seeking by peaceful means the highest good of their country rather than radical agitators claiming to be under the protection of some foreign government. Nothing can do so much for the highest good of China as a widespread knowledge of the principles of Christian morality. This whole subject of Christian morality needs a careful discussion for the benefit of our Christian Chinese. The bearing of the teachings of the Scriptures on every-day Christian life needs to be carefully and repeatedly pointed out. By this means we may hope to prevent the entrance into our churches of dangerous departures from true Christian living.

For generations and centuries the people of China have been under the influence of idolatry, ignorant of the God of truth, till their consciences have been sadly blunted. It is not so much that they have lost the power of distinguishing between right and wrong, though they need instruction in this line also, but they are lacking in the sense of the binding obligation of the right. Often they know what is right, but they do not feel that they must do what is right. Present enjoyment or self-interest outweighs the moving power of duty. Like many others, they have not yet learned to say, "I ought, therefore I must." The great need, then, is the cultivation of a Christian conscience, which teaches that we must do what the Lord has commanded, whether it agrees with the promptings of self-interest or not. And when men begin earnestly to do what is right, simply because it is right, soon the line separating between right and wrong will grow more clear, and they will be better able to know the right because they are willing to do it. By what means may this Christian conscience be cultivated for our Chinese Christians? By much patient and faithful teaching, both oral and written, and by an unvarying practice of doing ourselves what duty requires of us. The Sabbath must be observed because God has commanded it. Christians must speak the truth because God hates lying lips. Men should "look not upon the wine," because it makes drunkards, and no drunkard can inherit eternal life. Impurity must be removed from the thoughts and the life, because only the pure in heart shall see God. What God hates should be an abomination to His people; what will please Him is the duty of those who love Him. People who give heed to these teachings will gradually develop a Christian conscience, day by day growing more regardful of the difference between right and wrong, and more imperative in its control of the life and actions.

From this whole discussion it will appear, I think, that the environment of Christianity in China is not widely different from what our religion has found in other heathen nations, and that there is no great reason to fear that serious departures from the apostolic type will spring up in China. At the same time it is true that there are many real dangers and serious hindrances against which we need to guard no less carefully than if they were peculiar to the situation here in China. We must continue to lay stress upon what is clearly taught in the Scriptures, setting that forth as the sufficient authority for doctrine, for practice, for Christian duty. In these limits we must not be afraid of repetition and reiteration. We may speak with authority when we speak the teachings of the Word of God. By this we may "reprove, rebuke, exhort." He that disregards this authority is a heretic. But beyond this we may not set up any other standard of authority and require men to come to it on pain of being declared heterodox. Where the Bible is silent we may seek to instil right principles and leave the details, for the most part, to be worked out by the Chinese in accord with their preferences and traditions, always urging the fullest sympathy with the spirit and letter of the New Testament.

Romanized Chinese.

BY REV. J. M. FOSTER, SWATOW.

THE "Romanized" often discussed and much used depends for its effectiveness upon how far it can be pushed by the missionary, but the effectiveness of the Romanized Chinese now to be considered, depends largely on how far they can push the missionary and his associates. I began writing a few moments ago while listening to the story of a young man, one of the best of our native Christians, who never came to me with any complaint before, but this time his heart was full, and he broke down and cried like a child telling of the threats of the Catholics to fight the few Christians in his mountain village, kill them or drive them out.

THE EFFECT ON THE INDIVIDUAL

of this Romanizing process is appalling. The Chinese retain all their native force and cunning, deceive and lie with all their wonted ability, while there is superadded by their contact with Romanism a relentless, beast-like quality, almost fiendish, resulting from the consciousness of power and the debauching of their religious sense. The Chinese say "their wickedness knows no bounds." 伊的惡

無底止. I can never forget the depth of iniquity revealed in the eye of an old man who, having been a fortune teller and general trickster, professed conversion and then went over to the Catholics because they would use him and give him a chance to make money. One day I remember coming into my study and being positively startled by seeing three figures standing on the verandah; the Inferno was the first thing suggested to my mind. There was a dark uncanny look about them that haunts my memory yet. They were only a catechist and two of his clients coming to consult about some old affair that had been settled by magistrate and arbiters long before, but they wished to dig up again. And for all the trouble we endure and the injustice the natives suffer, this is the saddest feature of the whole question of Catholic aggression; it darkens minds and deadens souls. That this may be checked God's people should cry mightily unto Him that this nation so long bound by heathen superstition should not be sent away into this worse bondage. We need to cultivate and to inculcate the spirit of the late Justin D. Fulton, who always had great tenderness of sympathy for the misguided Romanist, while throwing his whole soul into efforts to unmask and repel the errors of Rome.

WHAT CAN BE DONE TO CHECK THEM?

The Chinese seem helpless; when the enemy joins the Catholics the unchurched Chinaman seems quite adrift, and usually tries to join some other mission; sometimes another Catholic congregation. Two litigants in the neighborhood of Swatow have tried the medium of the native Press, and for a month continuously the account of unjust interference in a law-suit by French priests has appeared in a daily paper; it is said that the same has been paid for in Hongkong papers, though I have not myself seen the latter, nor have we heard that this affected the suit in any way. The priests show Napoleonic skill in making use of resources; they gather such a crowd of roughs as to terrorize the people and get hold of unscrupulous men among the gentry who act as agents and attorneys. Two such at Chao-chow-fu succeeded in getting appointed on a "Board of Foreign Affairs" the Taotai experimented with for a time. They were in clover, rode about the country in handsome sedans and mixed up with every law-suit and clan fight within reach, to the detriment of all concerned excepting themselves, and they are now wanted by the present energetic Taotai to answer the charge of extortion. The Chinese sometimes reason that we foreigners all come here to teach men to do good, therefore we must all be good, and in case of any difficulty should sit down together for its discussion and settlement. How easy that would

be if the premises were sound, which unhappily they are not. When you have to do with a church that has decreed "it is no sin to deceive a heretic" what discussion or settlement can be reached or trusted?

So far as our experience goes there is little use in conference with priests, though in a few instances trouble has been temporarily averted?

WHAT CAN BE DONE THROUGH OFFICIALS?

The mandarins in Southern China seem terrorized by the very shadow of a Frenchman and to be moved to action only by fear or avarice; the exceptions to this rule the French try to get removed from office. Last year in the Chao-yang-hsien was a man who would not listen to the priests in everything, and the man, it is said, was ousted by French influence. Another man in Kit-yang tried in every way to curry favor with the local French priest, is said to have gone on his knees to the latter on his elevation to the bishopric of the two Kwang and begged his help at Canton with the Viceroy. This man was said by subordinates at the Yamên to be an adherent of the Catholics, 教弟. The present incumbent at Chao-yang seems quite subservient to the French and almost justifies the rumor that he is a member of their Mission, as also his subordinate at the large market of Hiah-shan near a Catholic station. It is quite impossible to get any case properly attended to by them; their dallying is responsible for the murder of a man recently whose father was done to death last winter. Taking all in all this manipulation of appointments would seem the strongest move in the game. We hear the French are distributing foreign arms among their adherents and urging them all to thus arm themselves, though no proof can be secured to demonstrate the charge. But even this is inferior to having their own mandarins, and it is reported the Catholics about Canton were raising a large fund to buy offices for their adherents. A resident of Swatow told me the career of one of his relatives, an A. B. (literary) who had a law-suit on hand which the priest took up and saw through; then he was himself taken up, and being an able unscrupulous man, advanced rapidly in favor, was taken to Canton, was then about to be sent on a mission to Kwang-si in connection with the much advertized rebellion, of which the French tried to make so much, wherein their offers of military help were happily refused. Now the priests are said to be planning to get him an office.

Last winter, when in Siam, I became more and more convinced of the political bearing of these matters. The French desire for control in Siam is well known, and their determination to consider these Southern provinces of China as within their sphere

of influence is not concealed. The connection between these regions lying on either side of Indo-China is seen when it is known that of the 2,000,000 Chinese who are the active business men and laborers of Siam, 120,000 are from this Tie-chiu (Swatow) region and 400,000 from the island of Hainan. The nation that has a suzerainty over Siam will have a great hold on these people and can use it in their native land; control over Hainan, or, better, in Kwangtung, will lead to claiming these men as *protégés*. The French Catholics have a force of some thirty-five ecclesiastics in Siam and a native membership of 32,000. The trouble they have made and are making Siam is too well known to need mention.

WHAT CAN BE ACCOMPLISHED IN CHINA BY CONSULAR EFFORT?

We are positive that harm comes in one form or another when we use consular help for our native Christians, yet what can we do with the whole diplomatic body of another nation pledged, or at any rate used, to drive them to the wall? Our American Consul in Canton prepared some regulations which he says were helpful in his immediate jurisdiction. They were approved by the French Consul and Bishop, yet we find they are ignored or evaded to a large extent. These regulations stipulate that cases not strictly of religious persecution are not to be taken up by missionaries. One day last year I was told that two priests went in to call upon a mandarin and demanded a favorable decision in seven law-suits; there may have been a case of persecution among them, but some I know were not; one was the release from prison of a young scapegrace who was prosecuted by his grand-mother for unfilial and abusive conduct, he had never been even an adherent of the Catholics till after he was in jail. Not long since a *yamên* man told me a letter had been received by that same mandarin from one of the same priests demanding his will in thirteen cases which he (my informant) did not consider to be any of them strictly religious cases. One of them was made to appear so by plaintiff (a literary renegade who had been turned out by the native preacher of an English Presbyterian Mission station last year for his trickiness) claiming that a levy for theatre expenses had been made upon him, which he could not as a Christian conscientiously pay. In another case, and this has been repeated, the people broke holes in the roof of their chapel and charged it upon men who were attending our chapels. By either of these methods any case may be made one of religious persecution, so that regulations and agreements are easily put aside. Another and more distressing complication is that we are urged to repress all violence and not to allow converts to take up arms, the last thing we wish them to do. But I am just

now perplexed by the situation in a town where the members and adherents of our Mission have obeyed and did not provide themselves with arms nor call for help from other towns; and they are surrounded by a big armed mob who on one occasion, at least, appeared with a church flag, a black cross on a white ground. They are helpless. The mandarin went there, captured a bushel of hand grenades and a lot of spears and went away; the men and guns scattered before he arrived. He does nothing, and the people may all be driven out, their goods plundered and some be killed. We are always in danger of being deceived, but this town I visited and held services after the troubles came on, heard the guns fired, saw the spears and knew that our adherents did not have any warlike preparations; and the arbiters who were trying to settle the case talked so freely I could get at the merits of the case. These priests are doing their very best to reproduce the condition of things secured by the friars in the Philippines and will succeed if they and France are allowed a free hand.

CAN THE CHINESE BE AWAKENED TO THE DANGER?

It was not until Holland itself was aroused that William Nassau could lead them to secure religious liberty. How can we have religious liberty in China until the Chinese are roused to see they are in danger of religious bondage and to rise up and ward off the threatening peril? Self-interest is the only motive now to which we can appeal, yet that is strong. "Educate, organize, agitate," has been the motto of reformers in America. Much may be done on those lines here. More literature on the subject, widely scattered, must bear fruit. The "Life of Luther" is a book well liked, and there is room for books of a similar nature. A popular History of France giving the troubles brought upon them by the Catholics would be a book for the times. The Philippines and the friars would be instructive. A history of Mexico as a companion to Wilcox's History of the United States, with much comparison and contrast, would appeal to the commercial instincts of the progressive Chinese. The question must be treated with great plainness, for the Chinese are watching closely to see where safety lies; if the Catholics carry on their present course, a great number will decide that the only way to protect their property, collect debts and escape the squeezing of mandarins, is to have a connection with the Roman church. We have seen a very large number take this course the past two years.

THE ONLY PERMANENT REMEDY

is in a strong tried body of true Christians, and to this we as missionaries are bending our energies here writing was interrupted,

and since that moment another company of sufferers has come in, stating they did not dare return home, for the Catholics had come with an armed force and they would not listen to the arbiters who tried to effect a settlement. They declare that one of their townspeople was presented by the priest with a gun which he said would sweep off men by the score; it had cost him a hundred dollars; also that a man was told by his brother, who is a Catholic adherent, that the priest told him personally, "If you make trouble for the heathen I shall be displeased with you, but the Protestants, if you kill one I'll reward you two hundred dollars."

If we only got one or two such reports they would not be worth notice, but they come in repeatedly and both the direct and indirect evidence all point to a bitter hostility more and more aggressive in spirit and more daring in action. Truly it is proof that men are here to do God's will and are striving to follow the master in building up a church not of this world, that we do not take the opportunity to rally the forces available and drive off these usurpers. We English, Germans and Americans whose fellow-countrymen have whipped the French so often, cannot relish being bullied and harried by them now. We fear, however, more than their opposition the danger of building up a church by worldly powers that may either scatter to the winds or become as corrupt as Rome herself. Prayer and preaching are the only weapons that have availed to turn back the flood of error and intolerance in the West, and they will conquer here. The crisis indeed calls for the most plain and positive preaching of the gospel that men can and must be born again into the kingdom of God, and for such persistent and united prayer as God's children have never yet offered in China. This may be God's plan in allowing so great a peril to overshadow us that we be brought together the more closely, and to the Christian's stronghold, which is upon his knees.

To Beginners in the Study of Mandarin Chinese.

BY C. S. CHAMPNESS, HANKOW.

THE writer has in his mind those who are commencing the study of the Mandarin speech, especially bearing in mind the case of young missionaries.

First of all we all have to start some time, and the study in which we engage is a life-long one. The maxim, "One is never too old to learn," applies especially to Chinese, and the writer remembers a case in which a senior missionary in Hankow, after he had been in China twenty-nine years, learning from a missionary who had

only been in China one week the colloquial name for a child's doll, which name the newly-arrived brother had just heard and learnt from his own child's mouth. One is often asked by friends at home, "How long does it take to learn the language?" and the reply is, "We are never finished learning; there is always some fresh expression to be learnt every day all the time one is in the country."

The newly-arrived missionary of the present day is a wonderfully favoured individual. He is entering into the reward of other men's labours. Though he is undertaking a life-long task that calls forth all his powers to accomplish, yet he has an infinitely easier task before him than was placed before the first pioneers of Chinese study. Great and noble men, such as Morrison and Wells Williams have toiled hard in order that the way might be opened for their successors to possess the means of acquiring the language. Let the student therefore resolve to work and live in a way that will honour those who have gone before him. He is the heir of a noble line, and he must live worthy of its traditions.

The missionary student is especially privileged in his study of Chinese, for he has the help of the prayers of his friends at home; for months after his arrival in China he is not equipped for the work to which he has been especially called, but the prayers of his friends and loved ones are going on just the same, and they are being answered by the success that he attains in mastering the new tongue, and also in the perseverance that he is enabled to put forth in spite of the many discouragements that occur. When he has unravelled the mysteries of 夫, 扶 '府付' 福, etc., etc., and can read these characters in such a way that the teacher does not have to remonstrate with him, or when, although he has not arrived at that blissful state, is still saying to himself: "I mean to go on till I do master them," let him remember that these victories are the result of the prayers of his friends who remember him at the throne of grace.

Chinese should be studied cheerfully; one should make up one's mind that Chinese study is a thing to be enjoyed. It has to be done; let it not therefore be regarded as an infliction, but the opposite. Chinese is an interesting language, and the more it is studied, the more interest and pleasure it gives to the student.

There are several things that need bearing in mind if one wishes to become a successful speaker of Chinese.

One must learn to think in Chinese in order to speak Chinese properly; and this really means to *think as the Chinese do*, so that our speech shall appeal at once to the minds of the Chinese. It is very easy indeed to get hold of a few sentences that are perfectly clear to one's servants and those Chinese who are constantly in our

company, but alas! these sentences may be exceedingly bad Chinese; the mere fact that they are understood and acted on by one's servants is not by any means a proof that they will be understood by Chinese outside our own particular circle. To avoid this danger is not easy, but in order to think in Chinese one must have as large a vocabulary as possible, and this is only accomplished by constant application and perseverance. We must take in before we give out, and the receptive faculty must be cultivated.

This can be accomplished in several ways. By far the best is that of listening intently to the speech of the people; even though one runs the risk of acquiring undesirable colloquialisms. What is heard had best be written down, and then the teacher must be consulted as to whether the phrases are suitable to use or not; by such precautions one avoids the danger of using vulgarisms. Still we must be able to understand such expressions, though not using them in speech; the principle of Mark vii. 15 might be applied to the hearing of Chinese colloquialisms.

All are not equally gifted in the faculty of hearing and understanding Chinese; some seem able to speak better than they can understand and others the opposite. For such there is another method, namely, of acquiring expressions from books; we do well to use Chinese books almost exclusively as the source of these phrases.

The student must not be content with merely mastering the phrases given in the primer of Chinese that he uses. In order to preach effectively, the art of saying the same thing in as many ways as possible must be acquired. The writer has heard missionaries preaching in language that would scarcely deserve the name of Chinese, but to which the name of "Ballerese" would be best applied. Mr. Baller's most useful primer was never meant by its author to be a complete vocabulary for missionaries; and the mere recital of certain phrases from that excellent book does not constitute preaching. Mr. Baller's and other primers are only meant to be a guide to the acquisition of the language, and they only lead one a certain distance on the road, leaving one to travel on by one's own powers after the first few *li* 裡 have been shown.

Beware of using phrases which are mere translation of phrases of one's own language! These may sound very nice and clear to us, but often they are meaningless gibberish to the Chinese to whom they are addressed. One must be especially careful in the positions of words in sentences that are spoken, especially in respect to adverbs of time. How often one hears foreigners say 我要那個東西現在, "Wo yao na ko tung shi hsien tsai," etc., putting the adverb at the end instead of near the beginning of the phrase. This is a pitfall into which it is very easy indeed to stumble.

Beware of toneless Chinese! Chinese must be spoken, paying strict attention to the clear enunciation of each tone, and any reproduction of the manner in which the same meaning would be accentuated in English by inflexion of voice is fatal to the sense of the language used. The writer once heard a missionary expounding the Scriptures to a Chinese congregation in tones that were certainly not Chinese tones; the inflexions of voice being precisely the same as those which he would have used had he been expounding the same passage in English!

Then comes the important subject of aspirates. On this rock many stumble, but of course the most reliable safeguard is the use of the blunt consonants b, d and g; where the Chinese use the unaspirated p, t and k one is absolutely safe from this danger if this precaution be adopted, but it has one drawback—the sounds so given are not Chinese! If it can be accomplished, these difficult sounds must be given as the Chinese give them; still, far better to say: “Wo shih dsai gao so nimen” than “Wo shih t’sai k’ao so nimen.” A more excellent way than the use of blunt consonants would be to regard each unaspirated initial consonant which is in danger of being aspirated as the final consonant of the preceding word. Some of those who advocate the exclusive use of blunt consonants in place of Chinese unaspirated initial letters, state that they find no difference between the Chinese unaspirated p and the English b, etc., etc., but the Chinese do make a difference at times. In the common expression 冷不過, meaning extremely cold, the last word certainly is pronounced “go” by the Chinese; yet in speaking of “crossing the river” they do not say “go ho”, but “ko ho”, giving a distinct k sound, though of course not aspirated. Not far from Hankow is the city of 教感 Hsiao-kan; this name is invariably pronounced “Hsiao-gan” by the natives; yet they would always speak of the word for influence as “kan hwa,” not “gan hwa.” This distinction appears to be unconsciously made by the Chinese; but it really exists, and if we are to talk Chinese as the Chinese do, we must not be content with an alphabetical substitute for certain Chinese pronunciations. Still, far better and safer to use b’s and d’s and k’s than to speak with the lamentable overaspirating of some.

An easy style of speech must be cultivated. Some years ago a missionary left China because of his inability to master the spoken language. This brother was a diligent student and was conscientious in his work; but his anxiety to speak correctly hindered him, and his Chinese was so correct that no native could understand it. To speak Chinese successfully one needs to ‘let oneself go’; confidence must be acquired, just as confidence is necessary before one can learn to swim. One of the best methods of obtaining that

confidence is to assist in bookselling on the street. One's wits get sharpened thereby, and the natural tendency to save oneself from being cheated in dispensing of the books is a help to the easy acquirement of a vocabulary needed in self-defence. The Chinese are really very kind and indulgent to the mistakes made by foreigners in endeavouring to learn their language, and they really appreciate such efforts, though of course they have many a laugh in private over the comicality of the situation.

The study of the Chinese spoken language is a wonderfully levelling thing; all missionaries have to start right at the beginning, and it is not always the university learned man who succeeds best; still of course the previous acquirements of proper methods of study are a great advantage.

The writer hopes that the above remarks may be useful in helping newly-arrived missionaries in their difficult yet pleasant and interesting study, and may warn them against certain dangers into which men from time to time have fallen.

May God grant His richest blessing on all newly-arrived missionaries in China and help them in their studies, enabling them to acquire speech well understood by the people, granting them health and strength and all wisdom, so that they may be able to commence their life work and carry it to a successful issue in the salvation of many of the Chinese nation.

A Chinese Sermon.

BY EVANGELIST SHI, CHU-CHEO, AN-HUEI.

FRIENDS, citizens and scholars: The Chinese proverb says: "He who would aim high must stoop low." This is excellent doctrine. The little brother who dares to stand before this illustrious and intellectual audience is trying to be humble. His message is not his own. No claim to greatness is assumed. My convictions make my voice clear and my arguments strong. It is the Christian idea that he who would be highest must serve. This is peculiar to the faith of Jesus Christ. He emphasized this in life and teaching.

Our Chinese philosophy is very fine. We are rightly proud of our ancestry and the antiquity of our empire. I know it is hard for us to recognise anything good outside of China. But Christianity, although coming to us from the West, is not a foreign faith. It is a newer faith and a brighter light! Confucius said: "I do not understand life; how then can I know death"? Jesus proclaimed life and immortality through the gospel. It is the

great system in which is the expression of the will, love and power of the great Supreme Ruler of the universe. It is not a brilliant code to shine merely as a lamp, but it is a fire to burn and cleanse the whole life. It will not only educate, but it will save the world.

Buddhism, Taoism and Confucianism are three gilded lamps. They have neither oil, light nor heat. But, you say, "Our systems are grand and ancient." All right, then, I will ask you a question, "Have they done us any real good any more than giving us a code of laws? Can they save from sin? Do they offer any Savior? Can they give the heart eternal peace?" No! No! No! Our condition in the world to-day answers this. Jesus, who speaks in the name of God, says, "A tree is known by its fruits." We must use this test on our homes, ancestry, ideals, religion, and on our dearest and most cherished hopes. Earth's learning has created some desire, but it has not satisfied. Christianity has all fulness in it. It is not for a tribe, an age, a single nation, but for all the ten thousand ages and milleniums of eternity!

The Christian religion has sages, seers, prophets, teachers, heroes, martyrs and ethics. It has wonderful classics and most beautiful songs and histories. It teaches love, patience, forgiveness, worship and purity. It tells of the one true God and the way to heaven. It tells of the only way of reconciliation between man and God. The middleman (intermediary) sent was Jesus Christ, the Son of God, and the fully accredited ambassador of the heavenly kingdom. He has official rank over and above all the prophets. In the Holy Records you can read of his wonderful life and mission. It will tell you of his sacrificial cross and the sin offering for the sins of all the world. This is an exhibition of the marvellous love of God. You must read these records.

Jesus triumphed over death and is the all-powerful advocate now in the heavens. He is the one great eternal high priest. His power extends ten thousand ages. We can now by faith in Him, repentance toward God and obedience to all the commands of the Lord Jesus Christ, obtain the life eternal. We can get this without any more use of incense, penance, fastings, pilgrimages, idols, temples, priests and chantings, and can turn away from idols with a true assurance that what God has said He will do, while we seek to extend His kingdom and to wait for His Son from heaven.

Making my profound bow and with many wishes that you will heed these soul-words of exhortation I leave you to decide which way you will take. May God write these words deep into your heart and cause you to take of the eternal life; this is my heart's desire.

Religion in China.

BY STANLEY SMITH, M.A.

PERSONALLY I have to thank Mr. Genähr not only for a very interesting treatise on the subject of 'Religion in China,' published in the October RECORDER, but also because I think his article is a help to the advancement of truth, notwithstanding that in one particular the truth is advanced by his pointing out a mistake into which I have fallen.

It will remain a mystery with me how I came to say that Dr. Legge 'distinctly stated that Shang Ti was Jehovah God.' I had in my mind an impression that I had seen in the notes of his *Chinese Classics* the classical designations of the Supreme Being, which he held to be the equivalents of *Elohim* and *Jehovah*. The impression was so vivid that I did not take the trouble to verify this statement, though I verified all my other statements and quotations. I have again looked over Dr. Legge's notes in the four books and the *Shu Ching* (which are the only volumes of his *Chinese Classics* I have; the other volumes, together with manuscript work, in which I had collated all the passages from the four books and five classics, where Shang Ti and Ti occur, having been destroyed by Boxers) and I cannot find any such language.*

It might indeed be argued 'Dr. Legge believed Shang Ti is the true God; he also believed the true God is Jehovah, therefore Dr. Legge believed Shang Ti is identical with Jehovah.' The above seems to be a syllogism between which one can hardly 'drive a coach and four.' But this syllogistic reasoning is anticipated by Dr. Legge himself in the passage quoted by Mr. Genähr, p. 489. Dr. Legge says:—

"I have said that Ti and the Shang Ti of the classics is 'God, our God, the true God.' 'Inquirer' may contend that this is equivalent to saying that T'ien or Ti is Jehovah. Possibly it may be so, but I wish to be judged by my own words and not by another's exhibition of their meaning in his words." This wish I would certainly respect and withdraw the words that Dr. Legge 'distinctly stated' that Shang Ti is Jehovah God, thanking Mr. Genähr for having pointed out this mistake. While this is so, I would observe that my main contention is not weakened in the least by substituting 'the true God' for 'Jehovah God' in the

* A friend in Shanghai has kindly looked up Dr. Legge's notes in the *Shi Ching*. The following note occurs on Part III, Bk. I, Ode V., v. 1: "I translate both 帝 and 上帝 by 'God.' The single term has that meaning, and the 上, 'high,' is equivalent to the definite article. The one is *Elohim* in Hebrew, the other is *Ha-Elohim*." This was the passage I was mistaken over.

passage in question. For I think Mr. Genähr will see on re-reading the paragraph that the point of my remarks there was none other than the surprise occasioned in my mind by a Christian teacher acquiescing to the statement that "by the ceremonies of the sacrifices to heaven and earth (*which Christians would call idolatry*) certain ancient kings *served* the true God."

It is counted 'an exchanging of the truth of God for a lie' in Romans i. 25 that men 'worshipped and served the creature rather than the creator'; yet here, supposing that Shang Ti is the Creator, we have the worship of the creature, *i.e.*, earth, reckoned as service to Him.

Let us examine this saying of Confucius from three points of view:—

1. That heaven and earth mean the 'spirit of heaven' and the 'spirit of earth.'

In this case 'heaven' would be identical with Shang Ti. But this would admit the principle of a dual theism. Dr. Legge admits and grieves over the fact that the deification of heaven and earth took place in the time of King Wu's father, as an innovation showing deterioration. Yet strangely he seems to sanction the sentiment he ascribes to Confucius. One wonders how Shang Ti, having his peculiar prerogative thus invaded, could approve such an introduction of novelty. For to worship the spirit of earth, and yet maintain that this worship was offered—not to the spirit of earth but—to the spirit of heaven, seems worship misdirected. Yet Dr. Legge says plainly 'the worship offered in them (*i.e.*, the two sacrifices to heaven and earth) was to the one and same God.'

2. That heaven and earth mean the material heaven and earth.

If my memory serves me the thought is put forward by Dr. Legge in his 'Religions in China,' in explaining the origin of the worship of heaven and earth, that the ancient Chinese regarded them as the greatest manifestations of God's wisdom and power, and that as such they were worshipped by them. In process of time, however, the significance of the worship was inevitably largely lost; the idea of the creator being gradually submerged in the worship of the creature. The above explanation, if applied to the saying of Confucius (I do not say Dr. Legge so applies it), would certainly sustain his language, "the worship offered in them was to one and the same God."

This would, of course, make Chinese ideas about creation identical with the grand opening verse of the Bible, in that Shang Ti, and heaven and earth would be totally different conceptions.

But it is probable from the classics that the 皇天 and 后土 worshipped by King Wu, were *not* the visible heavens and the material earth, but the spirits (the 神 and the 祇) of the same.

3. The explanation left is that given by the best Chinese expositors, viz., that the saying of Confucius should read, "By the ceremonies of the sacrifices to heaven and earth, they served Shang Ti and Hou T'u;" and this seems borne out by the plain statement of King Wu himself.

I brought forward several quotations from the *Book of History* to prove that King Wu, as a matter of fact, *did* offer to the spirits of heaven and earth, and to those quotations I would add this important one where King Wu says: "Detesting the crimes of Shang, I announced to great heaven and sovereign earth" 皇天后土, C. C. III., p. 313.

How very natural, then, that Chu Hsi and others in the passage in question should say that 'Hou T'u is suppressed for the sake of brevity.' I must say I feel somewhat sceptical as to whether 'the vehement controversy on this point by Mao and many others,' would add much light to what the classics themselves say on the point.

I would be very far, however, from seeking to fasten the guilt attaching to the sin mentioned in Roman i. 25 on good King Wu and the Duke of Chou. In worshipping Huang T'ien Shang Ti, they 'feared God;' and in their intercourse with men, they 'worked righteousness;' hence we may well believe they were 'acceptable with Him' (Acts x. 34). As to their other worship of 后土 and 百神 they were acting in innocence and sincerity, though mistakenly.

It seems to me that Scripture presents the *primal* departers from God and worshippers of the creature as greatly guilty; not so their descendants born and bred up in 'times of ignorance.' For the most guilty nation in this respect, a people who in this matter could never plead ignorance, see Judges ii. 7, 10, 12, 13, 'They forsook Jehovah and served Baal and the Ashtaroth' and the reiterated mention of "the sins of Jeroboam the son of Nebat," 2 Kings iii. 3 *et al.* In regard to China, the story of Wu-ih, B. C. 1197, is to the point, who is said to have led the Chinese into the worship of idols by making an image of 天神, The Spirit of Heaven, C. C., III., p. 269. Moreover, God worshipped as supreme, and an inferior worship offered to inferior deities, is surely a different thing from neglecting God altogether and giving the worship due to Him alone to inferior gods.

Mr. Genähr maintains my assertion that both Drs. Legge and Faber base their assertion that Shang Ti is the true God, on

the one saying of Confucius quoted above is 'very misleading and unjust.' I should be very sorry to either mislead concerning, or be unjust to these two great sinologues. I did not mean in Dr. Legge's case to maintain that that was his argument; indeed I gave quotations from Legge's '*Religions of China*' which amplify the same, and I was not unaware that the learned translator of the '*Chinese Classics*' shows over and over again by his translation, and in his notes, that many acts attributed to Shang-Ti could only be properly predicated of God. So too with Dr. Faber. But with respectful deference to Mr. Genähr, I still maintain that both Dr. Legge and Dr. Faber lay quite peculiar emphasis on that saying of Confucius and make it the climax of their arguments. For this, the reason is not hard to seek, viz., if we take the text as it stands, it *seems*, as no other passage I am aware of in the classics does, to make Shang Ti altogether distinct from T'ien and Ti. Whereas, if we read it, "By the ceremonies of the sacrifices to heaven and earth, they served Shang Ti and Hou T'u," it simply makes the spirit of heaven synonymous with Shang Ti and the spirit of earth synonymous with Hou T'u, as indeed is done to the present day in the annual sacrifices at Peking. There, on heaven's altar tablet, are inscribed the characters 皇天上帝之位 and on earth's altar tablet 后土地祇之位.

Here I would ask light on a point. Why is it that Dr. Legge in translating 皇天, invariably translates 'great heaven,' C. C., Vol. III., pp. 262, 285, 313, 428, 477, 490, in which passages the expression manifestly refers to Shang Ti (see, e.g., that on p. 428, where the king is called "the vice-regent of 上帝", and in the next sentence "the mate of 皇天", as also he translates 皇上帝 by 'the great God,' p. 184; so again 配上帝, 'the fellow of God,' p. 211 and 配皇天, 'the mate of great heaven,' p. 428); yet when 'Huang T'ien' is associated with 'Shang Ti' 皇天上帝, Dr. Legge makes 皇天 not a synonym of 上帝 but his dwelling place, 'God (dwelling in) the great heavens,' p. 425 (S. B. E. transl.)?

In like manner when the 皇 and the 天 are reversed, and we get 天皇帝, he translates by 'the great God in heaven,' C. C., III., p. 308, Note.

May it not possibly be that as in another case where he acknowledges in translating 上天神后 'The spiritual sovereign in the high heavens' (S. B. S. transl.) by the passage where this is quoted in the Analects 皇皇后帝, 'the most great and sovereign God' (C. A. XX., 1. 3), so here—may not his pronounced views, that, in the saying of Confucius under discussion, 上帝 must be looked upon as the ulterior object of the sacrifices to 天 and 地, have

influenced him to predicate locality of 皇天, where in other places he sees divinity? For if 皇天 and 皇上帝 be 'great heaven' and 'great God,' would not 皇天上帝 and 天皇帝 naturally mean 'great heaven—God' and 'heaven—great God,' i.e., paraphrasing the two. '(The spirit of) great heaven (who is) God' and '(The spirit of) heaven (who is the) great God'? We are distinctly told that 后土 'was sacrificed to as the spirit of the ground,' S. B. E., Vol. XXVIII, p. 208. Here, plainly, 后土 is a person, as also is 地祇. Would Dr. Legge translate 后土地祇之位 by "The spirit of earth (dwelling) in sovereign ground's throne," or "sovereign ground—spirit of earth's throne," i.e., earth personified and deified? I think the latter. Then apply this to the parallel 皇天上帝之位. Dr. Faber's contentions that 天 'is far removed from the Christian God', that 上帝 is the true God, and yet that "by the ceremonies of the sacrifices to heaven (which, according to Dr. F., is *not* the true God), and earth, they served Shang Ti" (who *is* the true God) seems to introduce an added difficulty over and beyond Dr. Legge's explanation. I can only conclude that I am misunderstanding Dr. Faber, though I know not willingly. The Chinese commentators tell us that 蒼蒼者是天, 'The azure vault is heaven', but they also tell us, too, that 在上而有主宰者亦是天, "The one who is above and rules is also heaven." How heaven in this latter sense in the classics can be any other than Shang Ti I cannot understand. Out of scores of instances take a passage from '*The Numerous Officers*,' which admirably illustrates the interchangeable use of 上帝, 帝 and 天. "It is said 'God (上帝) leads men in tranquil security,' but the sovereign of Hsia would not move to such security, whereupon God (帝) sent down corrections, indicating His mind to him. (Chieh) however would not be warned by God 帝. Then heaven (天) no longer regarded him, but inflicted extreme punishment."

Mr. Genähr says that I make the comparison of Shang Ti with Jupiter, which is, 'according to Dr. Faber, simply absurd.' And I would say more that it is *multum absurdum* to compare Jupiter with Shang Ti in the sense that Dr. Faber and Mr. Genähr use the words. Since a boy in my teens at school, I have not been ignorant of the supposed parentage of Jupiter, his wife, amours, etc.,—mostly, however, borrowed from the Greek representations of Zeus, and not found in earlier Roman conceptions. I should not, therefore, so commit myself as to think that, in such matters, there was any point of comparison between the two. In my chapter on 'Religion in China' my thought was very far removed from the above. I still think that, in face of the fact that Jupiter was the

highest religious conception of the Romans and the *supreme* God of their state, there is a point of similarity or comparison between Jupiter and Shang Ti. I would not carry the comparison further.

Mr. Genähr, too, has not understood my reference to a 'pure monotheism,' language, by the way, which I did not mean to attribute to Dr. Legge. The pure monotheism was not monotheism as opposed to polytheism, but as opposed to Jehovahism. As to polytheism, does it not very much turn on the sense given to the word 神? Dr. Mateer has been giving us the result of much scholarly and painstaking labour on this word in the *RECORDER*, to which a kindlier criticism is, I think, due than that accorded to it by Mr. Genähr.

I venture to think it is unwise to lay down too hard and fast rules about the word—one party maintaining it *always* means 'God,' and *never* spirit, and the other party *vice versa*. Speaking generally I should have thought that oftentimes in the Chinese classics 'God' with a small 'g' is a happier and more natural translation than 'spirit,' and so too, when used adjectively, 'divine' than 'spiritual.' Is not, *e.g.*, 'divine sovereign' when speaking of Shang Ti, more felicitous than 'spiritual sovereign' (神后)? C. C., III., p. 187; and 'gods and men' 神人 rather than 'spirits and men,' p. 378? Hence in the passage which must ever, in regard to antiquity and authority, be the *locus criticus* on this subject, I should read "He (Shun) sacrificed to God . . . the six honoured ones . . . the hills and rivers . . . and to the host of (other) gods," C. C., III., p. 33. Compare Legge's note on 上帝神祇. "God as the highest of all *such beings*," C. C., III., p. 286.

Similarly with all this, in the Old Testament the phrase 'God of gods' (LXX, θεός τῶ θεῶν) occurs five times: Deuteronomy x. 17; Joshua xxii. 22; Psalms cxxxvi. 2; Daniel ii. 47, xi. 36 (LXX. in addition Psalms l. 1; lxxxiv. 7.)

But just as in the Old Testament, 'Elohim' is predicated both of Jehovah and the idols 'There is none like unto Thee among the gods, O Jehovah' (Psalms lxxxvi. 8); whereas in other passages the idea of divinity is denied to them, 'Beside me there is no Elohim' (Isaiah xlv. 6), and idols are even called 'no-Elohim'—'A priest of them that are no gods' (? 'not God')—2 Chronicles xiii. 9; so in the New Testament it is said "no idol is anything in the world, and there is no God but one, though there be that are called gods, whether in heaven or on earth, as there be gods many (θεοί πολλοί) and lords many," I Corinthians viii. 4, 5.

I do not mean, of course, to infer by this that the early worship of 羣神 was identical with the worship of idols; it was plainly wor-

ship of the spirits of heavenly bodies, and the supposed spirit-presiders over the powers, etc., of nature.

The Scriptures give the emphatic judgment of 'no-Elohim' on idols. But 'Elohim' is predicated of angels by the LXX. transl. of Psalms viii. 5 and sustained by the quotation of the latter in Hebrews ii. 7; so also the LXX has 'angels' for Elohim 'gods' in Psalms xcvi. 7 (cf. Hebrews i. 6), and Psalms cxxxviii. 1. Also see Psalms lxxxii. 1, 6. (Both Elohim in Hebrew and θεοί in LXX., verse 6, quoted by the Saviour with approval in John x. 34).

Dr. Legge admits that 帝 may have the inferior sense of 'god.' "When the king's place is given to him in the ancestral temple, and his spirit tablet (神位) is set up, he is styled on it 'the god' (帝)," S. B. E., Vol. XXVII., p. 108, and also 'goddess,' speaking of the beauty of Hsüan Chiang, "she appears like a goddess" (帝), S. B. E., Vol. III., p. 436. θεός has also both these usages—θεός for θεα.

At the same time we, who believe Shang Ti to be the best term for God, are not so tied by this as to have to translate 'God of gods' by 諸帝的上帝. Surely the translation as we have it in the Mandarin version is far preferable, 諸神的上帝.

On the other hand, while feeling that 神 lends itself very happily to the translations 'God' and 'divine,' are we to be so holden by the term that we may *only* use this one character either for 'God' or 'gods?' If so, then 'God of gods' would be 諸神的神. True, the addition of 眞 is permissible; both Old and New Testaments having one example; Jeremiah x. 10 (LXX) and 1 John v. 20 alike have true God αληθινός θεός. Its addition, however, might be taken to imply that all other 神 are false, which is awkward when the word 'Elohim' is applied to angels—to which class, of course, Scripture plainly forbids divine worship—as also the word θεός is applied to Satan 'the god of this age,' 2 Corinthians iv. 4, who is anything but 'false' in the sense of being 'nothing in this world' as the idols are, 1 Corinthians viii. 4.

And while on this tack may I humbly state my views as to the weak points in other terms, though all seem to me permissible?

Is there not a lack in 天主? For we want a term which can be predicated of God *before* heaven and earth were in existence. Secondly, if we designate God 'Lord of heaven,' it cannot sound to Chinese ears so grand or comprehensive a title as that given to Him by our Lord Jesus in Matthew xi. 25, 'Lord of heaven and earth.' Surely such a term is not happy in Acts xvii. 24, "The Lord of heaven . . . seeing He is Lord of heaven and earth."

And the term 上主. It seems a drawback to have a term for God which is half made up of the word for Lord. In translating 1 Corinthians viii. 6, "To us there is one 上主 (God) the Father and one 主 (Lord) Jesus Christ"; is not this apparent?

What term then can be so good as 上帝 to predicate Elohim? This term 'Supreme Ruler' approximates to the meaning of Elohim, the root of which is 'strong,' 'mighty.' Although 上帝 is synonymous with 天, in its theistic sense, in the classics, we can lead the Chinese on to the knowledge of God's independence of, and pre-existence in regard to 天 in its material or visible sense. Nor are we *necessarily* bound by the classical use of the term 上帝; for the two characters, in themselves admirably represent the ideas conveyed by 'Elohim,' whether the classics set forth the wholly true conception of Him or not. Thus, which is so important, we get, and that not at the cost of selling the truth, the immense gain of a native term for Elohim. The beautiful Anglo-Saxon term God—the good one—we of course have not strictly to consider.

Mr. Genähr further says that "according to Mr. Smith the religion of China is a polytheism in the worst sense of the word." And then asks, "How can a religion be called a polytheism, strictly speaking, which acknowledges one perfect being, who is, above all, the Maker and the Ruler of the universe?" I am very sorry if my chapter on 'Religion in China' has given the above impression. If by 'polytheism in the worst sense of the word' is meant that I put Shang Ti or heaven on a level with the host of gods, then that is quite the reverse of what I hold. His position of supremacy in the classics is manifest; and Chinese commentators make it perfectly clear that He is not only 高高在上者, but also 上帝 太一, 天之最顯者, 'Shang Ti is the great one, the most distinguished of the heavenly powers,' though I do not feel prepared to go quite so far as Mr. Genähr, when he seems to infer that the classics present Shang Ti as being 'the maker of the universe,' *i.e.*, heaven and earth, for that was a fact which, I believe, the ancient Chinese did not know about Him. (See a very interesting note on 太一 by Legge, S. B. E., Vol. XXVII., pp. 386-388), as also they did not know of His self-existence. Still I have been enlightened by Mr. Genähr's article, and I think the paragraph of Dr. Legge's, quoted by him on p. 489, beginning, "I take the declaration in Exodus vi.", etc., to the end, most luminous and helpful. I suppose the knowledge of God must admit of every gradation, from the affirmation of cold reason which intuits His existence up to the close intimacy predicated by the words of John xvii. 3. In its deepest sense knowledge of God as Father, seems impossible apart from revelation, Matthew xi. 27.

The spirit of the visible heavens, or the spirit of heaven, then, though the loftiest conceivable definition of God outside revelation, seems, as a term, inadequate, at least so when He is associated in worship with the spirit of earth. It is a different question, however, as to what was the meaning of the term before the dual worship was set up (*i.e.*, before 13th century B. C., or possibly before the 18th century B. C.).

Still, in the earliest passage in the classics on Shang Ti, Chinese commentators make his Spirit to occupy 'the palace of Tsü-wei, a celestial space about the pole,' C. C., Vol. III., p. 34; and, later on, we have "the sun chosen as a resting place" for the same spirit of heaven, S. B. E., XXVIII., p. 218, Note. This is not satisfactory. On the other hand it may be urged that God, in His supreme manifestation of glory, must, to our minds, be located. 'Our Father which art in heaven.' And Christian speculation has not hesitated to put forth theories on this point, a well-known one being founded on 'the sweet influence of the Pleiades,' Job xxxviii. 31. Some astronomers having hazarded the conjecture that the Pleiades are the true centre around which our Stellar universe revolves, this has been suggested as the Father's true home, 'the heavenly Jerusalem,' 'the city of God.'

With the above limitations, and some others such as, *e.g.*, the follies attributed to the instructions of Heaven or Shang Ti in 'The great plan' 洪範, one gratefully recognises how much there is concerning Shang Ti and Heaven, which is alone true of the true God, and as regards morals the grand teaching of the classics on reciprocity, together with such noble sentiments as, *e.g.*, the saying of Confucius, "Heaven produced the virtue that is in me," (C. A., VII., 22), which last sentiment surely expresses the essence of the ethics of true religion. For if there be one truth above any other that the Scriptures insist on it is this, that we, as creatures, have no independent goodness, but all our goodness is derived from above.

To sum up then. Because as to the nature, character, offices, and being of God, the ancient Chinese, as shown in their classics, had some right, but also some defective, and even wrong opinions, I do not now see why I should not hold that Shang Ti in the classics, with the above limitations, predicates the true God.

I must also add that I regret the tone of my chapter on 'Religion in China.' It was the outcome of a sincere search after truth; but it is destructive rather than constructive; it dwells on what is wrong rather than what is right, and is wanting in sympathy and appreciation, where there is really so very much that deserves both one and the other.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

An Appeal to Foreign Mission Boards for Trained Educators for China.

FROM a survey of mission work in the empire of China several prominent features become evident. One of the most important of these is that China has a traditional and profound regard for learning. This universal esteem for literature supplies an admirable basis upon which to erect the edifice of a more modern and rational system of education. Acting upon the broad and accepted dictum that education is the most powerful subsidiary agency in evangelism, and being greatly aided by the Chinese love of letters, the missionaries in China have, from the beginning, sought to encourage Christian education among the people. This work has gradually grown until the schools of all grades are now numbered by hundreds; boarding-schools and colleges alone numbering over one hundred, with an attendance of some five thousand students, while seventy-five government schools, modelled on Western lines, hold some 5,000 more. It will at once be seen what a powerful hold is here possessed for the advancement of Christianity. One important fact is that nearly all this educational influence is in the hands of Christian men and women, and a further point of special interest is that the Educational Association of China thoroughly represents this work. This Association has a membership, scattered over twelve of the eighteen provinces, of about 250 men and women. At its last Triennial Session in Shanghai this year (May, 1902) there were about 130 members present. The meeting was a most enthusiastic one; the papers and discussions, covering a wide range of educational problems, were of a very high order. Various committees were appointed to take action looking toward the solution of several questions that were discussed at the meeting. Among other things, the Triennial Meeting instructed the Executive Committee to make an appeal to the various mission boards and societies interested in mission work in China, urging them to send out specially trained men and women for school work in China.

This Association was organized in 1890. Much valuable work in the way of the preparation and publication of school and text

books had already been done by a committee of missionary educators known as the "School and Text Book Series Committee," which was organised in 1877. The book sales for the Association during the last triennium amounted to Mexican \$13,630, nearly equaling the total of the previous twenty-two years, and the stock of books on hand at the end of December, 1901, was valued at Mexican \$13,336. Nearly all of the fifty odd missionary societies now operating in China, are represented in this Association,—English, Americans, and Germans belong to it. Its members are scattered all over the empire, and are carrying on the work of education in primary schools, colleges, seminaries, etc. Thus it will be seen that this is a national organisation, and fully represents the Protestant educational interests of China.

It is this Association which, as intimated above, through their Executive Committee, now makes a most earnest appeal to the various Mission Boards of Europe and America to make a change in their policy in sending missionaries to this field. Hitherto it has been the policy of foreign missionary Boards, generally, to send only ordained men to the mission field, as it was apparently considered that the principal, if not the only, work of a missionary was preaching. Whatever may have been said for this policy in the past, conditions, at least in China, have now greatly changed, and with the coming of new conditions new policies are needed. We would urge therefore that in future, in selecting and sending out workers, special attention shall be given to securing those persons who, while otherwise qualified, have had special training to prepare them for educational work in the field. Most of the work in the colleges is now being done by those who have had no pedagogical training. But with the increased emphasis now being placed upon education, and with the ever widening opportunities for training and controlling the young mind of China, it has become necessary that specialists shall be sent out to take hold of this work and develop it in the most effective manner. In other words, the pioneering educational work, so well and faithfully done up to the present time, now requires a wider, more liberal and specialized service than has hitherto been possible. Normal schools are now being called for in order to train teachers for educational work. Primary education in China needs at this time a few trained specialists in order to lay a foundation and raise up models for imitation by the Chinese. And we would call special attention to the need that is widely felt for the development of kindergarten and industrial schools. The modern educational system of China is now practically in the control of Christians who are representatives of the various missionary societies. This brings practically under the control of the Christian church one-fourth of

the youth of the whole human family. By perfecting and strengthening this arm of the service, we increase the probability that the future governmental educational system of China will be largely influenced and moulded by such superior examples. Since such momentous issues are involved, and since such profound possibilities appear, the Educational Association of China do most earnestly hope that their request for reinforcements, consisting of trained educators for the various grades of educational work, will receive the prayerful and careful consideration of all foreign missionary societies. Definite requests for workers, both as to number and their location, will be considered and determined by each Board or Society from information received from its own representatives on the field.

As there is a tendency at present manifest on the part of the Chinese government to refuse the assistance of missionaries in the government schools, and to make regulations requiring the worship of Confucius, so that Christian students cannot enter these institutions, it becomes a question of the most vital importance how to man and equip our Christian schools with the very best possible outfit of men and means, so as to adequately meet the peculiar conditions in which we are now placed. China, as a field for Christian educational work, is unique. A Christian government took hold of the educational system in India. A non-Christian, though liberal, government took hold of the educational system in Japan. The results in both nations have been far reaching and gratifying to all well-wishers of the race. In China a conservative, non-Christian government, while professedly seeking to remodel its educational system according to Western methods, by its policy of intolerance is deliberately trying to prevent the youth of the land from acquiring that strength and development of character which come only through a Christian education. All the more need there is, then, that Christian schools be manned and equipped in the very best possible way. Let us therefore have trained specialists, laymen by preference, to come to this field to develop the educational work and thus take and hold our rightful position as educators and guides of the young mind of this great nation.

Rev. A. P. PARKER, D.D.
Rev. W. M. HAYES, D.D.
Dr. C. M. L. SITES,
Rev. W. P. BENTLEY, M.A.
Rev. W. N. BITTON,
Miss H. L. RICHARDSON,
Prof. E. R. LYMAN,
Rev. J. A. SILSBY.

} *The Executive Committee.*

On behalf of the Educational Association of China.

Educational Association of China.

EXECUTIVE COMMITTEE MEETING.

THE Committee met November 7th, at 5 p.m., at McTyeire Home. Present: Dr. Parker (Chairman), Dr. Sites, Miss Richardson, Messrs. Bentley and Silsby. The meeting was opened with prayer and the minutes of last meeting read and approved.

Rev. F. L. Hawks Pott, D.D., Chairman of the Publication Committee, who was present upon invitation, laid before the Executive Committee certain plans for securing the preparation of new books which the Committee on Course of Study deemed needful. The Executive Committee took the following action:—

Resolved, That Dr. Pott, in his correspondence with authors, be authorized to offer ten per cent. royalty on sales of books accepted for publication, and if authors prefer to publish on their own account, the Executive Committee of the Educational Association will be ready to take at the usual trade discount a portion of the edition published.

Mr. Bentley presented to the committee copies of "An Appeal to Foreign Mission Boards for Trained Educators for China." It was voted that the General Secretary be requested to send copies to the Secretaries of all the Boards of Missions represented in China.

The regular time of meeting of the Committee was changed to the first Friday after the first Tuesday of each month.

Committee adjourned to meet Friday, December 5th, 1902.

J. A. SILSBY, *Secretary*.

Educational Notes.

THE Tientsin Intermediate School, Rev. F. Brown, principal, has arranged an interesting course of "Monday Lectures." "How we Secured the Bible," "How to Study," "The Duty of Chinese Scholars," "How can we Revive the Prosperity of China?" a lantern lecture on "London," and a lecture on "Astronomy" are on the programme. Both foreign and Chinese lecturers have been secured.

The resignation of the 200 students of Nanyang College and their leaving in a body because of the expulsion of some of their number who persisted in reading a reform newspaper, has created "a feeling almost akin to consternation in Mandarin circles," says the *North-China Daily News*. The paper was entitled "News for Renovating the People," edited by the well-known reformer

Liang Ch'i-chao, the principal disciple and follower of Kang Yü-wei. Truly the path of the teacher in a reform college is not a smooth one, and the student will find it hard to adjust himself to the various turns which affairs take in an educational institution conducted on reform lines by conservative Chinese.

We have received from Miss Emily S. Hartwell the first number of her Romanized Gospel History in Foochow Romanized. She says it is being used in women's schools and women's station classes and will be used in boys' and girls' schools and in the normal training course for day-school teachers in some if not all of the three missions in Foochow.

Miss Hartwell hopes that others in China interested in Romanized will take the Bible Union series, to which this belongs, and put it into the Romanized colloquial in their own dialects. She finds that it meets in a remarkable degree the requirements of a practice book in Romanized as well as being a means for mental development and thorough training in the Bible.

She will be glad to send a copy of her book to any who would like it as a help in the style of printing, etc. The book contains sixty-two pages and the price is six cents.

Mr. Ma Chin-bao, the author of 正音新纂, noticed in the August RECORDER and reviewed by Rev. John Darroch in the October number, informs us that his book can be obtained for sixty cents. His address is, "Care of Miss Lyon, of the Foreign Christian Mission, Nanking." Mr. Ma says that he intended the book for merely local accuracy and did not expect his spelling to be used to express sounds which he did not hear in Nanking. He has, however, prepared a book in manuscript, with changes which will make it suitable for wider use.

"If the Chinese can become convinced that through the Romanized they secure a quick method of learning the classical character, the native interest innate in every Chinese for the classical character will immediately shed its interesting quality over the Romanized." We wish to call special attention to these words which occur in Miss Hartwell's paper on Romanization, read before the Educational Association. We recall the case of a Chinese teacher who had previously despised the Romanized who was won over to a lively interest in it by this line of argument. A knowledge of the Romanized can be made very helpful in teaching Chinese character. We know of one case where a woman began with the

Romanized and is now reading her Bible in character with considerable ease, and we know of several Chinese students who find the Shanghai syllabary a great help in determining the correct pronunciation of characters as pronounced by the best scholars of Shanghai. The Chinese who understands the Romanized may advance without a teacher to a knowledge of the character and become a better scholar than most of the Chinese teachers have become by the old and more tedious and expensive method.

Correspondence.

WARNING !

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Missionaries in the interior should be on their guard against being the means, in the hands of their Chinese acquaintances, of introducing magazines of an objectionable character. Thus the S. D. K. has been asked to send copies of the 新民叢報 (on cover *Sein Min Choong Bou*). This is a revolutionary, anti-Christian and anti-dynastic magazine printed in Japan by we need not say whom. But the title should not mislead as to its real character. At a time when there are many new papers, advocating similar views, starting up everywhere, this warning is not out of place.

Yours sincerely,
D. MACGILLIVRAY.

A QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: We are only too familiar with a Chinese characteristic which leads this people to find the prototype, or rather the facsimile, of every modern invention and thought of the West in their ancient history. But yesterday a scholar gravely informed me

that Confucius was thoroughly versed in astronomy, mathematics, etc., meaning *our* astronomy, etc., of to-day! Recently, in a certain edition of the Romance of the Three Kingdoms, I found it stated at length that the noted physician Hwa T'o 華陀 was acquainted with the use of anaesthetics, giving the patient "ma-fei" 麻肺 before beginning his surgical operation. Even our most recent craze, the automobile, is antedated by an invention of about the same time.

Under these circumstances it is not strange that we find many Chinese contending that the God whom we preach to them is the God whom their ancestors worshipped. But the same lamentable conclusion is forced upon us here as in the cases above cited, viz., that the disposition to find that everything good which others have, existed in their own ancient past, is the result of their consciousness that they have very little good in the present. Surely this is true in regard to the question whether the ancient word Shang-ti is monotheistic and can be referred to the God whom the Hebrews worshipped or not. It is chiefly a scholastic question, and its elucidation, while it may please the vanity of some scholars who desire to find everything the foreigner brings

antedated in their own past, has no practical bearing whatever upon the work before us of bringing this generation of polytheists to the knowledge of the one true God. It is a trite remark that as regards a term for "God" neither *Shang-ti* nor *Shen*, as used by the Chinese at large, connote the conception now familiar to Christians. Granted that historically *Shang-ti* once had a monotheistic usage, it is not monotheistic to the present day mind. Granted that etymologically *Shen* is the proper word to denote the idea of Godhood, it needs to be rescued from some very bad company and thoroughly reformed before it can be compared, as a word, with our Western word for divinity. Our word, by the way, had to be similarly reformed.

My reason for writing is, to suggest to the missionary brotherhood this query: whether in the long cessation of strife on the term question we have not come to the point where we can acknowledge

that both terms have their use? I confess to using *Shang-ti* as well as *Shen* in my preaching,—not so often, for I find *Shen* the more useful of the two, but both have their uses. The great point of Dr. Ma-teer's papers that *Shen* does *not* connote our word spirit, is amply proved; and if all could agree upon that point, it would be quite feasible to arrange a truce on the other question. I have no objection to a book, for instance, which uses *Shang-ti* for "God," but I cannot conquer the sense of incongruity and disappointment which arises every time I see *Sheng-shen* used for Holy Spirit. Could not an agreement be arrived at on these lines? I am aware that there are a few "old war-horses" on either side who will think I am uttering treason (in the one case) or folly (in the other). But I know there are increasing numbers who take the above view and wish it might prevail.

Yours, etc.

J. C. GARRITT.

Our Book Table.

Guide to Kuan-hua (Mandarin), with English translation. Printed at the Commercial Press, Shanghai, 1902. Paper board covers, 260 pages. Price \$1.00. To be had at the Presbyterian Mission Press.

This is a series of very useful dialogues and lessons, prepared, if we remember rightly, a number of years ago by a Japanese, a member of the Japanese Consulate in Shanghai. The Chinese has passed through several editions and a translation was also made into English several years ago.

The Commercial Press has now reprinted it in this cheap and convenient form, and students of Mandarin will here find a valuable help in the acquisition of polite phrases as well as common everyday talk.

Topsy Turvy Land. Arabia pictured for Children. By A. E. and S. M. Zwemer. Fleming H. Revell, London. Price 2s. 6d. nett.

So much of Arabia is a sort of terra incognita, and so many interesting historical and, especially, Biblical events are centered in it, that we welcome a book written by those who have had personal experience and who by photographs are able to bring so many of the customs and peculiarities of the land and its people before us. In reading about the habits of life and methods of work of the Arabs one is reminded in not a few instances of China and Japan, albeit the people themselves are so very different. Though written ostensibly for children, those of mature years may find both pleasure and profit in its perusal.

Formosa Under the Japanese: Being the Notes of a Visit to the Tai-chu Prefecture. By Rev. W. Campbell, F.R.G.S. English Presbyterian Mission, Tainan. Helensburgh: Printed by J. Lamont, Princes St.

This brochure of sixty pages was read at a meeting of the Royal Scottish Geographical Society on May 29th, 1902. It is fraught with much interesting information which most people desire to obtain. The book deserves a longer review than we are able to give in the pages of the RECORDER. Mr. Campbell has written much about Formosa that is profitable; and the facts that he has collated here are worthy of careful study. How will Japan colonize and what success will be attained? We learn that "for administrative purposes the Japanese have divided the western side of Formosa into three prefectures: the northern (Tai-ho-ku), the Middle (Tai-chu), and the Southern (Tai-nan.) Only two Protestant missions are at work throughout this region: the English Presbyterians (1865) having stations scattered over Tai-chu and Tai-nan, and the Canada Presbyterians (1872) occupying the northern prefecture."

The Japanese have spent one hundred and fifty million *yen* in efforts to develop the resources of Formosa. Fifty million have been raised in the Island. When they arrived in 1895 they found the people everywhere up in arms against them, and had "literally to fight their way from north to south before anything like settled government could be established." Wonderful progress has been since made in the external improvement of the Island. There were up to the close of 1899, one hundred and twenty-two government educational institutions. At present 60,000 patients are gratuitously treated every year in ten principal government hospitals. The Japanese have made the attempt to

regulate the opium trade, but with poor success so far as decreasing the consumption is concerned.

It would seem impossible for Japan to develop a higher type of morality in her colony than at home.

A "*visibility* and even attractiveness" is now being given to loose living in Formosa which cannot but lead to very evil results, but Mr. Campbell concludes his valuable paper in a hopeful spirit. The hope lies in the church. "I am glad to remember," says Mr. Campbell, "that there are Japanese Christian churches in Tai-ho-ku and Tai-nan, while in remote country districts we sometimes meet with Japanese brethren who are not only rendering efficient service to the State, but are bravely trying to lead useful Christian lives. May God bless those dear fellows and hasten that time when "the little one shall become a thousand and the small one a strong nation."

S. I. WOODBRIDGE.

The East of Asia Magazine. September, 1902. Shanghai: The *North-China Herald* Office.

Whilst the wealth of half-tone illustrations and the beauty of the accompanying letterpress command an immediate welcome for this quarterly, a fuller acquaintance with the excellencies of the articles making up this number, deepen and render more hearty the feelings of the reader to the editor, writers, and publishers.

In the opening contribution A. Von Borch gives a graphic account of a visit to the Imperial Tombs west of Peking. The veil of mystery which for so long has hung over the tombs of the present dynasty, was partly lifted through the effects of the Boxer outbreak, and advantage was taken of this opportune time and the favour of the mandarins to pay a short visit.

The visit was made the more valuable by the inspection being made under the guidance of an official whose family had for nearly two hundred years tended the largest of the graves. Fourteen beautiful pictures and a Chinese plan of the graves enhance the value of the article.

"Hung Hsiu-chüan—one of the people"—is the title of the next contribution, by Charles G. Roberts, in which is sketched the early public life of the hero of the great rebellion. Dr. Phil. C. C. Stuhlmann gives an account and full description of Shasi, whilst the observations of other heedful travellers and residents will be found in a perusal of Rev. C. Bone's paper on the floating population of China, Lic. H. Hackmann's examination of Buddhist monastery life in China, or in accompanying Rev. W. Arthur Cornaby in a morning walk around Hau-yang. At first sight it is peculiar that the last article should provide the frontispiece for this issue. The contributions in the number before us might be classified according to the amount or absence of human life, and in connection with the latter one ought to draw attention to Mr. Pollard's account of the unaccountable cliff coffins of West China and the particulars Rev. W. Nelson Bitton gives of two historic grave mounds.

But with so much of more than usual interest to comment on, one must not forget to draw attention to Francis McCullagh's account of the Japanese story-teller in general and an English story-teller in Japan in particular. Mr. Black is certainly a unique personage, and by the way so also is the individual from the north of the Tweed referred to on page 208 as "Willie Brewdapeckomaut."

G. M.

REVIEWS BY A. H. S.

Aunt Abby's Neighbors. By Annie Trumbull Slosson, author of "Fish-in' Jimmy". F. H. Revell Co. June, 1902. Pp. 170. \$1 00 (gold).

The author of this little book is already known by her previous writings and as a sister of Dr. H. Clay Trumbull, editor of the *Sunday School Times*, and of Dr. J. Hammond Trumbull, the noted philologist. She is also a naturalist on her own account, and is at home among the plants. In nine chapters of simple narration as from the mouth of the subject of the narrative, the life story of a simple saint of God is told with dialectic touches and with graphic diction. The perusal will be enjoyed by all who wish in a quiet hour to be brought face to face with the realities of life and their solution.

Down in Water Street. A Story of Sixteen Years' Life in Water Street Mission, A Sequel to the Life of Jerry McAuley. By Samuel H. Hadley, of the old Jerry McAuley Mission. F. H. Revell Co. August, 1902. Pp. 242.

This is a volume not unlike the story of the Life of Gipsy Smith, recently published by the same firm and previously reviewed in these columns, although the conditions of rescue work are so different. All those who keep any track at all of this form of labor in the great cities are cognizant of the great and important results accomplished by Jerry McAuley, and the evidence at once novel and irrefragable which it afforded of the power of the gospel in its simplicity to save to the uttermost the most depraved, abandoned, and hopeless classes of men and women. Mr. Hadley is a worthy successor of the unique Jerry McAuley, whose life and work was a standing miracle, and the outline of the story is told in these pages with no rhetoric and no exaggeration. Eight of the twenty chapters (the numbering in the In-

dex being, however, inverted) are exclusively devoted to the outline of a few of the most remarkable cases occurring within the writer's knowledge.

The method of taking in any one and every one, no matter how often he may have come and how false he may have previously proved, in the trust that at last he will be reached, requires a faith which to a spectator appears little less than superhuman, but according to Mr. Hadley the results abundantly justify the adoption of this course as a routine practice.

The writer appears to take it for granted, and indeed expressly affirms, that this Mission is unique in its work, and if so perhaps it may be in this particular. The book is highly interesting, and will be, as it should be, widely read.

The Rise of a Soul. A Stimulus to Personal Progress and Development. By James L. Vance, D.D., author of "Royal Manhood", "The Young Man Four-Square", "The College of Apostles", "Church Portals", etc. F. H. Revell Co. June, 1902. Pp. 241. \$1 (gold) net.

This is a volume of twenty-two essays (or sermons) on various allied themes, distributed under the four heads of "Vision", "Shadows", "Ascent", "Summit", beginning with "Onward and Upward", and "A Man's Chance", and ending in "Life, Life, Victorious Life", and "The Everlasting Reality of Religion".

There is much that is interesting and some things that are freshly put in the treatment of the varied themes, yet there is an evident straining after effect which tends to become wearisome, and which may be the result of the author's extended practice in the art of book-making, or it may be constitutional. Here is a specimen sentence (p. 119): "The atonement has suffered at the hands of the dogmatist. It has been lifted out of the

Bible, its heart-beat has been stilled, it has been reduced to a fleshless, pulseless skeleton, and the meatless bone of a juiceless dogma has been offered to the soul to feed upon. Theology is not always the friend of religion. Flowers are not botany and theology is not religion." Or this (p. 154): "When Christ was crucified all seemed lost. After a meteoric career, He was captured by his enemies, nailed to the cross, and sealed in the tomb."

In another place we learn that God endues, empowers, and charges the soul "with the dynamic voltage of divinity." On page 29 we find the unfamiliar noun "spieler," while elsewhere it is said that "Christ does not seem to stress the dogma." It is mentioned (p. 174) that a ton cannot be carried at one time, "but divide it into two thousand pound parcels and the task is easy," leaving the exact number of 'parcels' uncertain. Napoleon's "Forty Centuries are looking down upon you" at the Pyramids are reduced to 'thirty,' and the familiar remark of Lessing that if he had his choice between truth and the search for truth he would take the latter, is attributed to Sir William Hamilton. None of these are vital matters, but they should not occur in the works of an experienced author who has a living message to live men.

ACKNOWLEDGMENTS.

Thirty-fourth Annual Report of St. Luke's Hospital, Shanghai, showing a total of 24,727 patients during the year ending September 27th.

General Report of the Pyongyang Station of the Presbyterian Mission, Korea. 1901-2. Total communicants, 3,100; added during the year, 642; number of students, 740.

General Report of Syen-chun Station, Presbyterian Mission,

Korea, 1901-2. Church members, 677; added during the year, 267.

General Report of Seoul Station of the Presbyterian Mission, Korea, 1901-2. Communicants, 1,582; add-

ed during the year, 22; hospital patients, 6,896.

Opium: The Curse of China; a letter to the *Hongkong Daily Press*, by Tse Tsan-tai, Hongkong.

In Preparation.

Editor: D. MACGILLIVRAY, 41 Kiangse Road, Shanghai.

(Correspondence invited).

Brace's Gesta Christi.	S. Pollard, Yun-	Life of George Müller	
	nan,	(Mandarin)...	... Rev. F. W. Baller,
Life of Billy Bray ...	S. Pollard, Yun-		C. I. M.
	nan.	Hudson Taylor's Life...	Rev. F. W. Baller,
Stalker's Life of Christ.	Mrs. J. C. Owen.		C. I. M.
History for Girls ...	Mrs. Abbey.	Via Christi ...	... Miss Laura
Works of Dr. Torrey.	Y. M. C. A.,		White.
	Shanghai.	Andrew Murray's Spirit	
Fabiola, a Tale of the		of Christ (Mandarin	
Catacombs (Manda-		version, in press) ...	D. MacGillivray.
rin revision of Wên-li).	D. MacGillivray.	Ideal Commonwealths.	John Darroch,
A. B. Bruce's Kingdom			Shansi University.
of God, or Christ's			
Teaching according to			
the Synoptical Gos-			
pels ...	... D. MacGillivray.		
Handy Bible Diction-			
ary ...	... Murdo MacKen-		
	zie, Swatow.		
School Geography ...	Rev. W. G. Wal-		
	she, B. A.		

The demand for Murray's "Spirit of Christ" is so encouraging, the first thousand being exhausted in two or three months, that the translator has decided to "work over" the same author's "Abide in Christ," on the same lines as the former work.

Editorial Comment.

THAT was certainly an interesting discussion between the Hankow missionaries as reported in the *North-China Daily News* of November 24th, and one can but be surprised at the diversity of views there expressed and the strength of conviction on both sides of what is really a very important subject. Is there ground of complaint on the part of the Chinese officials of interference in lawsuits and the use of the missionaries' names and influence by native helpers, preachers and others? We believe there is, that it is a growing evil and one of the most serious which confronts the missionary

body in China to-day. While we are far from believing that the missionaries themselves take part in lawsuits or wittingly allow their names and influence to be used to any great extent, yet we believe a great deal of use is made of such name and influence by the native helpers and others.

Given a neighborhood in which the Roman Catholic element is strong, there is the greatest temptation imaginable to offset the power which a Catholic church member has by joining the Protestant church. Or even if there are no Roman Catholics, the man who can secure a foreigner's card and write a few of

his own claims thereon and present it to the Yamên, has a tremendous advantage over the man who is destitute of such card. The officials, especially since the Boxer trouble, are anxious to do what they can to keep in the good graces of the foreigner, and, as a rule, will not lightly disregard a case which they suppose is being championed by one. One of the Presbyteries of the American Presbyterian Mission, North, has recently suspended a native pastor for a year for extensive and in some cases illegal interference in lawsuits, and the trial and suspension was effected by his native co-Presbyters principally, who have awakened to the enormity of the evil amongst them and realize that it should be suppressed with a strong hand.

* * *

HENCE we consider the recent action of the China Missionary Alliance in sending out a pronouncement as to the Protestant position in this matter eminently timely and fitting, notwithstanding the attempt of a Hankow correspondent of the *North-China Daily News* in the issue of November 27th, by mistranslation and misrepresentation, to make them say what a fair reading of their statement does not make them say. And even taking his own translation it is impossible, fairly, to make the deductions therefrom which he seems to find therein.

* * *

IN this connection we are pleased to acknowledge the very fair and candid treatment of this same vexed question in the leading article of the same daily pa-

per on November 25th. While the writer has made a mistake as to the source of the recent manifesto, attributing it to the Shanghai Missionary Alliance, instead of the China Missionary Alliance, yet the spirit of the article is eminently fair, and while we are not in perfect accord with all of its suggestions, we are pleased to see such an article in such a paper, which, however, is but in a line with its general treatment of the missionary question.

* * *

It is a significant fact that missionaries always welcome examination into their work; they believe that a removal of prejudice will be the result. It is equally noteworthy that they rejoice in the increase in the home lands of a knowledge of things Chinese. Our readers, therefore, will be glad to hear that a new journal has appeared in England called *China*, published by Oliphant, Anderson and Ferrier, of London and Edinburgh. The aim of the magazine is to furnish some aids to the understanding of problems that may arise in religion, philanthropy or politics. If these problems are complex to workers on the field they are still more puzzling to friends at home, as the October issue says in referring to the re-issue, in a slightly changed form, of the Reform edicts: "The heterodoxies of yesterday are the orthodoxies of today."

* * *

THERE is hope for the understanding of these problems from the sympathetic standpoint of this magazine. The editor seems not only to be impressed by the peculiarities of the people, the

customs, language and art of China, but enthused, as well as oppressed, by the enormous share China has of the human race. Not only, however, is the editor in sympathy with China and the problems of her future but he is in sympathetic and intelligent touch with the various missionary organizations at work in China. He shows an intimate knowledge of the various forms of missionary effort, but specially with the educational and publishing departments. We trust the magazine will have a long and useful existence.

FROM the *Chinese Christian Intelligencer* we learn that the native papers are publishing certain statements regarding the Commission in the new Treaty to investigate church matters. According to the *Universal Gazette* two missionaries have already agreed upon many questions with the *Wai Wu-pu*, among which is the removal of the missionary in case of failure to control converts, and deportation in case of connivance with evil doers! We wonder where they get their authority and who the two foreigners are.

Missionary News.

An Hour with Chang Chih-tung.

Hankow, 13th November.

On the 11th ultimo I received an intimation through our Consul-General, E. H. Fraser, Esq., that H. E. Chang Chih-tung would be glad to see me before leaving for Nanking. I replied that it would give me much pleasure to call on H. E. if he could make it convenient to grant me an interview on either the 13th or 14th; these being the only days at my command before starting on a missionary journey in the district of Huang-pi. Two days later I received a letter from Mr. Fraser, informing me that the Viceroy would like to see me on the 14th at 9.30 a.m.

On my arrival the gates of the Yamen were thrown wide open, and I was received by Mr. Liang, the viceroy's interpreter. Having arrived thirty minutes before the time appointed I had a very interesting chat with Mr. Liang about the Viceroy and his move-

ments. Mr. Liang is a Cantonese, and has been with the Viceroy for many years. He is a good English scholar, very intelligent, and a perfect gentleman in his bearing. He evidently has the respect and confidence of the Viceroy, and the Viceroy, through him, is kept well posted in all matters connected with the outer world. Punctually to the minute the great Viceroy made his appearance and gave me a very hearty welcome. Though desiring to see H. E. for some years, I had made up my mind never to ask for an interview. Others had applied for the honour, and had been told that the Viceroy was very busy or somewhat indisposed. Personally I have a decided objection to being snubbed, so I thought it best to run no risk.

When the Viceroy came forward to greet me, I found it difficult to realise the fact that I was standing in the presence of China's greatest Viceroy and most famous man. Since the death of Liu K'un-yi, Chang Chih-tung has been standing without a rival

among the statesmen of China. Which of these two men was the greater, taking them all in all? In conversation with officials, I have once and again put this question, and the reply invariably has been this: "Liu K'un-yi is a great man and a great statesman, but Chang Chih-tung is greater in both respects." Last year, at Heng-chou, I was invited by the Taotai to a feast, at which the Prefect and other officials were present. The conversation turned on the relative merits of China's great statesmen. I was asked my opinion, and I gave my verdict in favour of Liu K'un-yi and Chang Chih-tung. "Yes, you are right," said the oldest and wisest man among the guests, "but you must reverse the order, not Liu K'un-yi and Chang Chih-tung, but Chang Chih-tung and Liu K'un-yi. But for Chang Chih-tung China would have gone to pieces during the Boxer trouble. Liu K'un-yi, Tuan Fang, and others did well, but Chang Chih-tung was the ruling spirit, and it was his strong will that carried everything before it." My friend Tang spoke very decidedly and with some warmth on the point, and we all felt that he was right. The service rendered by Chang Chih-tung to China and to foreign interests in China, in the year 1900, has given him a title to the gratitude and admiration not only of China, but of the whole civilised world.

It did not take me two minutes to feel perfectly at ease with Chang Chih-tung. In his appearance there is nothing imposing about H. E. He is a short spare man, very plainly dressed and severely simple in his habits. The one conspicuous thing about him is his fine head. His is a large head on a small body. I doubt if there is another head in China so full of Chinese lore, or so full of schemes for the benefit of his

people. In manner I found him very affable, very ready to talk, and equally ready to listen.

He told me that my name was quite familiar to him, and that he had desired to see me for a long time. He referred to his book "Learn" and thanked me for the kind words I had written about the book and its author in the introduction. He seemed pleased to hear what I had to say about the world-wide fame of the book, though, of course, he assured me once and again that he dare not accept the honour thus thrust upon him. Though he does not know a word of English, he is, thanks to Mr. Liang, very well acquainted with the contents of the *North-China Daily News* and other papers issued by the English Press.

We had some interesting conversation on missionary matters. He expressed himself freely on several points of interest, and seemed anxious to have my opinions on the same. The missionary question does not trouble him as much as I thought it did. I endeavoured to place the principles and policy of the Protestant Church in China before him in as clear a light as possible, and he expressed himself as perfectly satisfied. He went further and said that, so far as he knew, we had always acted on these principles at this centre. There is one thing, however, that puzzles the Viceroy: he cannot understand why the Protestant church should be divided up into so many sections. He has been told that they are essentially one, but he cannot understand why, being essentially one, they should have so many names. He particularly wanted to know why one of the sections called itself "Chin-li-hui," the Dipping Sect. When the Baptists' mode of baptizing was explained, he smiled, and gave it as his opinion that the mode was not a very convenient one. Whilst the Viceroy seems to have

real respect for Protestantism as a church, he is inclined, I think, to regard the sects as superfluous and troublesome excrescences.

Speaking about his own movements, he assured me that he had no desire to leave Wu-chang for Nanking. "I do not want to leave this place for any other. I have been here several years, and I have got rooted here. I have also started a number of schemes, and I am anxious to see them perfected. Everything depends on the will of the Emperor; but so far as I am concerned, I can say truly that I have no desire to leave, and that if I do leave I hope my absence will be only temporary. If the decision is left with myself, I shall soon be back at my old post." So spoke the Viceroy on this point, and I believe he meant it all.

Before parting he gave me his photograph. "This," he said, "is a small one, but I will send you a larger one before I leave if I can." He left on the 2nd inst., and I received the promised photograph on the 1st, the day before he left. It is the finest photograph I have seen of the Viceroy. It is a large picture and a striking likeness. I value it highly as a direct gift from himself, and as having been taken expressly for me just before leaving for the Liang-kiang viceroyalty.

I offered to take my departure several times, but H. E. insisted on my staying on. There were several Red Buttons waiting outside, but it made no difference. When at last I stood up to leave, he stood up also, and escorted me part of the way. Before making my last bow I thanked him for the interview which he had so kindly granted me, and then said: "I am very sorry that you are going to leave us, and I sincerely hope that we shall soon have the joy of welcoming you back. There is one thing I wish to tell you. For many years I have been praying for you regu-

larly. Whether you return or not I shall continue to pray for you. It will be my earnest prayer that heaven's best blessing may ever rest upon you." "I thank you most sincerely," was the old man's reply. I believe he meant it. When we reached the next door, Mr. Liang, who was escorting me, called my attention to the fact that the Viceroy was still standing at the door through which we had just passed. I turned round, and there he was making a last parting bow. I returned the compliment and passed out.

Such is a brief account of my first interview with H. E. Chang Chih-tung. H. E. is sixty-six years old and I am seventy one. This fact seemed to impress him. Age is respected in China, and I am inclined to think that the difference of five years in my favour had something to do with making the interview all the more pleasant for me. Whether it will be my privilege ever to see H. E. again I cannot say. Be that as it may, I shall always look back upon the interview with unfeigned pleasure and thankfulness.

Chang Chih-tung may have his weaknesses and eccentricities, and no doubt he has, but making all due allowances for these, it must be admitted that he is to-day one of China's greatest men, if not the very greatest. A truer patriot or an abler statesman China does not possess. In one respect he is looked upon as a phenomenon among the officials of his day. *The love of money does not seem to be in him.* He might have been one of the richest men in the empire. As a matter of fact he is a poor man. All the wealth that flows into his Yamên is spent on public works and public charity. Such is Chang Chih-tung. We part with him in sorrow. Our best blessing goes with him.

GRIFFITH JOHN.

—*North-China Daily News.*

***Distribution of Literature
at the Triennial Exami-
nations, Chen-tu.***

. . . A cannon report is heard, and the first batch of students leave their cells. Mr. James Murray and his colporteurs and friend are at the principal entrance ready to give each student one of the N. B. S. Society's illustrated and annotated gospels. What a rush! These books are very readily accepted; one man is to have one gospel. This is the fourth time Mr. Murray and his men have been here doing this same work, and he knows just where to place his men. "One man one book," but no! the scholar receives a fine yellow backed "Acts of the Apostles" and puts it in his sleeve, and goes on and meets a colporteur with a very beautiful dark red backed "Matthew's Gospel," and that, he stops to get, and yet a pink backed "Luke's Gospel," and seagreen backed "John's Gospel,"—nothing will stop him until he gets a fine book of every color quite new, and fresh from the printer's hands! The presentation goes on for three hours more. Cannon firing announces the students' exit from the hall, and time for reassembling.

During three different exits were the books given away, and in all no less than 17,000 copies were received by these men. Can any-one conceive any better plan to get at the literati of China than this? How far such a distribution will extend no one can tell, for these M.A. degree men come from all over the province, and they all may become true Christians! It has cost the N. B. S. S. over Tls. 400 for these books, but one is convinced that they are the Seed of Life broadcast over heathen China.—Ex. from the *West China Missionary News*.

***The Chen-tu Missionaries
and Governor-General
T'sen.***

The attention of many of our readers having been anxiously fixed on Szch'uan, the following correspondence, published in the *West China Missionary News*, will be of interest. We are glad to hear that since the new Viceroy arrived, conditions have rapidly improved:—

His Excellency, Governor-General T'sen.

Sir: We, the undersigned Protestant missionaries of Chen tu, wish to offer to you a respectful word of welcome to Szch'uan.

We have heard with satisfaction of your vigorous and progressive policy in the north. We realize the difficulty of the task that was given you there and appreciate the thoroughness with which you carried it through. We know how wisdom and justice dominated your policy in dealing with Mr. Timothy Richard in the matter of the Shansi university, and with Mr. D. E. Hoste regarding the missionary question.

China's most urgent need is liberal, broad-minded rulers. You, honored Sir, we believe to be one of these, a Viceroy who will at once bring glory to his Emperor, Kuang Su, and good to his people. Therefore we regard your coming to Szch'uan at the present crisis as an event of happy augury for the future of this great province.

Please, then, accept this expression of our hearty and united welcome.

(Signed)

Committee { H. L. CANRIGHT M.D.
THOMAS TORRANCE.
O. L. KILBORN, M.D.

And fifteen others.

TRANSLATION OF GOVERNOR-GENERAL TS'EN'S REPLY TO LETTER OF WELCOME SENT BY THE PROTESTANT MISSIONARIES OF CHEN-TU, WEST CHINA.

In respectful reply ;—

The letter bestowed upon me by all the pastors was handed to me yesterday through pastor Torrance.

I am not worthy to receive your praises, and I shamefacedly and unceasingly thank you.

The sudden uprising of rebels in Szech'uan province at this time is entirely owing to the unpreparedness of the local officials.

It is much to be regretted that you should have had cause for alarm.

I earnestly hope that this insurrection may speedily be suppressed, and that both the people and the church may enjoy tranquillity.

Regarding my management of affairs in Shansi, it was entirely owing to the fact that all the leaders of your church were truly able to act according to that precept of the Save the world Religion "Love men as thyself," therefore the honour should be equally divided between us.

Having come to this place I earnestly hope that, as with the leaders of your church in Shansi, so there may be, between us, mutual confidence and sincerity, that thus I may be able to accomplish in Szech'uan what I was able to do in Shansi.

This letter of thanks is sent by hand.

May you daily enjoy happiness.

I respectfully present my name.

(Translated by A. GRAINGER.)

Diary of Events in the Far East.

November, 1902.

2nd.—Issue of the following Imperial decree in connection with the Chên-chou murders :—

"With reference to the massacre of the English missionaries, Bruce and Lewis, at Chên-chou, Hunan province, a short time ago, we have already, in response to the memorial of the Governor, given commands that Ch'ên Hsi-nien, district Magistrate of Yuan-ling-hsien; Liu Liang-jû, First Captain of the Chên-chou garrison battalion; Chang Yao-k'uei, Lieut.-Colonel of the Yi battalion; the former district Magistrate of Yuan-ling-hsien, Wan Chao-hsin; and Major-General Yen Wu-lin, Brigadier Commanding the Yi Brigade; should be first cashiered and reduced to the ranks for the purpose of undergoing trial. We have now received another memorial from the said Governor Yü Lien-san stating that when the riot first began, the late Mr. Lewis fled from the mission premises, and in passing the Yamên of the First Captain, Liu Liang-jû, the latter shut his Yamên gates, refusing to receive the said missionary, in consequence of which said missionary was beaten to death by the mob. With regard to the Major-General, Yen Wu-lin, when the mob was passing his Yamên en route to the chapel, he re-

mained inactive as if ignorant of the purpose of the rioters and omitted to render the necessary protection to the missionaries and mission premises, while as to Wan Chao-hsin, the former Chihhsien of Yuan-ling-hsien, knowing that he was soon to be superseded, he purposely took no notice of the current rumours, omitting to use any efforts to put a stop to them. In consequence of this it brought about the said serious riot. With regard to the other officials of Chên-chou their faults were of various degrees, such as either failure to give the proper protection or they did not beforehand take the necessary steps to give such protection. All were, however, deserving of punishment. We have again and again commanded our military and civil officials to give every protection to foreigners and missions, yet our orders have not been observed, as witness the recent serious affair in Chên-chou. Now in the case of the First Captain Liu Liang-jû, his guilt was doubly serious above all others, in that he did not give protection when he was able to do so, and we particularly execrate the man's conduct. We hereby command that he be summarily executed. The cashiered Major-General Yen Wu-lin, of the Yi Brigade, is sentenced to await decapitation in gaol; Chang Yao-k'ue, Lieutenant-Colonel of the Yi battalion,

and Chao Yü-tien, Lieutenant-Colonel of the Kuei-yang battalion, are hereby cashiered and dismissed for ever from the army; Wu Chih-chun, prefect of Chên-chou, is also cashiered and dismissed for ever from the public service; he is also to be exiled for five years. The cashiered ex-district magistrate Wan Chao-hsin is commanded to be banished to the utmost limits of the empire and is never to be liberated or allowed to return home. These punishments are awarded as a warning to all."

16th.—Funeral of H. E. Liu K'un-yi, Viceroy of the Liang-kiang, at Nanking. At ten o'clock in the morning, the foreigners were received by the son of the late Baron Liu at the late Viceroy's

Yamên, in the presence of enormous crowds. The procession of the remains to the river side, whence they were taken to a Chinese gunboat for conveyance to Hunan, was headed by the highest Nanking officials, followed by Admiral Sir Cyprian Bridge and staff, the Consuls (including most members of the Shanghai consular body), the naval and military officials, the representatives of the Customs, and the foreign civilians. The coffin was borne by sixty-four men. H. E. Viceroy Chang Chi-tung thanked the foreigners for their attendance. The warships in port fired minute guns. The whole ceremony was very impressive as well as unprecedented.—*N.-C. Daily News*.

Missionary Journal.

BIRTHS.

At Tong-Ch'uan-fu, September 19th, the wife of Rev. F. J. DYMOND, B. C. M., of a son.

At Tientsin, October 24th, the wife of Rev. D. S. MURRAY, L. M. S., of twin daughters.

At Wu-chang, October 27th, the wife of Rev. S. TANNEVIST, S. M. S., of a daughter (Elsa Kristina Ingchoig)

At Chang-sha, Hunan, October 30th, Ragnhild B. Gotteberg, M.D., wife of Rev. J. A. O. GOTTEBERG, N. M. S., of a daughter (Ingleborg Kathrine).

At Soochow, November 10th, the wife of J. A. G. SHIPLEY, M. E. S. M., Chang-sha, of a daughter.

At Tientsin, November 13th, the wife of Rev. J. H. McCANN, A. B. C. F. M., of a daughter.

At Nanking, November 19th, the wife of Rev. WILBUR A. ESTES, A. F. M., of twins, a son and daughter.

MARRIAGES.

On November 18th, at Shanghai, WM. J. DOHERTY, to Miss B. N. DAVIDGE; Dr. F. A. KELLER, to Miss E. E. TILLEY, all of C. I. M.

DEATHS.

At Chang-te-fu, Honan, October 13th, AMELIA CONSTANCE, beloved child of Rev. Jonathan and Mrs. Goforth, aged one year, of dysentery.

At Shanghai, November 3rd, NANCY, younger child of Rev. J. Miller Graham, U. F. C. S., Manchuria.

At Ichang, November 9th, C. H. LAIGHT, C. I. M., of dysentery.

At Ing-tuen (Kwei-k'ue), November 11th, Miss LUCY C. SMITH, C. I. M., of typhoid.

At Shanghai, November 13th, MAY, youngest child of Rev. and Mrs. J. A. Silsby, A. P. M., aged five years.

At Ts'ing-kiang-pu, November 19th, HENRY CARTER, only son of Rev. James Blair and Margaret Huntington Cochran, aged two years.

ARRIVALS.

AT SHANGHAI:—

October 31st, A. T. and Mrs. POLHILL and one child, and Miss E. DRAKE (returning) from England for C. I. M.

November 1st, Dr. J. WHERRY, A. P. M., Peking; Mr. O. WANNAMAKER, Chr. College, Canton

November 3rd CHAS. A. FLEISCHMANN, from Australia, for C. I. M.

November 10th, Dr. and Mrs. J. R. GODDARD (returning) and Rev. C. S. KEEN, A. B. M. U., Ningpo; A. and Mrs. BERG, Misses A. ERIKSSON, S. ENGSTRÖM, F. PRYTZ and J. SANDEBERG (returning) and Miss S. LAGERGREN from Sweden, T. SORENSON (returning) from England, and Miss C. RASMUSSEN from India for C. I. M.; Ven. Archdeacon and Mrs. MOULE, Rev. W. S. and Mrs. MOULE, C. M. S. (returning).

November 17th, V. and Mrs. RENIUS (returning) from America for C. I. M.; Rev. T. W. MITCHELL and Miss EMMA KOLERAT, A. P. M., Hunan.

November 26th, Rev. J. and Mrs. HINDS, Eng. Meth. M., Tientsin (returning).

DEPARTURES.

FROM SHANGHAI:—

November 8th, Mrs. WM. HYSLOP and two children, for England, R. A. McCULLOCH and G. H. WILLIAMS, for Australia, EDWARD C. SMITH, for England, via America, all of C. I. M.

November 22nd, Misses SYDNEY TURNER, M. ALLEN, and ULFF, of C. I. M.